

HARIJAN

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[ONE ANN]

AS IT STRIKES AN ENGLISH SISTER

I got a glimpse of the A. I. V. I. A. while I was staying in Wardha. These expeditions and stills in tea-planting, tanning and paper-making are regarded by students as well as the aged-crafts of spinning, weaving and dyeing. Their methods in agriculture and sanitation, however, are more easily learnt by individuals than accepted by a whole village. However, unfortunately one of these trained workers may be he made with nothing but discipline when he comes down to work in a hard area unless he has the gift of friendliness and knows how to win for the peasant's response thereto.

Almost a havoc had occurred in one Chitambar village I stayed in, because a group of patriotic people bent on rural reconstruction had swayed down upon them full of good motives but minus the spiritual gifts of patience and humility. Instead of trying to learn the situation, the religious outlook and the positive wisdom of the villagers they ignorantly made mistakes. Their mistakes and alienated all sympathy when I witnessed the workings of so many things I told them of what I had seen in a certain Harijan Village in South India while touring with Gandhiji in 1934. The whole place was as obviously clean and healthy, and the inhabitants so self-respecting, that some talked of it as a miracle. Then we were told the owner was once previously a young Brahmin and his wife had gone to live in that village without parents, advertisement or recommendation, they just settled down in a mud hut in Wardha. From that evolved the miracle. Such miracles anyone can perform who cares to pay the price in self-discipline, prayer and understanding.

Last week I stayed with Raj Kumar, Amli Khar in Jalkand for a few days. We drove out to the village where work was started six months ago. It has a population of 1200 and is called Maargwal.

To me it seemed like a fairy tale to find peasants in the fields and numberless green parrots flying round about us.

Krupadhar also was following the landscape from the road because we had that an approaching wagon appeared to be making waves of dust on a large hill down which it poured its way. Krishna was,

As we slowed down an old man in a Gandhi cap made a deep bow to Amli. He takes his stand at the same place every time she comes, and proffers the same request that she come with his village half a mile away. At first an A. I. V. I. A. there also has come to know if not to fame, in that he has just celebrated the wedding of his grand-daughter on the total expenditure of 8 annas & progressive interest.

We were met by a crowd of boys and girls, brown in hand, the energetic supporters of the worker who has settled down to give whole-time service here. They allowed us to proceed through the length and breadth of the village. Its roads were beautifully clean. More and more of the inhabitants are accepting their labour regularly to that and it has been cleared away a stagnant pool by communal labour and have built up over it a strong circular platform, 1 to 2 feet high, where the women can sit to talk and open in the soil of the evening. Their hand designs upon other neighbouring ponds also.

Our children walked as we walked, people passed out of their windows, showed us to the roof to watch, lifted mud downways. The excitement was at its height when we reached the open door of a hut which has been built by its owner, ever since the work started here five months ago, for the beginning of a girls' school. Certainly only reading and writing have been taught so far, and the room is already small, and there is only one teacher, aged 18. She and a younger friend are the only literate females in the village. But the number of students has grown to 40. The women and girls crowded round us in the school of their, while the men had to wait outside. There are two windows, however, through which a group or so of them were watching proceedings. At one point the young teacher closed the window, perhaps to let the men realise how out of it they were. But she had and darkness very soon caused her to restore their pleasure to the outside.

From the school we went to a large congregation of men waiting for a lecture. From all adjacent roads the women watched the proceedings. First a hymn about Gandhiji was sung by the teacher and her younger teacher, then the village Elder held forth and soon a lively discussion on local affairs was in full swing.

After an hour or so we made our way to the car.

The boys and girls had put away their books. They were now exerting themselves to display the efficiency of the new wheel harness they have acquired. They pushed them in brightly fashion, made them twist round corners at breakneck speed and jump about like a frisky pony. I'm surely sure such lively whinnies as Margaret are bound of.

The new programme has evidently captured the park.

WEEKLY LETTER

A treasurable letter

AFTER eight weeks of age and down Gandhi's blood pressure touched around the other day and there was white-water sticking. But it was too early perhaps to rejoice. For there was again a rise which means that the drop is normal was only temporary. We are not yet out of the wood, but we must persevere not to be anxious. And for a reason. The reason is provided by a letter received last week from that great Turkish lady, Begum Salika Edis Haroon. "I do not like to know that you are not well, but I am not anxious," she writes. "People with ailments in life live in the face of all physical setbacks until they have laid down the basis of the world, moral values they get most" is what. Jesus died because he believed that death was his release. Moses survived Pharaoh's legions and the Desert. Our own Prophet lived until he laid down the foundations of his social system."

And then she describes what to her mind is Gandhi's life-aim. It is refreshing to find it set in her own novel way: "I am much more interested in the same question than I used to be before visiting India. What else is happening in this confused world of ours can be traced back and worked into 'cause or no cause. That is the question." I do confess to stir you with this difficult problem of your head. But for me the future form of society will depend on a large degree on the kind of education you may give to caste in India. And that is why I believe that you will give our dark caste in the dark until you find India on a definite direction to repair to caste."

Yellapa Begum Salika Edis had not read Gandhi's article, "Caste has to go", published some time ago, when she was writing this. What India has been already started by Gandhi on a definite direction in regard to caste. But though she has written with regard to our particular problem of caste, has not caste a new danger to rid? And does not Gandhi stand for abolition of caste in all its shapes and forms, caste, for instance, of exploitation and enslavement, of birth and love of this and that? And Gandhi's of spirit through

any form of violence but through the system of passive non-violence. That surely is the solution for which he has lived and will live until God wills him to.

A Message from Sweden

How the story of this mission of life has spread to the remotest corners of the globe will be apparent from a letter received from the children of a school in Sweden, enclosing a cheque for Rs. 25 and also enclosing a few sketches drawn by themselves. Two of them though mostly children are most striking. One represents Gandhi standing in front of machine guns with the caption—*Gandhi—without—arms—* and the other represents him standing on a bridge connecting England and India which by himself has thrown across the sea. This too is shown. But to this letter which seems to be reproduced in extenso:

"Dear Gandhi—We have been reading about India in our geography and also about you Gandhi. Then we have heard what a hard life they have in India, especially the poor peasants and workers. We have read of India's struggle for the liberty and independence and hope and wish that it will attain its ends. Many years ago our class published a little play, it was when we were in the first class. We wrote the paper by hand, and then we have, printed it. It was called "Gandhi's school" (Eng: The eye in the eye, etc.)

"By selling it among our school-friends and parents we raised a little sum, which we put into the bank, in order to get some fund out of it later on, e.g. to go on a trip, or to the theatre or the cinema. But now we have decided to give them (the money) to you. We should like very much if you could use them for giving some little Indian boy or girl a chance to go to school. If that is not possible we then for something else. We are in the fourth class of a boarding school at "Vigbyholm" near Stockholm, the capital of Sweden. We send you a card of the school-building. Don't it also? At last we hope that the money will reach you and that it will be of some use."

Here is another letter from one who is virtually older than the youngsters who write the foregoing. He hails from Bonn in South Germany and his letter was received two weeks after the first had been forwarded.

"Dear Friend Hargal—In Christmas my thoughts go to your suffering people that have given me so much. Maragatha, Upadhyaya, Balika, Tulsika, Vinodanand, Ramakrishna, the Tagore and Indira Gandhara I have read your books and have become a vegetarian. But I only practice it at home, because I still make the opposite effect against the effect. But I speak about that, as my conviction is that the animals have the same rights to our love as men. The anti-human attitude has the same goal as we. We pray fervently that the day given

you the belief and power to carry Shogakukan to victory I send you five beautiful flowers. When I become a teacher I shall send more to the post in your hand. Do not thank me for this. Your young friend."

"I'll love shall remember."

These messages from children in London fill me with hope for the future. For the future belongs to the younger generation nourished on love for the suffering humanity the world over. Their love will transform all borders. Mrs. Lindsay, the gifted wife of the Master of Balliol, has sent Gladys a poem in which she describes this love transforming all borders:

"As a child"

"A happy child inside the house

Made paper boats and on them gliding,

And as each one the current past

And it's smooth water was stilling

"Go there," glided in, "go there, go there,

Dear little boat, go there, go there,"

He called, then, with tender gaze,

"Well, sailing, "Where to there, I wonder!"

He stood as he—smiled—up came.

His words, his voice by open window;

For anywhere and everywhere.

His little boat go there, go there

To take the racing boat to friend,

A playmate a game-up prancing

The transition, level, familiar land

Of leaves and air, change and sailing,

and anywhere, and everywhere.

That the boat kept, is there, is there,

"To there the child's thought ever went

And always, always is sailing;

He has no fear for his intent

That sails away beyond sailing

Love is the world, go there, go there,

On anywhere and everywhere!

But man's too serious, serious mind

May play and pass, child-like forever

The state are worlds, but cannot feel

Give life all love shall remember.

Content and change man's thought, man's love

That Love will "go anywhere."

The opposite of Love

But when we look at the conditions of things around us, we are filled with shame and horror at the treatment we find being meted out by our own people to those whose plight draws sympathy from even the children in distant lands. Every day the newspapers report reports of some wrong or injustice done to the Harjians. A N. Y. P. paper reports a case in which four Harjians were prosecuted under the 1921 P. O. for defiling the Brahman's bathing pool by committing a Dowry girl case. The case was tried by a magistrate who decided it in favor of the complainants and imposed a fine of Rs. 10 on a month's imprisonment in default in each of the accused and ordered that they should pay Rs. 50 to the Brahman for the purification of the pool. It is difficult to say whether the burning girl was the

Brahman's private property or public property and so one cannot say how far the complainants was justified in considering the accused from a strictly legal view of the case. But legal rights or no rights, morally there could be nothing sadder or more contemptible than the prosecution of the poor Harjians. If we cannot respect even the dead, obviously we are far away yet from respecting the living.

From Bihar comes the story of the cruel persecution of some Chamars on the ground that they were responsible for a cattle epidemic prevailing in the area. The report alleges that on the poor Chamars expounding their inability to check the spread of the epidemic, they were forced into a burning heap and one of them sustained severe injuries. If the story is true, as it is quite likely, for in East Bihar last year several similar cases occurred, they were acts of unmitigated brutality. While the wrong done will be brought to book, we suspect the representatives of the Harjias never thought and all Harjias leave in the area to work entirely in expelling gross superstitions wherever a cattle epidemic spreads, to appear on the spot, and to stand between the Harjians and the brutal Brahmins wherever it is necessary.

M. D.

WHITE VS. BROWN SUGAR

A correspondent writing to the British Medical Journal says:

"Last it should be thought that there is an arbitrary stress in the very pertinent question about sugar asked by "A. F. B." in the Journal of November 15th (P. 121), may I be permitted to try my hand at a brief exposition of the situation? The substance (sugar) for man's consumption—the proteins, carbohydrates, lip, vitamins, salts, and minerals—are in Nature associated with each other and with other substances in such a way as to make them readily acceptable to the human organism. It is the pronounced ignorance, man imports with these substances by cooking them, concentrating them, and refining them to may ruin the main protective principle, but he deprives it of the elements which make it palatable to the human digestive system. It, for example, he concentrates a mass into a loaf he may get the major portion of the protein, but he will get very little else, and "protein" is indigestible. That is at extreme end. That of sugar is almost as extreme, though not quite. Pure sugar ($C_{12}H_{22}O_{11}$) is a very irritating substance, as may be seen from the sores which it produces on the inside of the mouth and areas of growth which handle it. In the natural state as in the cane or in fruit, sugar is associated with various substances which while not mitigate the inherent properties of the pure chemical. The reason why brown soft sugar is more digestible than the white is that the brown is much less refined than the white; the sugar is in the center and the more digestible?"

M. D.

HARRIAN

SATURDAY, FEBRUARY 14, 1918

NOT WORDS BUT DEEDS

Dr. Ian Ramsey Lecture, "Then and Now" delivered in the Sheldonian Theatre on June 14, last year, Professor Gilbert Murray described in a vivid yet levelly compact way the changes of the last fifty years. The changes in locomotion, the changes in our diet, such as the abundance of exotic foods and stimulants, the changes in our recreation in which the cinema plays a most prominent and dangerous part; the change in our means of dissemination of news, which has "to sort itself to the slow or languid millions who know little and think less"; the changes wrought by inventions of machinery and systems of rationalization, machinery in which every added improvement adds to unemployment, the changes in the relations of sexes, the desecrated shores debasing and lowering influences and asserted that the Western Civilization had sought vainly to adjust itself to these changes and to reverse its spell-binding, "were it not for one particular danger" — the danger of a world war, which though he was an invincible pacifist, he thought "has now become incompatible with the continuance of civilized society." "We must learn or perish," he repeated with Lord Grey, "we must and war or war will end us" he repeated with Lord Hayes "It will take society a long time," he said, "to get over the effects of those four interminable years during which whole nations concentrated their energies, expenditures, ideas, delights in the industries of death, mutilation, famine and misery." And if the society had not got over those years, how would it get over a future war which would be a greater hell than the last? "War is Hell," said General Sherman, and when he said so he meant, to quote the words of Prof. Murray, "that in war, as in Hell, society is devoted to the industry of evil. He showed his meaning in his famous reply about the treatment of the women and children in the conquered country. 'Leave them nothing but their eyes to weep with.' I am not thinking of individual atrocities or cruelties, only of the criminal rules, as written, for example, in the war book of Klaus Witt. In the Polish business of 1817, for example, when the roads of Poland were strewn with the dead bodies of women and children, the Americans offered to import food to the Poles as they fed in the Prisons, with an intention to see that none of the food went to Germany. The Germans agreed. But our War Office pointed out that a starving population in the conquered territory was an embarrassment to the enemy,

and therefore, an advantage to us, and voted any importation of food. He doubt the War Office, by War Office standards, was right War is Hell, and that is the sort of thing you do when you live under the laws of Hell."

Now, asked Prof. Murray, how that we know what war is, "Can our Western Civilization make the effort necessary to get rid of war or can it not?" And he answered that it could, "we who have removed from the past a stuporous heritage intellectual and spiritual as well as material, "we who" are the heirs of the Parthenon and the Gospels, of the Republic and the thirteenth Chapter of Corinthians, of St. Francis and Shakespeare and Beethoven as well as the great discoveries and rules and men of science." Having uttered this hope he also uttered a warning "Be ready. Face your problems, and even your wrongs, with reason and not with rage. See that the mere independence of some get no hold upon you. Realize that the powers of the world shall neither intimidate nor bribe you. Be ready, as every common soldier is ready, to see us give up your life for something that is more precious than life and you will, in all likelihood, play your part in one of the greatest movements of human history. But of course in most cases, a recalling of conspicuous part, but who would not be proud to have been an unknown camp-attendant at the battle of Marathon or to have thrown his garment under the feet when Christ entered Jerusalem?" A noble message, nobly uttered.

But good intentions however heavily uttered will not bring peace. Deeds heavier than any yet known to history are required before war is banished from civilized life. There must of necessity come from the West because it is the West that is the best equipped for leadership in a world never before known. And in the West the great nations to lead are already Great Britain, United States of America and France. Professor Murray and those who think like him have, therefore, to discover for their country-men an effective course of conduct. Perhaps an accepted action is possible. Certainly it is not indispensable. For one thing, there too much cerebral distrust to permit of a sustained effort.

M. D.

NOTICE

Subscribers have been sent in their annual volume packet of subscriptions expired with the month of or on 14th February, 1918, at the end of the third year of this journal. The first issue of the next month, i. e. February, is the beginning of the fourth year, so the next copy will be sent by Y F C to each of their own subscribers who are not warned by that time, when they will kindly accept our apologies.

Manager

AGRICULTURAL INDEBTEDNESS AND SMALL INDUSTRIES

(By F. L. Miles)

In various provinces legislation is either under consideration or has already been enacted to deal with the growth of agricultural indebtedness and to regulate the operations of money-lenders. Before according support to such legislation the Government of Madras wished that a detailed survey of the problem of indebtedness should be made and for this purpose they appointed in 1934 a Special Officer, Mr. W. R. S. Sathianathan, I. C. S. to undertake the inquiry. The results of this inquiry were published at the end of the year 1935* and the Report throws a hard light on the deterioration in the condition of the agricultural classes that has taken place in recent years. Its special interest for rural workers centers in the scheme for coordinated and planned action outlined by Mr. Sathianathan, his main theme being that without such action legislation to control money will scarcely be effective.

Those who dwell and work among agriculturalists are well aware of the worsening plight of the rural population especially during the last few years. But to those who derive their knowledge of economic conditions from published returns and statistics, the facts disclosed in Mr. Sathianathan's Report will appear indeed staggering. When a survey of agricultural indebtedness was first made by Sir Frederick Nicholson in 1905 his estimate of the total debt of the rural population was Rs. 15 crores. The next estimate was that of the Madras Provincial Banking Inquiry Committee which computed the aggregate volume of debt at Rs. 25 crores. That estimate was made early in 1920, but in the space of five years the volume of debt according to Mr. Sathianathan, has grown to the figure of Rs. 500 crores. Not only has the volume of debt increased during this period, but owing to the economic depression, which at 1935 the ability of the agricultural producer to bear the burden has been badly curtailed. The gross value of the crops of the Madras Presidency which was estimated at Rs. 165 crores by the Banking Committee has, Mr. Sathianathan computes, now been reduced to Rs. 80 crores. For a total rural population of 14 crores, this gives an annual income of Rs. 154 per head, but after deducting the cost of cultivation this is found to have dwindled to Rs. 113 exclusive of interest on debt and assuming a normal agricultural season.

On the basis of these and other figures, Mr. Sathianathan estimates that the return from investments in agriculture as regards the staple

food crops averages from 2 to 3 per cent in a normal year and with average prices. But the fluctuations of seasons and the vagaries of prices upset these calculations which incidentally make an allowance for the payment of interest on debt, much less the repayment of such debt, although in poor seasons especially the ordinary small holder is compelled to borrow for all his wants including cultivation expenses, food and clothing. The rate of interest on the borrowings is 3 per cent at the lowest. Not even at this rate borrowed becomes financially unsecured and loans cannot be repaid without encroaching on capital. As a consequence the small holder loses possession of his lands and the statistics quoted in Mr. Sathianathan's Report bear out the general impression that with the transfer of land to those who have lost money, whether professional speculators or agriculturists, otherwise landholders is steadily on the increase. This is a process which spells ill for the nation as a whole, apart from the transformation it brings about in the fortunes of the individual peasants who are turned into tenants and wage-workers. How is this process to be checked? It may be necessary to enact legislation to control money on the lines indicated on the Kanakia Congress Resolution, and also to facilitate the settlement of debts by providing some machinery for mediation. The next stage is the provision of facilities for cheap long term credit through land mortgage banks for the payment of debts at the settled figures, and the supply of cheap credit themselves for the current needs of the indebted agriculturists. But all these measures combined do not strike at the root of the evil. The root evils are poverty of population on the land, the diminishing returns from agriculture and the disappearance of supplementary sources of income. To increase and stabilize the returns from agriculture, Mr. Sathianathan proposes various measures for the stimulation of the activities of the Agricultural Department of Government by concentration of effort on marketing centres in every taluk, the construction of ware-houses and the improvement of marketing arrangements in such centres, the establishment of prices by the creation of buffer barriers and such other action as is within the competence of Government, and the decrease of litigation by means of wells and tanks. There are all measures that depend entirely on State initiative, but equally essential, as Mr. Sathianathan's view are the measures that can be taken to lead by the people themselves. Quoting the authority of Dr. Gilbert Slater, Mr. Sathianathan observes, that there is agricultural work for the cultivators only for five-twentieths of his possible working time. Villagers ordinarily have much idle time on their hands, and while this leisure properly utilized may be turned to good account socially and economically in the conditions that obtain today it merely breeds idleness and strife in the village

* Report on agricultural indebtedness, by W. R. S. Sathianathan, I. C. S. (Sathianathan, Government Press, 1935) (Madras, 1935).

community. It is spend a large attention to industry. But along with it there come the development of such cottage industries as are not likely to be drowned by competition from the products of factories and organized industry. In this category Mr. Radhakrishnan includes spinning, weaving, carpentry, pottery, brick moulding, poultry-keeping, the rearing of sheep and goats, beekeeping, sericulture, market-gardening and all the skilled and delicate handicrafts, which brought India fame and glory in the past. He quotes the example of Japan, where though half the land is under rice two million persons earn a substantial income by the rearing of the silk-worm. Bee-keeping may not be suitable everywhere in India, but in all centres where development is feasible Mr. Radhakrishnan suggests that the Government agricultural farms should be stocked with bee hives and centres of bees and also with centrifugal hand machines for extracting honey from the combs at the farms and for doing similar work on payment of a small fee for combs brought in by neighbouring agriculturists. Another interesting item to Mr. Radhakrishnan's plan of action is the preservation of cattle dung and night-soil as manure. Research may be undertaken in the preparation of composts from decaying vegetable matter, wood ashes and manure, and at the same time he suggests distillated manures being taken on hand in the use of the valuable manurial products from wastage of night-soil. The improvement of the breed of cattle by the supply of steel tools to each one of the marketing centres through which work is to be directed and the introduction of dairying on well organized lines should also form a part of the programme of reconstruction. The revival of cottage industries allied to agriculture constitutes a means of reducing the pressure of population on the land and to secure the success of these industries Mr. Radhakrishnan wishes Government to provide technical training and monetary aid, and also to find outlets for the absorption of the products of handicraftsmen. At the same time cottage industries have to be protected, he adds, from the predatory activities of middlemen. The increase of production & need better to be emphasized is helpful to the community if it comes as a corollary to the income of the producers and is not stifled by capitalist entrepreneurs for their personal enrichment. That is a word of warning that may well be borne in mind by all interested in the development of rural industries.

UNPOLISHED VS. POLISHED RICE

(Evidence for unpolished as against polished rice was accumulating. The Post the other day raised the value of humanity against the ravages wrought by raw milled and milled rice. Prof. Dara, Professor of Physiology of the Presidency College, Calcutta, sums up the case for unpolished rice under the following points, and even shows that unpolished rice is a good equivalent of wheat.—Ed. Barwan.)

(a) The pericarp which is rich in protein and vitamin B, a substance which confers immunity, especially to the digestive tract against bacterial infection, is nearly absent in milled rice, although it is present in Shambhul-milled rice.

(b) I have been able to show by Van Slyke's statement that the protein are decomposed much more readily in milled rice than in Shambhul-milled rice, when both are stored in warm and humid atmosphere (vide Proceedings of the Indian Science Congress, 1934).

This is probably one of the reasons why Bengal breaks out in an epidemic form either during or after the rains.

(c) Large intake of milled rice causes an incidence of premature Wrist and an increase in infant mortality (Annual Review of Biochemistry, 1934). This has been found due to absence of vitamin B.

(d) The absence of vitamin B probably interferes with the combination of starch in milled rice (Annual Review of Biochemistry 1934).

I may further point out in this connection that people who argue in favour of wheat (or Maize) either do not know or ignore

(1) That wheat as Maize contains 11 per cent protein and rice (radish variety) contains 5 or even 1.5 per cent protein, the biological value of protein of rice is 55 per cent (according to Robertson) or 75 per cent (according to Dr. E. P. Ross of Decca.) But that of wheat is only 40 per cent (the Biological value of protein of milt being taken as 100 per cent). Accordingly, the protein supply to our body rice is to be preferred to wheat.

(2) That rice starch contains a small amount of phosphorus, an essential ingredient of our body, but wheat starch does not.

(3) That rice is regarded as an excellent food for our body (vide Annual Review of Biochemistry, 1935) and is, therefore, particularly useful for labourers.

It may be extended that wheat can be taken in larger amounts than rice without unduly loading our stomach. But the necessity of taking large amounts of rice for the supply of protein disappears, if we take sufficient amount of Dal which is very rich in protein (ranging from 18 to 23%). Further, rice can be taken in various forms, such as parboiled

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ness (Charr), boiled rice, fried rice (maut or so, Curassavelli).

I may mention one great disadvantage of rice, as an article of food, viz. it is an acid food, but this defect can be corrected if it is taken with soup (green vegetables) or certain fruits which are regarded as alkaline foods.

VITAMINE

(By Prof. Dr. Charles Ghera)

II

Vitamin B₁

The disease beriberi is commonly attributed to deficiency of this vitamin, although whether this is the sole cause or some other additional factor is necessary has not been finally ascertained. Deficiency of the vitamin also causes lack of appetite and defective movements in the alimentary canal. It has been isolated from yeast and rice polishes. It is soluble in water. It contains carbon, hydrogen, nitrogen, sulphur and oxygen. It is one of the most stable vitamins, is fairly resistant to heat and oxidation. It is destroyed at 180° but the decomposition at 100° (the temperature of boiling water) is insignificant. "Continued heating of foods at 180°, however, leads to some loss of the vitamin. In preserving and canning food, with the temperatures employed are frequently much higher than 180°, and canned foods of all descriptions may contain very little or no vitamin B₁, and as a practical rule, should therefore be regarded as free from it, unless they have been specially investigated and found to contain it." Foods which should not be boiled for more time than is necessary to keep the vitamin almost intact. Most people derive their supply of vitamin B₁ from cereals and pulses. Different parts of cereals vary widely in their vitamin B₁ content, the largest amount is found in the embryo or germ, the bran (pericarp, and aleurone layer) comes next in order, whereas the endosperm is deficient in the antineuritic factor, Hence the inferiority of white wheaten flour or mill-polished rice as diet.

This vitamin is soluble in water, therefore boiling of any foodstuff with excess of water and then distilling the supernatant liquid would deprive the foodstuff of almost the whole of its vitamin B₁ content. In Bengal people generally use steamed-baked rice but they boil that rice with excess of water and after it is well boiled drain the liquid from the solid flesh rice is so preparation against beriberi. The people of Bengal should give up this bad practice. In the preparation of 'chapatti' from wheat there is no danger of vitamin B₁ content of the wheat being diminished. Yeast is the richest source of vitamin B₁. Many are also valuable sources of the antineuritic factor. Large deposits of this vitamin in the seeds of plants and eggs of animals (large

and heavy) suggest a due provision made for the wants of the young offspring during the early period of life. The prevalence of beriberi among pregnant women in countries where the disease is endemic also suggests that they require more of this vitamin for the growth of their yet unborn offspring.

"Of the green vegetables tested, watercress and lettuce proved to be almost twice as rich as cabbage and spinach and not inferior to egg yolk or the embryo of cereals if dry weights are compared." (Vitamin A Survey of the Present Knowledge Of the common Bengali foodstuffs the richest source is greenish *Amorpha cordifolia*), then we have steamed (Bhowl, ghee, salt and cabbage). Potatoes contain a small quantity of vitamin B₁, but the large quantities of potato consumed make it a good source of the vitamin as an ordinary diet little is poor in this vitamin.

Yeast contains a good quantity of this vitamin, but as we should advocate totally abstaining on the ground. Yeast has no bad effects. "The balance of the pharmacological opinion is in favour of the view that had alcohol been discovered late it would have never been used as a medicine" (Purman Synthetic Drugs).

Vitamin C

Deficiency of this vitamin leads to scurvy, a disease characterised by a spongy condition of the gums and a tendency to haemorrhage into the gums, muscles, joints and internal organs. It was first obtained the essence of the roller and the employer who could not get fresh vegetables in towns. They discovered empirically that on addition of lime juice to the diet would prevent it. But certain animals, such as the rat, mouse, guinea pig and chickens do not get this disease even when they are kept on vitamin C-free diet. Probably they are synthesising vitamin C from other articles of diet which the human system cannot do.

Vitamin C was first isolated in a crystalline condition in 1912 from the extract of the adrenal gland. Later on it has been isolated from lemon juice and other substances. It is an acid and it has not antiseptic properties, so it is now known by the name of ascorbic acid. It is a compound of carbon, hydrogen and oxygen. It has been synthesised. Ascorbic acid is exceedingly soluble in water, and of all the vitamins it is most easily destroyed by heat. Human milk contains more of it than cow's or goat's milk. It is the process in India to take boiled milk which contains still less vitamin C. Therefore children who do not get sufficient mother's milk, but depend on cow's or goat's milk should be given orange, grape or tomato juice to make up for the ascorbic acid deficiency. Very recently ascorbic acid and sodium of many Indian foodstuffs has been analysed and it has been found that *Albizia* (guava) *Shish-Lah* (Brewer's yeast) guava, mango, litchi and green chills are the richest sources of

vitamin C. All the above-mentioned fruits are now found to be richer than the Indian banana and "orange," the well known *andamachula*. ("Indian Journal of Medical Research, October 1933 p. 155.") We should depend on "unsweetened foods" for the vitamin. Fruits are as a rule when unsweetened. The above-mentioned fruits are more or less abundant throughout India and in season they become cheap also.

Vitamin D

Deficiency of this vitamin is the chief cause of rickets, which is also produced by deficiency of calcium or of phosphate. In the presence of ample D much smaller amounts of calcium and of phosphate are sufficient to prevent rickets than when there is only a small amount of the vitamin present. It conserves these mineral constituents in the body. The vitamin is also growth promoting. But its overabundance is toxic to most species of animals. It has been shown conclusively that continued excessive doses of vitamin D prove fatal to mice, rats, guinea-pigs, rabbits, cats and dogs. Man has greater capacity for resistance against overdose, although fatal cases in children have been reported. Birds are, however, unaffected by the overdose. Death is preceded by loss of appetite, loss of weight and sometimes marked diarrhoea. Moderate overdosage of the vitamin is, however, without harmful effect. It is soluble in fat and is moderately resistant to heat. It is produced from ergosterol by irradiation or exposure to sunlight. Ergosterol is present in all animal and vegetable fats as well as in human skin. In a sunny country like India we can need therefore, suffer from deficiency of this vitamin. Building the body with some amount of fat and then exposing it to sunlight for some time is the best way of getting the vitamin. In tropical villages there is a custom of rubbing the body of infants with oil and then, exposing them to sunlight. This is a very good custom. But no one need think that a long continued exposure to sunlight would cause dangerous intake of the vitamin. Ultra-violet rays of sunlight which convert ergosterol into vitamin D also destroy the vitamin. So a moderate exposure which the system also enjoys would be the ideal thing.

It is also an alcohol like organism and it contains the same number of carbon, hydrogen and oxygen atoms and double bonds as crystallized, and as it has no influence on calcium [metabolism the same calcium] has been given to it.

Excellent sources of codified are the liver oils of the halibut, cod and red and the body oils of certain fishes. Egg yolk is a good source. Excellent sources of codified when irradiation are yeast and egg yolk. Good sources are fish and fish.

Conclusion

As a result of the painstaking researches of nutrition, the importance of vitamins in our diet has been brought to light and some of these substances, which were at one time considered to be mysterious, have also been prepared in a pure state. But as night follows day some will also followed this very laudable work of the scientists. There came a large number of artificial preparations in the market which brought fortunes to some at the cost of many poor men. These artificial preparations should by all means be avoided. Nature has provided ample amount for us—even for the poorest amongst us.

We can get enough of these vitamins from green leafy vegetables, cereals and pulses, cheap season fruits and sunlight. We need not make any chemical change in our diet for the vitamins.

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HARIJAN

EDITED BY MARGARET DESAI

Under the patronage of The Marathi Sahitya Sangh

Vol. IV No. 1

PUNE - SATURDAY, FEBRUARY 21, 1936

[ONE ANNA]

WEEKLY LETTER

Mrs. Sanger's Letter

Mrs. Sanger has sent me a letter which I want publish in fairness to her

'Dear Mr. Desai,

"In your article giving me the interview between Mr. Gandhi and myself you say that in my article in the Illustrated Weekly I wrote only on one point of the immigration in this case was quite correct. That was all I meant to give out as to discuss in that article

'May I also say that before I sent the article I read it to a dear and loyal friend of yours and Mr. Gandhi's, Mabel Lester, who was the one who suggested what you called a "cold case". Please be assured that I have only the highest regard and respect for all those brave men and women who are working for India's freedom. If you will look up my own record, you will find my name among that first group of men and women in America who in 1897 organized themselves to help over there for the freedom of India here.

'The next point in your article is where I think you are also so wrong in that you seem to indicate that Mr. Gandhi accepted in my conversation the method of the Safe Period. I think you will look over the typed statement. You will find him saying "It does not equal me as the scholar does," but he did not stomach himself beyond that, though I passed for a more definite statement. I would not consider it fair to Mr. Gandhi to make the statements you have given out in publicity. Nor do I think Mr. Gandhi would agree to your last paragraph about the propagandist "trade". That sentence and information is not worthy of one like yourself who has worked so honestly in a cause for humanity.

The last sentence "workers have battled and are still working" is without any foundation for a cause they consider to be a fundamental human right, and a cause for human liberty and progress and it is unfair, unkind and untrue to play to the opposition by making a little remark which has no foundation in fact.

Sincerely yours

MARGARET DESAI.

As regards the "cold case," I gladly and gratefully stand corrected. I want my lawyers

that the generally careless and slipshod tone of her article justified me in sending a letter where I now indicated more was correct.

As regards the other "case," I would request Mrs. Sanger to remember that whilst she conversed herself with "only one point of the conversation," I would not I do not think that in saying that Gandhi would tolerate the "safe period" method because it involved a certain measure of self-control, I committed him to a thing he would not have liked to I simply wanted to show Gandhi's readiness to agree with her adversary as much as he could. The very reason why he said that the method does not equal me as the other does, is of the very essence in this matter. Whereas Mrs. Sanger's method leaves one free to indulge oneself all the days of the month, that particular one seemed to have the wealth of inspiring in one certain measure of self-control.

I am that Mrs. Sanger repeats the suggestion about "trade." I did not mean to attribute any "trade" motives to Mrs. Sanger personally. I know that she has fought bravely and selflessly for her cause. But there is absolutely no contrast in the statement that there is altogether too much of unscrupulous propaganda about both content and all kinds of counter-propaganda and attractive looking but shoddy literature which is the chief in trade of the average both content and shoddy. All the same but to which the cause which Mrs. Sanger is expounding selflessly.

In Tokyo of Japan

Mabel Lester writes

'Dear Margaret I certainly did enjoy the useful job you allowed me to help you with in encouraging the people of India to keep their villages clean and in showing them how to make money to improve the productivity of their fields. It was a great exciting trade all the more interesting by the frequent arrival of a big flood.

"But in comparing the contrasting usage of Japan and China with yours I had not got it in my view to compare their methods, which seemed to me rather similar. Trade and for making as much money as possible certainly affects one's ordinary work but that is only the very last power's reaction, a selfish and anti-social point of view. When the cause

men carrying on bag men of labour appear on the road, one soon give into the habit of covering one's nose and shaking how good the next harvest will be." There was certainly no question of disparaging Japan's use of all her slightest means. Mrs. Lester no doubt made it clear, as I think I did myself, that it was negligible I would even go farther and say that whilst Japan's physical conditions might justify the rather cravily offensive method of disposal, conditions in India where plenty of earth is available every where do not justify it.

A Demonstrator

A correspondent sends a funny account of the way in which some official sanitation demonstrator was trying to educate the villagers by means of the film. It is not clear whether he means the film or the magic lantern, but he makes out a very strong point in favour of better knowledge of local conditions on the part of these demonstrators. This is what he says.

"The man showed a big malaria mosquito and waxed eloquent on its ravages. The spectators were asking amongst themselves as to where such a 'big' mosquito happened to exist. They had only come back to their home for the demonstrator would not make it clear that it was a highly magnified picture of the original. Then he waxed eloquent on the use of the mosquito net and merely said: 'Now, you people do not tuck in the ends of your mosquito nets properly under your mattresses and so you are most the better for using the net.' The poor villagers had never seen in their lives a mosquito-net, and wondered whether the hated demonstrator was talking sense or through his hat. They had no mattresses either in fact some of them spoke out: 'We do not sleep in beds at all, we sleep in our fields on mother earth.' Then he held forth on the need of sanitary latrines at home. Now again the people said 'But most of the days in the year we cook outside our huts on impoached daks. We do not spend our eyes and we need no latrines! We suffer from no snake nuisance.' The funniest to my mind was a picture in which a maternity room was shown with a beautiful young bed and a nurse in white, standing close by. The people exclaimed: 'So we are to send our women to hospitals! And we must pay for this treatment! (repeating the name!) Wonderful man he is! He is talking of dirty knives and poisoning of the sword and all that. But why? There has been no trouble here at all ever since birth. Our women give birth to babies and within less than a week go out to work in the fields. Some of them are known to have been delivered in the fields whilst at work and to have walked back home with their babies in their arms. This man does not know where he is talking to!"

Indeed, we did not know whom he was talking to and where. He did not know the people, did not know their houses or huts, did not know their ways. Perhaps he was visiting the village for the first time.

Village Uplift by Cinema

But crude attempts of this kind apart, does a cinema film or a magic lantern slide, even properly shown, really help in village uplift? Does it take one any where nearer the solution of unemployment or feeding food for millions of our hungry mouths? Here is one to teach the villagers thrifty of labour, except by putting men's hands directly to work and showing that men's hands are helping to do things by one's own hand—by sowing, by digging, by making pits, by making use of all spare moments, by actually going to the Harpur's quarters or having them in one's home cleaning and bathing their children, and so on and so forth? Dignity of cleanliness or of service cannot be shown by a film, except it be by making a film of actual concrete work done by those who claim to help the villagers or by those who have learnt the message of helping themselves and how in respect for womanhood to be shown, except by one's own living example?

Work in field and elsewhere is beginning to make some impression because the workers are naturally working with their jobs. And no film or slide can help in feeding food for the hungry village. Twenty five women in a village came today with their children by grinding wheat which is the new crop—ground for them by the village women there. Millstones worked by a bullock would grind the flour half as clean. Nutritionally it is as good, as hand-ground flour in the village Industries Association wants to give preference to the bullock-ground flour as to the flour ground by the village women? Have women a kind woman who has no helper or supporter and who will willingly earn a couple of annas by grinding grain for other people. How is she to be turned away? The city people may find the bullock-ground flour cheaper, but there is an extra sweetness about the flour ground by the poor women who have no other means of livelihood. How is the cinema to show this?

I can certainly think of scientific films or slides showing how stagnant pools are breeding-grounds of malaria, or how the human oil or glue is adulterated, or how drink and smoke ruin the hands of a human system. But how will the cinema help to fill up the pools, or to prevent cheap adulterated mill-ground oil from being dumped in the villages, or to prevent a liquor shop from being opened, or to help in removing it from where it is not wanted?

Village Problems

No. The village problems are impossible to be solved by the magic tricks of a cinema film. I went, for instance, to a village the other

day where a worker is giving all his time to village sanitation and to night schools. He sweeps the streets himself, clearing away all rubbish and filth, and he burns it up. I asked him if he could not store it up in a manner pit. He took me to a big square open space right in the center of the village where all kinds of rubbish and filth were being allowed to be dumped. "I should like to clear all this, but where am I remove it?" He said "I should like to dig a big manure-pit here, but I am told by the village officials that it is Government property and I may not dig a pit on it. I helped last manure in getting up about a dozen latrines on the open space outside the village which was being regularly fouled by the people. The latrines were regularly changed, and the vast manure-heap was converted into a clean spot. But we were asked to remove all these latrines, as the open space was Government property. Where then are we to have latrines?"

There are other difficulties too. There are several factions in the village. If one village worker stays in a house offered him by the leader of one faction, the other factions resent him. He is identifying himself with an faction, and yet he finds it difficult to draw all of them in for any common purpose. There are the Harijans in the village. Most of them are Christians, and Protestants and Catholics are dividing them into two camps. The Protestants are running a school with half a dozen or more children, the Catholics are running another with about ten children.

Although it is a very large village there is not one clean trough of water for the cattle, and the poor animals are forced to drink water out of a stagnant pool. All this is upon the result of the factions.

These and the like are problems which are quite essential in rural uplift, but no amount of expenditure on schemes alone can help to solve them.

M D

DAIRY RULES:

[The following fifty rules relating to the milking and general management of cows, and to the care of milk and dairy were drawn up on behalf of and published by the United States Department of Agriculture at Washington. They are reproduced here in the hope that they may be of some use to rural workers who go in for cow-keeping. F G D.]

The Owner and his Helpers

1 Read current dairy literature and keep posted on new ideas.

2 Observe and enforce the strict cleanliness about the cattle, their surroundings, the cow-house, the dairy and all utensils.

3 A person milking, feeding, milking, or who has been exposed to a contagious disease

must remain away from the cows and their milk.

The Cow-house

4 Keep dairy cattle in a shed or building of themselves. It is preferable to have no other below and no storage loft above.

5 Cow-houses should be well ventilated, lighted and drained, should have tight floors and walls, and be plainly constructed.

6 Never use manure or dairy litter

7 Allow no strong-smelling material in the cow-house for any length of time. Have the manure under cover outside the cow-house, and remove it to a distance as often as practicable.

8 Wash the cow-house once or twice a year, use kerosene in the manure refuse daily.

9 Use no dry, dusty feed just previous to milking; if fodder is dusty, sprinkle it before it is fed.

10 Clean and thoroughly air the cow-house before milking; in hot weather sprinkle the floor.

11 Keep the cow-house and dairy room in good condition, and then insist that the dairy, factory or place where the milk goes, be kept equally well.

The Cows

12 Have the herd examined at least twice a year by a skilled veterinarian.

13 Promptly remove from the herd any animal suspected of being in bad health, and report her milk. Never add an animal to the herd until it is ascertained to be free from disease, especially tuberculosis.

14 Do not move cows faster than a comfortable walk while on the way to the place of milking or feeding.

15 Never allow the cows to be excited by loud driving, shows, loud talking or unnecessary disturbance. Do not expect them to hold or shiver.

16 Do not change the food suddenly.

17 Feed liberally, and use only fresh, palatable food-stuffs. In no case should decomposed or mouldy material be used.

18 Provide water in abundance, easy of access, and always pure, fresh but not too cold.

19 Salt should always be accessible to the cows.

20 Do not allow any strong-flavored food, like garlic, cabbage and onions to be eaten, except immediately after milking.

21 Clean the entire skin of the cow daily. If hair in the udder is not easily kept clean, it should be clipped.

22 Do not use the milk within twenty days before milking nor for three to five days afterwards.

(Continued on page 14.)

HARIJAN

1175-11847, FEBRUARY, 1934

THE STORY OF A CONVERSION

In the course of his article in these columns written on the eve of the Congress Jubilee, Mr. C. Raghupathiachari said that as far as the Harijan movement was concerned the revolution had begun. The article was steadily held and reprinted in C R's two languages the revolution that has taken place in the mentality of the vast masses of our people during the past twenty years. I heard criticism of this article elsewhere earlier in the effect that it was an attitude of cheap self-complacency in the face of wrongs which were being perpetrated every day against the Harijans, in the face of the fact that though some temples in other portions of India have been opened to the Harijans the temple of God in South India was not closed against the Harijans. The criticism is ignorant and undesirable. There was absolutely no self-complacency, for the simple reason that the whole of Sri C. Raghupathiachari's speech is devoted to the uplift of Harijans in the midst of whom his address is situated. He would be the last man in India to drink blind even a fraction of what we owe to the Harijans who have accomplished and he would not rest in peace until the last vestige of untouchability in all its shapes and forms is swept away. What he meant was that the revolution in our minds was complete, that the bulk of the remaining reaction amongst us gloried the work of removal of untouchability as a duty to be fulfilled and as an statement to be done, that those who led the people had owed themselves of the influence desired which they were now untouchability was.

When else in the history of the world does the God people who had voluntarily reduced themselves to the level of those whom they felt were oppressed? We had our own the time of Sir Ram Mohan Roy considered untouchability as a blot on Hinduness and raised his voice against it, but we had used a few years ago failed only of raising the level of those whom we denoted as "degraded". It was only during the last fifteen years that we had come to regard untouchability as a sin which we had adequately to atone, and the last of us glided ourselves to some degree to the level of those whom we had oppressed. We no longer counted our own loss and his no manner, but we regarded ourselves as sinners and we deliberately went in to lodge with those whom we had hitherto regarded as sinners. That accounts for Brahmins like Theodor and the conversion like Vallabhai going and sitting down in the midst of

Harijans doing the same work as those who do the lowest amongst them and yet not type Patwardhan, Chapeyaji, Shrinani, among going on long periods to get work assigned to do the job that was assigned to the lowest Harijan converts, and voting out of jail to save the living out of suffering. These are a number of whom I could name, and there are many amongst the ignorant villagers who have banished untouchability from their lives.

In this connection I am happy to record the dedication of the veteran Andhra leader Decha. Shakti Koteswaraswami who was at the Harijan Ashram, Rajmundry the other day. He is a Vaishnavite of Vaishnavism. Fifteen years ago or so, before he joined the Satyagraha movement, he had not shed untouchability, if he did not actually bag it. Intellectually perhaps he had seen the great meaning of it and may have even condemned it from public platforms but the conversion had not yet come until a few days ago. He happened to start from home on his seventeenth birthday, got out at a railway station, as his ticket was with some one else and the Railway authorities would not accept the bona fide of a temple consecration. Justice like Shakti was unwilling that—he got down to procure his ticket from his friend who was in another compartment, and before he could reach into the train passed away leaving him stranded on the platform without a penny and without even his bed. He suffered all night in bitter cold, and had nothing to eat, until he reached the Harijan Ashram the next evening. This is what he said at the Harijan Ashram prayer.

"I think myself blessed in that I have today seen God created by Harijan girls and have experienced in the midst of them. During all my life I have never before voluntarily taken eating side by side with Harijans. This is the first time I am doing so. There may have been converts before whom I have sat with them without knowledge. But today I have deliberately performed a duty I should have performed long ago. I take this occasion as one of pure and proud conversion. The day I left home was my seventeenth birthday, and as my health does not permit me many years, I am glad the necessary conversion has come before my death.

"There was a time when I would not drink water at the hands of Shudras, much less from Harijans. Such a stomach Rameshji Vaidyanatha I was. About ten years ago I told Gandhiji in the course of a conversation in the removal of untouchability that I was not ready to dine with Harijans. To the Mahatma said that when a South Indian leader like myself spoke like that it was no use expecting Swami to come within my lifetime. I replied that North India would win having the South India too. Gandhiji said that it could not be so and that progress would have to win the own education.

The late Friedrich Paul who was listening to the conversation asked Gauding not to waste time over converting old fossils like our Gauding said that he was not going to give me up like that and he hoped he would live to convert me some day. Well his hope has been fulfilled today. Intolerantly I believed in complete reform, but I had never practiced it in my life.

And may it not be that that wanted me to prepare myself for the purification and conversion? Circumstances, as you know, combined in starting me until I reached this place. A purification is incomplete without a fast preceding it and it was in the times of change that I had to fast. My joy knows no bounds. I shall proudly treasure the memory of this day and the affection you have showered on me."

We congratulate Dadaababata. Kunderababata says on his conversion and hope it will go even deeper into his private life. We wish him many years of active Harjan service and hope that he will live to see unreliability abolished from the land.

M. D.

IN CHINESE VILLAGES

(By Abdul Latif)

II

I have described to you one or two different villages in China, I will now close this series with a short account of what we found in a village near Kanchow, a city between Hankow and Shanghai, which is often called the "Venice of China", for there we saw canals instead of roads and boats instead of houses. The girl whom we were staying with, was a singer, a lover of children and a Christian, a very real one, judged by the infallible test Jesus gave us, "with you wherever would he direct let him be the servant of all." She had woven up the foreign houses in the town which was given to her by her work and built a most cottage in a quiet village. A few shavings covered her room, as it all manner of ornaments, books, balls and dolls dear to the heart of children all the world over. We used to have grand games on the mud floor with the village children who came in and out just as they liked. One day we sat out with this friend on a little house boat which was fitted up most nicely with cooking stove and benches for four people. At the end of the day we arrived in a tiny village in an obscure neighbourhood where the people knew my friend and had planned for her to come and conduct a short term school which should last two weeks. The harvest was just gathered in so they were free from field work. The school was in a thatched house. One student would bring a basket of rice, another vegetables from his garden, and another oil or a little money. All the offerings were pooled and they formed

a committee who should cook. Who should wash clothes and who should sweep out the two fairly large and floored rooms which had been lent by villagers. The next morning things went off well. We had early people time, morning mass and library classes in the morning. These classes were especially between 1 o'clock and 2 o'clock and these young children as well as their old fathers and mothers standing out of the mass book. After a holy dinner altogether we would have hand work, first all demonstrations and then more sewing in which the whole village joined as well as the students. We had to leave, alas, very early next morning in order to get to Shanghai. As our children wrote us a T. a. c. and we dashed out of the house but into extremely uncomfortable shoes, we were glad to remember that the work of cooperative school was not a single isolated experiment. The same sort of thing was going on in many parts of China led by the same sort of people and supported by villagers who have a new vision of the strength which comes to one's country and the joy that comes to oneself when they spread these People's Cooperatives.

ANDHERA REPORT

(For 1931-32)

Scholarships

Hostels and Schools. The Sangh runs 12 hostels of which 4 are for girls. 314 Harjan boys and 39 girls receive free boarding and lodging in these hostels. The Sangh spent a sum of Rs. 1,475 on these hostels during the year under report.

The Sangh runs 4 day schools and 15 night schools attended by 718 boys and girls. 13 night schools have to be closed, some due to want of funds, others on account of inefficient industrial sections are attached to the hostels at Guntur and Polakothapalle, where 4 Harjan boys are taught tailoring and 4 weaving. The Sangh spent a sum of Rs. 1,556 on these schools. Besides this the Sangh gave grants to 4 other institutions.

Scholarships. During the year under report, the Sangh awarded 184 new scholarships, of which 4 are for elementary education, 123 for secondary education, 8 for collegiate education, 18 for technical education (comprising tailoring, machine, training, etc.) and 3 for university training. The Sangh spent a sum of Rs. 1,556 on scholarships. Whenever possible, preference was given to students studying for technical courses. Efforts were made to secure exemptions of fees in schools under local bodies, and the District Boards of Nellore, Veng, Ongole, Tenali, and the Municipalities of Ramlipattinam, Bhatapuram have accepted Harjan students from their School fees. Books and other work Rs. 1,415 were also supplied to a large number of Harjan students.

General.

The Bangh runs three Co-operative Credit Societies, one co-operative footwear manufacturing and sale society as a small scale, and two retail grocery shops whose provisions are sold at cheaper rates to Harjians. The Bangh also gave relief on the occasion of fire accidents to the extent of Rs. 100. Clothes, soap, and other materials worth about Rs. 100 were distributed among Harjians.

Four wells were repaired and four new wells were constructed in Harjian quarters.

During the year, the Bangh received Rs. 4118 through donations and Rs. 16,700 through grants from the Central Board. The expenditure of the Bangh during the year under report is Rs. 30,470 on welfare work, Rs. 505 on propaganda and Rs. 2,423 on administration. Besides this, a sum of Rs. 1,216 was spent on wells. The percentage of the amounts spent on administration and propaganda to the total expenditure are 10.5 and 1.5 per cent respectively.

"ARE YOU ACID?"

[Under the above heading Dr. H. C. Mendel, M. D. contributes to the *Crossed Wasteland and Herald of Health* an interesting and instructive article from which we take the following important extracts.—Ed. Harjian.]

"Quite frequently one hears the remark during a discussion about health, 'The doctor says I am too acid.' Just what does it mean being too acid? And how does one become acid?"

"Being acid or having acidity is only a relative term. There is no such experience in normal life as a person being acid and still remaining conscious to tell about his anacidic acidity of the body tissues means death. The life process, and therefore, all the essential phases pertaining to health, well being, and resistance, are predominantly alkaline.

"The human body sustains a continuous organization of matter. Chemical study of the body materials reveals eighty per cent alkali, and twenty per cent acid. This relationship of four to one is the basic secret of health, normal functional activities, and efficient old age.

"All our practices, habits, customs, indulgences or deficiencies, both physical and mental, either promote or disturb this eighty-twenty ratio.

"However, the most determining factors for acid or for alkali formation are contained in food and drink. These are—

Acid Forming	Alkali Forming
Phosphorus	Potassium
Sulphur	Sodium
Silicon	Oxygen
Chlorine	Magnesium
Fluorine	Iron
Iodine	Manganese
Antimony	Aluminium
Bromine	Copper
	Lithium
	Zinc
	Barium

"These several mineral elements are so arranged in the different foods of daily use as to separate such foods into two classes—the alkali forming foods, and the acid forming foods. The convenience of reference we will list the more important foods under their respective classification:

Acid Forming	Alkali Forming
Fish	Green leafy vegetables
Pork	Cabbage
Beef (beef of all kinds)	Asparagus
Eggs	Beans
Cheese	Carrots
Cornmeal (white corn meal only)	Cauliflower
	Celery
Wheat	Cucumbers
Chopped	Melons
Lard	Onions (ripe)
Yeast	Onions
Refined sugar	Pear (with flesh)
Sweets	Pears (green)
Vegetarian	Potatoes
Quakers	Prunes
Lard	Radishes
Hydrogenated oils	Sprouts
Coffee and tea	Tomatoes
Alcoholic beverages	Taro
Fruits in syrup	Nearly all fruits
Flavored milk waters	Apples
Milk when boiled	Apricots
Milk puddings	Brussels sprouts
Food and glass colored foods	Cantaloupes

Generally, run with this spread in house

Charities
Cereals
Dresses
Eggs
Glasses
Lenses, pens
Oranges
Peanuts
Pears
Pineapples
Raspberries
Sifted wheat cereals
Wheat

"Do you desire discovering if you have an acid tendency? Then answer the following questions under 'Alkali effects,' and 'acid effects.' Allow yourself a mark of ten for each positive answer under both columns. Total the figures and you will have a fairly accurate gauge to your acid tendency.

Acid Effects

Acid Effects	Alkali Effects
Excess (and indigestion) of food, usual meal or abundance	Be having good appetite
Stomach	Stomach
Throat cleared	Stomach of stomach
Heavy meals that (over 10 or 12) daily of food, but food	Less protein diet (10 or 12) daily
Most eggs, cheese	Spices use of healthy foods (baked, chopped, etc.)
Heavy meals (meat)	Minimal salt, meat (meats)
(More than one eating daily of meat products)	No food limit
With rice, cereals (meat)	One food meal daily
or other easily high starch containing foods	Alkaline use of both raw and cooked green vegetables
Foods cooked in fat or lard	British spring glass water daily
Hygienic use of food (fats)	Tea or strong brewed coffee, daily
Only water use of green vegetables	
Drink little water	

acid effects

alkali effect

1. acidified
2. These depletion and other changes
3. Given to study and stage
4. Both initial studies
5. Progress lost value

1. Various acids at various
2. stage
3. Highly over-acidified at various
4. stage
5. Regular carbonic studies
6. Below early and even full
7. early stage

A good concept of the acid process within the body can be gained from the quantity of acid waste substances which are constantly being eliminated.

Thirty quarts of carbonic acid gas is normally eliminated by the lungs every hour. All this quantity of acid gas is largely the result of digesting the sugars, starch, fat and proteins of the daily food intake. If the meals contain an excess of these carbonic acid forming substances there is a barrier to an elimination. Indigestion habits with "good feeding" may easily confound lung elimination, with resultant chronic acidosis effects.

It is estimated that one third of the total body acid wastes are disposed of through the lungs. This leaves another two thirds to be eliminated by kidneys, skin and bowels.

An amount of blood equal to all the blood in the body (six quarts) passes through the two kidneys every seven minutes for the purpose of eliminating acid waste products of a nature that cannot be eliminated in the form of gas through the lungs.

A test of urinary acidity is a very good index to body acidity. This should be done as frequent intervals as a check upon health standard. Normally the urine is slightly acid. It is found that persons who are producing an excess of acid may have a urine reaction showing from 100 to 1000 times as acid as the blood.

Such excessive acids on the eliminative function of the kidneys will result in disease of these organs. Nature attempts to guard against such damage by the following measures.

Acids are not normally eliminated or disposed of in a free acid state when any attempt is made free acid substances through the blood or eliminative organs would produce extreme damage to all the tissues contacted. Therefore as quickly as acids are freed through digestion and assimilation nature binds them up with alkali substances. This binding requires one pound with an acid molecule has helped along with alkali to render the acid as little acid as possible until it is safely disposed of from the body.

When the daily food intake does not provide these acid binding buffer substances in the required quantity, then nature's only resource is to withdraw reserve alkali from the blood and body tissues. These and bones are a good source. When sodium is withdrawn from the

body then (acid) is formed. The missing quick demand for sodium is supplied from the sodium tissues.

Whenever the tissue (which reserve is lowered) only a few points of a degree the depleted tissues become irritable, painful and inflamed. This state of tissues is probably due to depleted alkalinity in internal rheumatism, arthritis, arteritis, neuritis, fibrositis, neuritis, and various other names according to the location or structure affected. The cause is the same in each case, depleted alkalinity, produced by attempting to safeguard the organism from the deadly acid effects of our habits and practices.

A small amount of acid forming substances are necessary for incorporating into muscles and nerve tissues. The quantity thus required is represented by two ounces of meat, or one large egg, or two ounces milk solids, with the addition of one or two slices of bread (double roll) or the equivalent in digestion made from freshly ground, unrefined wheat flour. More than this quantity of the acid forming foods means excess, and leads to acidosis.

The principal alkalis used for binding acids are sodium, potassium, calcium, magnesium, iron, copper, zinc, strontium and aluminum.

These acid-binding alkalis in their most desirable state, and in abundance, are found in vegetables, particularly the green leaves, and ripe fruits, unrefined grains.

The renowned Dr. George W. Cline is reported as stating, "There is no natural death; all deaths from so-called natural causes are merely the end point of a progressive acid intoxication."

We should therefore avoid hastening the point of acid-intoxication by providing nature with an abundance of acid-binding foods, and by adopting other alkali-favoring habits and practices.

After checking your acid-alkali standing by these two tables, and, should you find yourself quite definitely on the acid side, this indicates that you are positively overhauling your deposit of health acids, and it is only a matter of how much alkali you still have deposited in the body storage system, and how rapidly you are depleting this reserve, to determine the time when you will begin having pains, discomforts, ill health and even death due to acidosis.

Having thus discovered what practices are putting you strongly on the acid side you will also have learned what to do, and how to reverse this process, and to place yourself on the alkali and health constructive routine.

Let it be remembered that ripe fruit and fresh green colored vegetables represent both the best line of defense and the means to health conservation and rebuilding. These wonderful alkali forming food-medicines were intended,

in nature's original place and constitute nothing per cent of our food intake. Accordingly there should be in all of our meals four ounces of fruit or green vegetables for every one ounce of food listed in the food planning column."

DAIRY RULES

[Continued from page 11]

Milking

33 The milker should be clean in all respects, he should not use tobacco while milking he should wash and dry his hands just before milking.

34 The milker wears a clean outer garment, used only when milking and kept in a clean place at other times.

35 Wash the udder and surrounding parts just before milking and wipe them with a clean damp cloth or sponge.

36 Milk quietly, quickly, cleanly and thoroughly. Cows do not like unnecessary noise or delay. Commence milking at exactly the same hour every morning and evening, and milk the cows in the same order.

37 Throw away (but not on the floor, better in the gutter) the first two or three streams from each teat, this milk is very watery and of little value, but it may injure the test.

38 If in any milking a part of the milk is bloody or clumpy or unsuited in appearance the whole should be rejected.

39 Milk with dry hands, never let the hands come in contact with the milk.

40 Do not allow dogs, cats or chickens to be around at milking time.

41 If any accident occurs by which a part full or partly full of milk, becomes dirty, do not try to remedy this by straining, but reject all the milk and clean the pail.

42 Weigh and record the milk given by each cow, and take a sample morning and night at least once a week for testing by the fat test.

Care of Milk

43 Remove the milk of every cow at once from the cow-house to a clean dry room where the air is pure and sweet. Do not allow cows to remain in the cow-house while they are being filled with milk.

44 Strain the milk through a metal gauge and a flannel cloth or layer of cotton as soon as it is drawn.

45 Cool the milk as soon as strained to 45°F. If the milk is for shipment, or is to be for home use or delivery to a factory.

46 Never close a can containing warm milk.

47 If the cover is left off the can, a piece of cloth or musquito netting should be used to keep out insects.

48 Milk should be stored, it should be kept in tanks of fresh cold water (covered so often as the temperature increases to any material extent) in a clean, dry, cold room. Unless it is desired to remove cream, it should be stirred with a tin stirrer often enough to prevent the forming of a thick cream layer.

49 Keep the night milk under shelter so that runs cannot get into the cans. In warm weather keep it in a tank of fresh cold water.

50 Never mix fresh warm milk with that which has been cooled.

51 Do not allow the milk to freeze.

52 In no circumstances should any thing be added to milk to prevent its souring. Cleanliness and cold are the only preservatives needed.

53 All milk should be in good condition when delivered at a cannery or dairy. This may make it necessary to deliver twice a day during the hottest weather.

54 When cans are handled for they should be full, and covered at a spring wagon.

55 In hot weather cover the cans, when covered at a wagon, with a clean wet blanket or covers.

The Udder

56 Milk means for farm use should be made of metal and have all joints carefully oiled. Never allow them to become rusty or rough inside.

57 Do not hand waste products back to the farm in the cans used for delivering milk. When this is unavoidable, insist that the skim milk or whey tank be kept clean.

58 Cans used for the return of skim milk or whey should be emptied, scrubbed and cleaned as soon as they arrive at the farm.

59 Clean all dairy utensils by first thoroughly rinsing them in warm water, next clean inside and out with a brush and hot water or with a cleaning material is dissolved. Then rinse, and finally sterilize by boiling water or steam. Use pure water only.

60 After cleaning, keep utensils covered in pure air, and run if possible, until wanted for use.

OLD HARJIAN

Journal of "Harjan" for the past three years, with certain exceptions, are available at our office at the rate of two cents for a copy including postage. Order must be accompanied by full price.

Harjan

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[ONE ANNA

WEEKLY LETTER

Self-Introspection

It is now nearly ten weeks since Gaudaki was advised by his doctors to avoid all outdoor exercises, physical and mental strains of any kind. During his stay in hospital his condition showed a steady progress towards cure, and though he literally followed the doctors' instructions regarding writing and interviews he again began to interest himself in the activities around him, and one day walked to the Harijan Ashram to meet the inmates there. He saw the gate to the Hostel, visited the canteen, visited the Harijan families and accepted a gift of Khadi, woven out of the yarn spun by the girls of the Hostel and by the Harijan and non-Harijan inmates of the Ashram. It was noticed that in future no Khadi should be purchased for the gifts, but that they would be clad in Khadi, woven out of their own yarn. After exchanging a few words with some of those who had gathered to meet him on the prayer ground, he addressed them as follows:

'Though I have been having rest for the last two months or more I have been constantly thinking of the rules and vows of our Ashram. Quite a number of the Ashramites, men, old and young, have given up or have failed to live up to the vows of the Ashram and I wondered if that meant that there was something inherently defective about those vows. But I came to the conclusion that there was no such thing and that it was well that we had kept those vows in front of us and tried each according to his or her ability, to observe them, and that there was absolutely no cause for regret that the vows had been taken. I am a devotee of the Gita and a firm believer in the venerable law of Karma. Even the least little tripping or stumbling is not without its cause and I have wondered why one who has tried to follow the Gita in thought, word and deed should have any ailment. The doctors have assured me that this trouble of high blood pressure is entirely the result of mental strain and worry. If that is true, it is likely that I have been unconsciously worrying myself, unconsciously fretting and secretly harbouring passions like anger, lust, etc. The fact that my mind is incessantiy spouting against my mental discipline, despite of my sincere efforts, means not that

the Gita ideal is defective but that my devotion to it is defective. The Gita itself is true for all time, my understanding of it and observance of it is full of flaws. The same is the case about the vows. The vows are true for all time, my observance of them has been defective. The very contemplation of these vows is a source of personal joy.

"I know that several families of the old Brahminhood are staying here. They want to living here by earning money. It can be none other than inmates of the Harijan. If they observe the old vows and lead on their observance, they will be thereby rendering a service to the Harijan. Monetary help is not the only way to serve the Harijan. Our spirit of service and self-purification may take that concrete shape, but that is not the only shape it can take. We can, for instance, serve under monetary help to the extent that Government can do. The source of our help consists in our passionate desire to help and suffer for them, and that desire can come only out of self-purification, out of the observance of the vows we have been endeavouring to keep all these years. That will be the measure of our service to them, and of our capacity to make them free. 'Harijan'—man of God."

The brief address to the students of the Vidyapeeth school was also printed in the same way. "Do not forget that the aims and objects of the Vidyapeeth continue to be what they were. They were founded after much thought and deliberation by the organizers and the teachers. You have to keep them all in front of you. They are all contained in the prayer you have just now recited. We have all to march from darkness to truth, from darkness to light. Truth is at the very root of all our aims and vows and the plant of truth will not grow and flourish if you do not water the roots with honesty. But for you the truth has to self-creating true non-violence. The Vidyapeeth was started in order to make the children of sky-dwellers and cowards of villages and we devoted our ourselves with that end in view. But you are not children of sky-dwellers. You come from villages, you are children of villages who have gone through suffering and struggle in the field for freedom, and your duty towards the villages is therefore greater. May you use all that you learn, for the benefit of the village."

The large village, Manjappa school also presented Ghandi many women (about 25, perhaps) women, by whom he came out upon one of the platforms upon his return. As in the Madras District, so here, Ghandi secured the thrill, on realising that the boys agreed to wear clothes of their own piece. Some of the boys took the vow for a year.

A Village Workers' Gathering

On his way back to Wundia, Ghandi broke journey at Berdoli for a couple of days. The arrangements for his stay and rest were superb. Though thousands of villagers gathered there, he was not undisturbed in his simple little hut, made of water-wicker and palm-leaf matting. There was a service for darshan, all sitting down at the prayer in silent orderly fashion, and he was asked to meet the workers for just half an hour on the last day.

The workers met and exchanged notes and had talks with the Bardar who also addressed them and addressed meetings at various centres in Berdoli. In his own speech he emphasised the importance of more constructive work and said that even his speech was out of place in a meeting of silent workers. Under the programme as arranged by the Secretary there were a number of speeches to be delivered by the workers. The Bardar cut them all out and asked only Swami Anand and Karkhanavala. What — one of the most rural minded of the workers to give these experiences of work. Swami Anand said that all that he wanted to say was that though most of the problems baffled him, he had found work in the villages of astounding interest, as much as, that like one of his friends who had thrown up a job of Rs 150 a month and now lived in a village on Rs. 4 a month, he felt a kind success when he had to leave his village for some work in Bombay. The most acute problem, he said, was the economic and he had not yet found out how the poor village was to be protected from the various agencies which were out to cheat him. In his neighbourhood lived a peasant who had spent 15 months of paddy out of his field, but who after giving to the landlord 15 months out of this and three months to the men who loaned him his bullock had only three months left for the use of his family. How was he to be secured his 11 months? There were four thousand weavers in Solihanda, as soon as the power-loom was introduced, over 2000 had been put out of work. Sixty tons of Rupees worth of rice was produced in Thana District, and 50 to 60 thousand workers used to make an honest income out of this. Over a hundred new mills had now been opened there employing about 1500 workers. The rest of the men were out of work! 300, Karkhanavala contrasted the present helplessness condition with the condition of things a quarter of a century ago and said that the whole thing was the result of men wanting to live

on money rather than on actual food. "Why should they otherwise touch their money crops and make every thing an money crops which were entirely dependent on a capitalist market?" Ghandi was anxious of wanting to take the country back to the eighteenth century. He did not see there was anything wrong in it. The Westerners who were civilised two centuries ago may find to go back two centuries, but why should Indians fight day of going back several centuries? For centuries ago they had everything that was worth having and made life worth living.

Village Workers' Questions

At the workers' meeting, instead of asking Ghandi to address them, they gave him a list of questions on which he was requested to enlighten them.

The first question was about the duties of the village workers. The only duty of the village worker was to serve the villagers and Wundia, and he could not serve them if he kept the slaves were in front of him as a beacon-light. The vows were contained in two couplets composed by Vinoba and now repeated at each prayer by hundreds of most the Ashrams in the country.

अहो नमो सर्वे अहो नमो,
अहो नमो सर्वे अहो नमो,
अहो नमो सर्वे अहो नमो,
अहो नमो सर्वे अहो नमो,

[Non-violence, truth, non-stealing, brotherhood, simplicity, body labour, control of the palate, chastity, equal respect for all religions, modesty, (restricting oneself to the use and service of one's natural surroundings in preference to those more remote), spirit of unselfish brotherhood — these eleven vows should be observed in a spirit of humility.]

The other question was about the livelihood of the village worker. How was he to earn it? Was he to draw an allowance from an institution, or to earn it by labouring for it, or to depend upon the village for it? The third way, said Ghandi was to depend upon the village. There was no shame therein, but humility. There was no scope for self-indulgence either, for he could not think of a village which would encourage or tolerate self-indulgence. All that the worker need do was to work for the village all his working hours, and to collect whatever grain and vegetables he needed from the village. He might collect a little money too (for postage and other necessary expenses) if he should need it, though Ghandi did not think he could not do without it. The village would willingly support him if he had gone there at the invitation of the village. He could receive an allowance when the villagers might not be able to tolerate his vows and withdraw their support, as, for instance, they did when he admitted untouchables in the Satyagrah Ashram in 1920. Then he should work for his living. It was no use depending on an institution.

The third question was about body-labour. The village worker was in the village to do as much body labour as possible and to teach the villagers to outgrow idleness. He might do any kind of labour, but give preference to encouraging scavenging was certainly preferable labour. He liked some of the workers' insistence on devoting at least half an hour to work entirely of service and of a productive kind. Scavenging certainly came under that category. Also grading for money saved is money got.

The fourth question was about maintaining a diary. Ganshi had no doubt that the village worker must be prepared to account for every minute of his waking hours and must fill them with work and meaning. It distinctly is his diary. A real diary was a mirror of the worker's mind and soul, but many might find it difficult to make a truthful record of their inside activities. In that case they might confine themselves to a record of their physical activities. But it should not be done in a haphazard way. Simply saying, "Worked in the kitchen" would not do. One may have whiled away one's time in the kitchen. Specific lines of work should be mentioned.

The fifth question was about work among women who work more or less as wife in certain parts of Gujarat. Service of mother and husband, constant readiness to share their toil and their hardships, and to get into touch with their masters and to see that they deal with them fairly and kindly.

Summing up, Ganshi said, "The village worker will leave politics alone. He may become a Congress member, but he may not take part in an election campaign. He has his work cut out for himself. The Village Industries Association and the Spinners' Association were both created by the Congress, and yet they work independently of the Congress. That is why they and their members stand clear of all Congress politics. That is the non-violent way.

"He will also leave village factions alone. He must go and settle them. Stranded as he without aid of the things he does not do without is a city. If I sit down in a village I should have to decide what things I should not take with me in the village, however honestly harmless those things may be. The question is whether those things will set well or ill with the life of an ordinary village. He will be incorruptible and stand like a rock against the forces of temptation and save the village from them. Even one pure soul can save a whole village, as one Brahmin saved Lanka. Sodom and Gomorrah were not destroyed so long as there was one pure soul left in them. That is why I said long ago that I would be rather that India purified than America took in order to save it."

SELF-SUPPORTING KHADI

It was only after the visit of Lord Bunsford to India in June 1933 that the Ashram paid serious attention to the propagation of the idea of self-sufficiency in khadi. All the weavers, dyers and other workers of the Ashram wear only khadi, though this cannot be said of their families. The spinners came mostly from the agricultural community, called the 'Goudhar' in the District. They can be divided into two classes: (1) Those who are entirely dependent on the income from spinning, and (2) those who have lands and have taken to spinning as a supplementary occupation. But on examination of the financial condition of these people will reveal the fact that this division is only arbitrary. In the area where famines are frequent and incomes from agriculture meagre and uncertain, land can only be considered a burden. Both the widows and the daughters of the first class, and those who own a few acres of land have, therefore, come to rely on the income from spinning in the adjustment of their domestic budgets.

In this area of chronic famines, therefore, the scheme had to be worked with the greatest caution. For the last three months incessant propaganda was carried on among the villagers. The only cotton that is fit for hand-spinning, cooling and spinning is of the Nades variety, the yield of which like other crops is always subject to the caprices of an uncertain monsoon. Seeds of 'Dev' or 'pooled' or two names were distributed to the spinners to be grown in their backyards. The big pellets on the spindles of the spinners were either removed and the reduced 'nail'—string supplied or reduced in size to enable the spinners to obtain the maximum number of revolutions on their small old spinning wheels. Three of our Ashram workers have been set apart for the self-sufficiency work and one for looking after the technical side of khadi work. The greater number of revolutions of the spindles thus obtained has given better twist to our yarn and increased the strength of our cloth.

From the 1st of October 1933, we have begun reducing the scheme of self-sufficiency. The extreme poverty of the spinners made our previous position about the success of the scheme. The number of our spinners fell from 3,000 to 225 in the beginning of October when the scheme was put into operation. But an examination of the results obtained during the three months have dispelled our fears. The increase in the number of our spinners can be explained partly by the fact that agricultural work has absorbed a fair number of them. We had to devise a method by which the spinners could spin enough to make their own cloth without forsaking their usual income from spinning. We made it a rule that women

HARRIAN

FEBRUARY 17, FEBRUARY 24, 1968

NOTHING WITHOUT GRACE

(By M. E. Donohue)

By the grace of medical friends and self-willedness, Donohue, Vellekoff and Jannakakis, have now able by way of trial to assume to a limited extent my talks with the readers of *Harrian*. The restrictions that they have put on my liberty and to which I have agreed are that for the time being at any rate I shall not write for *Harrian* more than I may consider to be absolutely necessary and that not involving more than a few hours writing per week. I shall not carry on private correspondence with reference to correspondence/ personal problems or domestic difficulties, except those with which I have already concerned myself, and I shall not accept public engagements or attend or speak at public gatherings. There are positive directions about sleep, recreation, exercise and food, with which the reader is not concerned and with which therefore I need not deal. I hope that the readers of *Harrian* and correspondents will cooperate with me and Mahadev Desai, who has in the first instance to attend to all correspondence, in the observance of these restrictions.

It will interest the reader to know something about the origin of the back down and the measures taken to cope with it. So far as I have understood the medical friends, after a very careful and painstaking examination of my system they have found no functional derangement. Their opinion is that the back down was most probably due to deficiency of proteins and carbohydrates in the form of sugar and starches, coupled with overwork for a prolonged period involving long hours and concentration on numerous taxing private problems in addition to the performance of daily public duty. So far as I can remember I had been complaining for the past twelve months or more that if I did not curtail the volume of ever growing work I was sure to break down. Therefore when it came, it was nothing new to me. And it is highly likely that the world would have heard little of it but for the over anxiety of one of the friends who, seeing me returned sent a spontaneous note to Jannakakis who gathered together all the medical talent that was available in Wexham and sent messages to Farnham and Bombay for further help.

The day I collapsed I had a warning as glancing in the morning that there was some unusual pain about the neck, but I made light of it and never mentioned it to anybody. I continued to go through the daily programme

The final night was a tired exhausting and anxious conversation I had with a friend whilst I was having the daily evening stroll. The nerves had already been sufficiently taxed during the preceding fortnight with the consideration and solution of problems which for me were quite as big and as important as, say, the paramount question of Swamy.

Even if no fact had been made over the collapse, I would have taken nature's prescriptive warning to heart given myself moderate rest and taken over the difficulty. But looking back upon the past I feel that it was well that the fact was made. The extraordinary precautions advised for the medical friends and usually extraordinary ones taken by the two givers referred to me the startling fact which I would not have taken and which allowed ample time for introspection. Not only have I profited by it but the introspection has revealed vital defects in my following out of the interpretation of the Gita as I have understood it. I have discovered that I have not approached with adequate detachment the innumerable problems that have presented themselves for solution. It is clear that I have taken many of them to heart and allowed them to cause my emotional being and thus affect my nerves. In other words they have not, as they should have in a votary of the Gita, left my body or mind untouched. I really believe that one who literally follows the prescription of the eternal motion and never grows old is using such a one's body will wither in due season like leaves of a healthy tree, leaving the mind as young and as fresh as ever. That seems to me to be the meaning of Bhishama delivering his marvellous discourse to Yudhishtira though he was on his death bed. Medical friends were never tired of warning me against being excited and or affected by events happening around me. Extra precautions were taken to keep from me news of a tragic character. Though I think, I was not quite so bad a devotee of the Gita as their precautions led me to suppose, there was undoubtedly substance behind them. For I discovered with what a wrench I accepted Jannakakis's conditions and demand that I should remove from Magnewell to Malibu Ashram. Any way I had had much to do with him for detailed action. The fact of the collapse was for him almost enough testimony for abandoning my required detachment. I was glad gaily at the abandonment.

The worst however was to follow. I have been trying to follow Bhishacharya continuously and deliberately since 1948. My definition of it is partly not merely of body but of both speech and thought also. With the exception of what must be regarded as one lapse, I can recall no instance during more than thirty six years' contact and ceaseless effort of mental disturbances such as I experienced during the illness. I was

degraded with myself. The moment the feeling came I acquainted my attendants and the medical friends with my condition. They could give me no help. I expected some 1 hour before after the experience from the night that that was expected upon me. The confession of the watched experience brought much relief to me. I felt as if a great load had been eased from over me. It enabled me to pull myself together before any harm could be done. But what of the Gita? Its teaching is clear and precise. I read that it came linked to the Star of Stars between unrecognizable. How far I must be from Him, His signs known. Thank God my much wanted Mahatmaship has never failed me. But this enforced rest has brought me no more before. It has brought in the surface my limitations and imperfections. But I am not so much ashamed of them, as I should be of taking them from the public. My faith in the message of the Gita is as bright as ever. Unwearied constant effort is the price that must be paid for turning that faith into such inflexible experience. But the same Gita says without any reservation that the experience is not to be had without divine grace. We should develop unselfish heads of Divinity had not made that simple reservation.

H. S. S. RESOLUTIONS

The following resolutions were passed at the third annual meeting of the Central Board of the Harjan Sewak Sangh held at the Sangh's House, Kingsway Delhi, on the 6th, 7th and 8th of February 1936.

1. This meeting records its deep sense of sorrow at the death of (1) Dewan Debinder V. P. Mathura Rao of Mysore, (2) Mr. G. K. Dendekar, C. I. E. of Maharashtra, (3) Dr. Sarveshwar Tripathi of Indore and (4) Mr. J. P. Mundella, the Treasurer of the Sangh, for their great service as members of the Sangh, and resolves that copies of this resolution be sent to the bereaved families.

2. Resolved that the statement of accounts for the year ending 30th September, 1935, and the balance sheet as it stood on 30th September, 1935 of the Central Office, presented by the General Secretary be passed.

3. The Provincial accounts for 1934-35, summarized and presented in the printed table be passed.

4. The budget of the Central Office for Rs. 25,000/- as passed by the Executive Committee was approved. The same budget revised and amplified by Rs. 50,000/- was also passed.

5. It was further resolved that the Executive Committee should make earnest attempts and collect a sum of Rs. 1,50,000/- from the public for the Central Fund before the end of September, 1936.

6. Resolved that no worker paid from Harjan funds should be paid a salary of more than

Rs. 120/- per month, except under special circumstances and with the sanction of the President of the Central Board.

7. Resolved that the clause 5 (a) of the constitution of the Sangh be deleted and the following substituted in its place.

"(a) Presidents of all Provincial Boards, and the Agents of the Central Board, as ex-officio members."

8. Resolved that the model rules for the guidance of the District and other Committees issued by the U. P. East Provincial Board be circulated to all the Provincial Boards, for their guidance and adoption with such modifications as may be found necessary to suit local conditions.

9. Resolved that clause 12 (b) of the constitution be deleted and the following substituted in its place.

"(b) Pay to the respective organizations as annual subscription in advance of Rs. 15/- in the case of the Central Board, Rs. 5/- in the case of the Provincial Boards, and Agents, and Rs. 3/- in the case of all other Committees, except Taluk, Taluka or smaller rural Committees, for which the subscription will be one rupee per annum, the payment shall be subject to special sanction by a President within his jurisdiction, and"

10. Resolved that Pt. Harnagath Karna be elected a trustee of the Harjan Ashram at Sahaswan, in place of the late Mr. G. K. Dendekar.

11. The report regarding the collection of Fund Fund by the Centre as well as by some of the Provinces was read out to the members and it was resolved to record it. It was also resolved that those Provinces that have not collected money for this purpose should do so as early as possible and such funds may be used in their respective areas.

12. The appointment by the President, of the Executive Committee for the year 1936, consisting of the President, the Gen. Secretary, Mrs. Dhilli Naina, Mr. S. C. Das Gupta, Mr. M. Rajgopal, Bachmandari Ramchandani and Mr. Mahesh Prasad Pabla was announced.

13. It was resolved that a Directory of the Harjan work done by this Sangh, as well as by other similar bodies in India be prepared and also a survey made of all the districts of Harjans in the various Provinces, and that the Executive Committee be requested to settle the details of the preparation and cost of the same.

14. Resolved that the progress and results of the experiments on College Training Institute in Calcutta and Wadhwa be observed for the coming year before any conclusions are arrived thereon, and before other schemes are started in the Provinces.

15. Resolved that the Taluk Provincial work, at present being done by the Central Office,

should be attended by Prof. N. B. Malhotra as Agent of the Central Board in Delhi.

14. Resolved that the direct grants paid by the Centre to various selected institutions at present, should be continued, and new selections, when found necessary should be made in consultation with the Provincial Boards concerned, and all payments be made hereafter through the Provincial Boards.

15. This meeting of the Central Board expresses its sense of gratitude and thanks to the members of the retiring Executive Committee and to Prof. N. B. Malhotra who has resigned from the Jt. Secretaryship of the Sangh, for their services.

16. The summaries of reports of the various Provincial Sanghs of their work in 1934-35, (as circulated) were taken as read and were approved.

17. Mr. Malhotra's note on the scheme of industrial instruction to be imparted in Delhi Industrial Home, was read as also the estimates prepared by him. It was resolved that general education should be added thereto, and also drawing, carpentry, fruit and vegetable gardening, spinning, laundry and milking be also added. The details of the scheme and the estimates should be scrutinized by the Executive Committee and reports should be submitted by the Committee.

18. Resolved that a loan of Rs. 5,000/- at 5% interest be made to the Fishery Co-operative Society at Sikrapah in Jammu, if the said Society agrees to the loan, the loan to be repayable within three years by equal instalments of Rs. 1,666/- each.

19. Resolved that the loan of Rs. 4,000/- sanctioned to be made to Ganga Sava Mandai, Warden, for the Tannery at Balwadi, be transferred to the name of Ganga Sava Sangh, with head-quarters at Warden, in consequence of the transfer of the ownership of that Tannery to Ganga Sava Sangh.

20. Resolved that a sum of Rs. 4,000/- be sanctioned for the construction of Rajganga Shraona in Rajpur from the Rajpur Ganga Sava Fund, provided, the land for it is given free and transferred to the trustees of the Shraona, to be appointed by the President of the Central Board.

21. The question of decontamination of Ganges at U. P. Boat was not fully discussed between the President of the U. P. Boat Rajganga Sava Sangh and the General Secretary. In view of this the question was postponed to the next meeting of the Central Board.

22. The proposal of Sh. Ramnandan Choudhary of Farukhganj, asking for the institution of a goodwill fund for whole-time workers of the Sangh was discussed and it was decided that this fund was not yet ripe for instituting such a fund.

23. The Central Board confirmed its resolution No. 13 of 11st December, 34 passed by the Central Board and requests all provincial workers to do more work for bettering the living, working and service conditions of Harijan employees of town and city municipalities, notified area committees, Local Boards, village Panchayats etc., and especially to start co-operative credit societies for the benefit of such Harijan employees and to start settlements amongst them.

24. The note of the President regarding the starting of a publicity department in the Central Office was discussed and it was resolved that such a department be started as early as possible.

25. A scheme for the settlement in Gershotkh for the solution of the Harijan-Nahar problem in Ludhiana Taluk, presented by Dr. Rajan was considered and it was resolved that certain buildings together with 50 acres of land attached thereto be purchased for a sum of Rs. 7,500/- half the amount being found locally, and the other half by the Central Office and the provincial office jointly.

26. The proposal of Dr. Rajan for the payment of Provincial Secretaries, wherever they are paid from the Central funds, was discussed, and at the end of the discussion he withdrew the proposal.

27. The resolution of Mr. G. Ramachandran regarding temporary for Harijans was discussed at length and the following resolution was unanimously passed.

'Since any further delay in securing temporary entry for Harijans will result in great harm to Hindu Shraona, and since such temporary entry is part of the immediate policy to which the Harijans are entitled, the Central Board of the All India Harijan Sevak Sangh resolves that effective steps be taken immediately for securing temporary for Harijans and with a view to achieve this purpose, the Executive Committee be asked to take necessary steps, in consultation with Congress.'

28. The Central Board of the All India Harijan Sevak Sangh, records its full support to the Hindu Depressed Classes Despatchable removal Bill of Mr. Mahatma M. K. Gandhi, in the Legislative Assembly and requests the members of the said Assembly to give their support to the Bill and facilitate its early passage into an Act.

29. Mr. Shaver of Bombay put forward for modifying in certain particulars the resolution regarding non-participation in election of Harijans to Councils and other bodies, moved at by the Central Board at Benares on 10th July, 34. After discussion, the proposal was rejected.

Sh. A. V. THAKUR,
Gen. Secretary.

BEE-KEEPING IN OTHER LANDS

[The following taken from the *Encyclopædia Britannica* shows what part bee-keeping plays in the national economy of other peoples of the world, and when we consider the possibilities the natural resources of India, there is no reason why India should be second to any other country in the world as regards apiculture. V. G. D.]

In dealing with the practical side of bee-keeping as now understood, it may be said that as compared with the ancient as well as during the first decade of the 19th century, we can value the memory of man still being of the beginning of the 19th, it is as the modern beekeeper in the development of a genuine profession. Almost everything connected with bee-keeping has been revolutionized, and especially, instead of being closed with such lonely rural communities as that of the country housewife who carries a few eggs weekly to the market-town in her basket, it today engages as many countries as a pursuit of considerable importance. Beekeeping progress has also been made in the art of governing and improving the colonies of bees by judicious crossing with the best foreign strains, selected mainly for hardiness, working qualities and the prolific capacity of their queens. American beekeepers are conspicuous in this respect, extensive apiculture being exclusively devoted to the business of raising queens by the thousand for sale and export.

In the European countries, queen-raising apiculture was plentiful, but bee husbandry is just then in hyperactivity than in keeping the respective bees pure.

Extensive apiculture have been established on the American continent, some obtaining from 1,000 to 3,000 colonies of bees and in these honey is harvested as a by-product of bees yearly. The magnitude of the bee industry in the United States may be judged from the fact of a single beekeeper located in California having harvested 1,344,000 lbs. of honey in one year from 1,200 hives of bees, and the same farmer secured 65,000 lbs. of stock honey in one season from his last two colonies. This is partially the reason, and the bees were frequently located in separate apiculture some five miles apart in order to avoid the risk of swarming, but all in the midst of thousands of acres of honey-producing forests. Bees like the above compared with those of the shaggy beekeepers of British days, who was well pleased with an average of 20 to 30 lbs. per hive, may be regarded as wonderful, but they are not so of this. The consumption of honey as an article of food has also largely increased of late years, a recent computation shows that from 100 to 150 million lbs. of honey, representing a money value of from eight to ten million dollars, is consumed annually in the United States alone. Many of the large bee farmers of the United States of America and Canada harvest from 50,000 to 100,000 lbs. of honey in a single

season and some of these sell the whole crop direct to consumers.

In the United States, Canada, Australia, New Zealand and other all English-speaking countries outside the United Kingdom, honey is far more extensively used than it is there as an article of daily food. The natural result of this is that the trade in honey is conducted in these countries on entirely different lines from those followed in the British Isles, where honey production has, until recent years been regarded as too insignificant for official notice in any form. The culture of the bee industry is now recognized however, by the British Government as worthy of State aid, as the promoters of technical education connected with agriculture in the American continent apiculture is officially recognized by the respective State Governments and by the Federal Government. It is taken into account as a subject of the Agricultural Department, with fully equipped experimental stations and qualified professors engaged therein for educational work in several Canadian provinces also, the public funds are used in various ways. In New Zealand the Government of the colony has displayed the most pronounced maintenance and regard in promoting apiculture. Extensive apiculture have been established under the supervision of a skilled beekeeper, who travels over the colony giving instruction in practical bee-keeping to the public schools, and forming chains of various societies where people are taught bee-keeping in all its branches.

In Europe similar progress is observable, technical schools, with well equipped apiculture attached, are supported by the State, and in them the science and practice of modern bee-keeping is taught free by students and practical experts. Experiments of this kind have been established in Germany, France, Switzerland and elsewhere, all tending in the same direction, viz., the cultivation of the honey bee as an appreciable source of income to the farmer, the peasant cultivator, and tradesman in districts where bee-keeping is obsolete, and if succeeded by the bee-keepers working the colonies in the district and it may be truly said that the value of the bee to the fruit grower and the market gardener has been proved beyond dispute, and the technical resources now afforded by country schools in the rural districts of England has an appreciable effect in good thereof as may quite the case of its extensive growth in the Midland counties sending forth to the London market in two short days a quantity of gardeners estimated nearly fourfold after visiting a number of districts of bees as they pass through to the grower's hives. The fresh valuable and necessary pollen of bees are also known to be greatly benefited by the numerous colonies of bees carried by more than 1,000 beekeepers in the country.

The British Beekeepers' Association is an entirely philanthropic body, the only object of its members being to promote all that is good in British bee-keeping, and is "task himself to that beekeepers have enjoyed the honey bee."

French system of spinning have been established throughout the Empire, together with the object of securing co-operation in preserving the rule of history and clearing the mind without methods of producing it is the most attractive form of education held for the people. Nearly all the country associations employ qualified men who visit members in spring and autumn for the purpose of examining them and giving advice on how management in these matters is.

SELF-SUFFICIENT KHADE

(Continued from page 18)

would be limited only to those who agreed to the new scheme. Besides the usual quantity of cotton, that she takes, the spinner has to purchase an additional quantity to make her cloth. She has to spin enough yarn to enable her to get her share in exchange. For this year we have begun with the spinners and fixed one piece for each spinner as the standard. Usually, two metres or 15 yards of cloth will be the average requirement in cloth for a woman of these parts. The spinner has to spin 2 lbs of yarn to get a white saree and 3½ lbs for a coloured one. This arrangement leaves a small deficit to the spinner which has been made good by our women who have undertaken to weave 2½ yds. each free of wages per year for all of them do not weave the difference required each weaver gives annually a contribution of Rs. 1-4-0.

Till the end of December 1933, 480 spinners have registered themselves for the scheme, out of which 180 spinners have completed their quota for a share each. The yarn spun by them weighs 418-5 lbs. and converted into 1,544 sq yards of cloth cost Rs. 370-5-0.

Three months is the short a period to report about or judge results. This much however can be said that the fears of our women that the poor spinners will be unable to make the little surplus that is needed for the scheme, have been belied. Moreover we expect, a greater influx of the spinners from the month of March by which time the work in the fields will be over. When they begin to grow their own cotton and obtain it for their cloth and when the improvement in the technique of the wheel increases their output of yarn and when the new proposal for an increase in the spinning wages materialises, we expect that the spinners realising the opportunities and advantages of the scheme will come in greater numbers. Our task will then be to introduce the scheme among the farmers of the khadi villages and the villages.

We give below comparative figures of value obtained by the farmers in the rural parts round

about the Agency during the last quarter of the years 1933, 1934 and 1935.

MONTH.	1933	1934	1935
October	100 1-6	105 1-3	150-1-1
November	100 1-0	105 1-0	100 1-1
December	110 1-4	105 1-0	110-1-0
Total	100-1-6	105 1-3	150-1-1

N. K. BHADURIA KARNATAK
Manager, Gandhi Ashram
Tumkur

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J. C. KUMARASWAMI,
Organiser and Secretary.

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3751

An Unanswerable Case



HARIJAN

Editor: MANGESH DESAI

Under the patronage of The Marjorie Bank, Bombay

Vol. IV No. 4

POONA — SATURDAY, MARCH 7, 1934

[ONE ANNA]

WEEKLY LETTER

Our Conference and Exhibitions

I shall speak about the Village Industries Exhibition organized here at Poona in my next letter, as I have not yet had time to see it. But I note here what Gandhiji said after opening the little exhibition, as of importance for those who organize exhibitions and conferences both. "From the point of view of those who have brought exhibits from various parts of the country I have understood the place of those things here. But I must tell you that you should have concentrated on things made here or in the neighbourhood. Whenever we propose to hold an exhibition in a particular place we should explore the possibilities of that place and give prominence to the things the place is capable of producing. We must also see that we don't turn an exhibition into a museum. Museums of ancient things which have disappeared from our economic life have their use and place, but not in our programme which concentrates on industries and crafts which are capable of being revived."

As for conferences and exhibitions in general said Gandhiji, "One thing that must be borne in mind by every one is that we must think in the terms of the interests of the people in whose midst we are working. How much, we should ask ourselves, are we doing to benefit the villagers by going and coming to their midst? When I was told that we were getting our milk from Chanda and that we depended on Nagpur — which is 150 miles from here for our vegetable supply, I was angered. How do we help the people of Poona thereby? Can't we do without them? And if we cannot do without the things that Poona cannot give us, why should we have come to Poona?"

As a matter of fact, however, Gandhiji was informed later that though originally it was feared that we should have to depend on Chanda for milk and on Nagpur for vegetables, when the number of goats was expected to exceed three hundred, now that the school master was something in the neighbourhood of a hundred and 800 there was no such fear. Poona and the villages in the neighbourhood were capable of supplying vegetables and milk for 150 people and the school at Nagpur had been cancelled. The Secretary of the Reception Committee also assured Gandhiji that most

of the other paragraphs too had been made in the local market and nearly all the food-stuffs were locally produced. "Swadeshi is the service and one of our nearest surroundings is the condition of these people," said Gandhiji some twenty years ago. We are travelling after them 50 years in approaching somewhat that spirit of Swadeshi.

Farm Donors

When we were in Ahmedabad a Parsi doctor anonymously sent Gandhiji^{ji} a donation of Rs. 100/- for the benefit of Harijans. I tried to get from the bearer of the letter including the cheque the name of the donor for my private information but the servant was as discreet as the master. Now comes a letter from Mr. E. F. Hastings from which I take the following extracts: "Perhaps you will be glad to hear that a Parsi admirer of yours and sympathizer with your Harijan cause saw me yesterday and gave me Rs. 1000/- (Three thousand) in cash with a request to forward the sum to you for that humanitarian cause. He has been reading in your 'Harijan' paper about the great hardships and sufferings undergone by those Harijans particularly in villages and that they are not even provided with bare necessities of life like water as in many places the Caste-Hindus do not permit them the use of the common village wells and tanks. He desires that the amount of Rs. 1000/- should be utilized, through you, for relieving such distress by providing for separate wells or water tanks for the use of the Harijans, whom they are not permitted to draw water from the common wells or tanks. He also desires that strong propaganda should be carried on for their equal status and treatment, for allowing them the common use of all public properties, but still that objective is gained, at the same time, at least some relief measures should be taken, particularly to provide such absolute necessities like water. He does not desire his name to be published but the donation may be acknowledged as from a Parsi sympathizer for the Harijan cause." We are thankful to these anonymous donors, and deeply appreciate their desire to remain anonymous as also the genuine humanitarian spirit that inspires the donation. With an Harijan, a donation however large is in fulfillment of a debt we owe. The donation from a Caste-Hindu however is chiefly pure and unadulterated.

"A remedy of despair"

Mr P. C. Dawson, who presided over the Jallikottai Conference held in Bangalore on the 7th of February said in the course of his speech "To those that recommend conversion as the only means of future salvation, all I have to say is that it tends to degenerate villages into a measure of servitude, a dangerous doctrine in a land where religion has been the most important man-power in the life of the population. While every village should be afforded to conversion by means of conversion and religious organisations are perfectly justified in taking advantage of the needs and susceptibilities that prevail to convince minds more open, under such influence to adopt new religion, everyone interested in your community would strongly deprecate change of religion except on grounds of conversion. The solidarity of your community that you constitute its strength is certain to be affected by such impudent changes of faith. In this connection I cannot but repeat the very wise advice given by our Gurus, the Guru Jnan which offers the best solution of a very difficult problem. "Inequality in the constitution of society there will always be, for such inequalities are in the nature of things, but it is the duty of the State to afford to all communities the best and fairest opportunities for the development of their God-given gifts. Only so can society as a whole find stability and strength. The State which has been called the only potent and universal instrument of society must address itself to this duty. It is not merely a duty, it is the greatest political wisdom. These people ought to be the strength of our strength, shall we let them become our weakness? They have a swelling sense of wrong, which only kindness can heal. The also should be to Hindus more and more for they belong to the Hindu community really, and to offer them every facility to remain within the fold, they will be a mighty accession to the strength of our body politic; if not, they will be an equally heavy subtraction from it. Alarmed they will be an additional element of heterogeneity which will further complicate the already difficult problems of administration. No possible means of assimilation should be neglected and every friend of Hindu society, every lover of Mysore should appreciate the efforts of Government with all her strength."

We commend these weighty expressions of opinion by a Roman Catholic and a distinguished Hindu to every one concerned.

A cotton-picking Fiasco

There were machines for all processes in the textile trade, but none yet for cotton picking. Millions of dollars are said to have been spent in research for the invention of such a machine, and at long last a machine is said to have been found out in America, which picks in

seven and a half hours as much cotton as a good hand picks in eleven weeks. Whilst the figures of unemployment are mounting higher and higher, here comes to the scene a machine which will displace nearly a hundred men. The following from Miss Mary Burr reveals the exhilaration and the vitality of the handicpicking of cotton and serves as a warning against to the news of the American machine, which even in America seems to look no good but ill.

"As cotton is not grown and it is expensive getting it from distant places in bulk, we made inquiries as to where it was grown in the villages round and about of our Gurd and Kotra village five miles away. After three weeks there I was able to see the man who grows the cotton and to get him to consent to me going and picking the cotton ourselves, this not so much with the idea of reducing the price as of getting really cheap cotton. So yesterday two Harijan members of our Table Round and I set out for the village. A few caste members also had said they could go, but when the time came, the day turned out to be a lost day. One of my companions was a Chamar of about ten and the other an Oja of about twelve, both residing in the village school and both much better behaved than many a caste boy. The caste boys had said they could not take run with them, so for their sake we all had food before going. This meant that both the walls there and the cotton picking had to be done in the heat. In spite of that the younger boy did his share without a murmur. On arrival at the field we sat down for half an hour and read our father much to the interest and amusement of the few people there. One intelligent young man asked many questions which gave us the opportunity of preaching Khadija. The cotton we gathered was not of the best due to the lateness of the season but the field owner let us have it at two annas per sow as we picked it ourselves and was also able to take only such cotton as we wanted, and understanding the labour of clearing, we gathered only what was absolutely clean, so that we have really got a better kind than if we bought it ready picked and brought to our door for three or more annas per sow. We gathered only two annas but are going again next week. After picking the cotton we sat on the shade for a little while eating ground nuts and got before setting off on our five mile walk home altogether a thoroughly enjoyable and useful day's outing."

Home Made Fib

Fib is a useful article though expensive. It keeps off flies and mosquitoes. A friend sends the following recipe for making it.

- 1 gallon kerosene oil
- 1 oz Petrol
- 1 oz Camellia oil
- 2½ Neatfoot's balls

Mix the liquid together, powder like the capricious balls add, dissolve and thoroughly shake the bottle."

We strike silence at Chinsella all as without it the mixture is liable to prove quite effective.

M. D.

A SPIRITUAL GIANT

(By Kala Kothari)

ALL who came for the births of the spirit are celebrating throughout the world the centenary of the birth of Sri Ramkrishna Paramahansa who, as Gurdit Singh said in a message he sent to America, was a giant among the spiritual teachers of his age.

The world today recognizes Sri Ramkrishna Paramahansa as a true representative of the Soul of India. He and Swami Vivekananda together, are the epitome of the transformation through which India has been passing. The birth of Ramkrishna Paramahansa synchronizes with the birth of "English" Education in India. They say, nature often gives birth to a disturbing force and its corrective at one and the same time. The nature of this education can best be realized if we understand the nature of those who gave it and those who received it. Western education and Western trade both came to India as great services and people unthinkingly said that the quality of both was two-sided. "It liberates like West gives and like East takes." But it did not take so long to discover that it was not so. Both the body and the soul began to languish. Sri Ramkrishna Paramahansa used often to describe modern education as the education intended to secure rice and bananas to India's heads. He said, we would have none of it. To him came Narendra Datta, a brilliant young graduate of the Columbia University, a finished product of the Western education. Sri Ramkrishna had neither had Western education nor a knowledge of the Sanskrit language and its literature. He was merely a village Brahmin boy trained to officiate as a temple-priest and used to ceremonies which are natural to the life of an orthodox Brahmin. It is difficult to believe wherein two more dissimilar spirits could have ever been brought together. But the world process needed the coming together of these two, and two cultured giants like Sister Nivedita and Swami Vivekananda have explained to the world the worth of this fusion of these two personalities.

Sri Ramkrishna was an original experiment in life. He would get his instructions from everybody but would evolve all his knowledge and the method of obtaining it from within. From the very beginning he was clear with himself as to what he would achieve in his life. He wanted to realize his soul being patiently content

that everything else would easily be added unto him. He lived what he believed, and he believed only what he proved. If a wave of emotion came over him, he would rush to the temple and cry to the Mother: "Tell me whether, if Thou art true or false." Every day that passed without bringing him nearer to the Mother was a day wasted, and he would bitterly

He wanted to test the truth of all religious representations of the stated faith of the world came to him to give him instructions in their respective disciplines. Ramkrishna went through each and discovered for himself that all religions were true, equally true, and that they led to the same conclusion.

Ramkrishna wanted to ignore all else, all difference of era. For a time he dressed himself like a woman and cultivated the feminine soul. Even orthodox ladies in Bengal did not observe the purdah before him.

He wanted to get rid of the curse of the falling of high and low. He struck away the coverings one day by trying to join them to their work, and measured them. That he seriously meant to put himself, a so-called "high-born" Brahmin, on the same level as the so-called "low-born" Shudra. There was more high-born or low-born. But he went even further. He swept the streets of the scavenger themselves with his own long hair!

He wanted to forget that gold was in any way superior to a clod of earth. He took a gold coin in one hand and a clod of earth in the other, explained to himself the market-value of each and ultimately secured his reason and heart that both were equally useless for the liberation of the soul and dashed them both into the river. What, if we lost our own soul and gained the whole world! It would be no gain and all loss.

If you confuse "no-God" with God, if you treat the two as one, you commit the greatest sin-sinister, in the terminology of Islam.

If you mix up the soul and the non-soul together and confuse the two, well, that is the greatest error of life and you have to pass through an endless series of births and deaths, says Bhaskara.

What shall I profit a man if he get off the good things of the world and lose his soul, asked Juna.

To Ramkrishna, there were not merely theological platitudes. They were the greatest discoveries made by the scavenger of the human race, and the fulfillment of each individual life was through their realization. He was a living faith and an actual realization. He could therefore, impart it to others. He trained a number of disciples each according to a method specially suited to the case.

Swami Vivekananda had his thousand trainings, and his university training and the study of

the educational theories of the West; secondly, his training under Bankimchandra Chattopadhyaya, and thirdly when the Master was gone, Vivekananda travelled the whole of India bearing his loved iron door to door, and holding the wisdom of the ages from the people. His self-confidence and his reception in the West gave a new hope and a new faith to the whole of India.

The birth of Bankimchandra marks the birth of a regenerated India, the birth of a passionately desire in the sons of India to regain their lost soul.

H A R I J A N

SATURDAY, MARCH 7, 1936

AN UNANSWERABLE CASE

Among the brochures published by the A. I. C. C. in celebration of the Golden Jubilee of the Indian National Congress, Sri Chakradhar Nanda's little brochure on SOME ASPECTS OF KHADI of about 40 pages will occupy an important place. Sri Nanda is the right-hand man of Mahatma Anandabehn Sardesai and Sri Chakradhar in their work for the textile workers in Ahmedabad. For fifteen years or more Sri Nanda has given the whole of his time and energies to a study of the conditions of the textile labourers in Ahmedabad and helped in organising a Union which is regarded as the best Labour Union in the country, and of which he is the Secretary. For those who do not know him it will be an agreeable surprise that one who is so closely identified with the service of the textile workers should write a brochure on the importance of Khadi in the life of the Indian nation. But those who know him and his work will not be surprised at the wonderful way in which he has placed the case for Khadi. Late Shri Mahatma Anandabehn and Sri Chakradhar he has been a staunch believer in Khadi; he is a spinner and habitual Khadi-wearer himself, and has done much to popularise spinning in the schools run by the Labour Union and Khadi-wearing among the labourers in Ahmedabad. Under the auspices of the Union a Khadi store is being run and last year they organised a successful Khadi sale during the National Week, when thousands of labourers flocked, and which was the wonder of the town.

Much has been said and written on Khadi, but Sri Nanda has within the brief scope of 40 pages presented arguments for it in a manner all his own, and unshakable facts and figures which make the little brochure an original contribution to the literature on Khadi. Perhaps his intimate contact with textile conditions give him an especial capacity to present the case for Khadi, as for instance a Red Cross

worker would be best fitted to present a case for pacifism. It is difficult to summarise within the compass of a brief article the contents of a solidly written brochure like Sri Nanda's. We might omit the historical section though that too contains a lot of information packed within half a dozen pages, and we might also omit the section on the techniques of Khadi which contains a succinct summary of the improvements that have taken place in the selection of cotton, in the handspun, the spinning how and the spinning wheel, and the improvements which are still needed. What is of the utmost importance in the unanswerable case made out for Khadi within the space of about twenty pages is a most convincing, illuminating and logical manner. It would be difficult to summarise his argument, as it is presented in a remarkably condensed manner. I must quote in substance his argument to prove that Khadi is a more even distributor of the means of living.

"Indian mills produce 1½ crores worth of cloth in 1935. Of this, a sum of about Rs. 10 crores constitutes the wage bill of the industry. Khadi of the same value would provide Rs. 10 crores in the shape of wages. Khadi manufactured from the same quantity of raw cotton would, if the existing remunerative conditions be sold at Rs. 100 crores of which the wage bill would amount to Rs. 70 crores. An upward rise of 10 crores in the price of cloth, the increase in the amount distributed as wages is 40 crores. The explanation is, that of the 70 crores of wages which the mill industry owes its wage by contracting its employees to a small fraction of the number that would be engaged in the production of Khadi, only Rs. 10 crores are owed on to the workers and the balance of Rs. 60 crores is appropriated in taxes, charges for rent, interest, profit, etc. Paying the higher prices of Khadi is equivalent to withdrawing purchasing power to the extent of Rs. 60 crores from the community of cloth in all parts of the country and Rs. 10 crores from what is largely unsecured investments and loans, and transferring all that to the half-starved workers and peasants in the rural areas. The increase in the expenditure on cloth incurred by the well-to-do classes and the other communities owing to the higher price of Khadi would be a net addition to the purchasing power of the villages, as also the saving of 10 crores of wages of interest, profit, etc., retained at the price of mill cloth. As far as the redistribution of mill cloth by Khadi to one of the villages themselves is concerned, there would be some increase in the clothing bill, but that would be more than balanced by the additional wages provided for them through Khadi. In fact, in that case, the change will very largely operate as a diversion to self-sufficiency, as the matter of cloth. The redistribution of purchasing power involved in the change from mill cloth to Khadi would bring about a large concentration of the present outlay of society on houses and immo-

which has would mean an extraordinary decrease in the expenditure on cotton, and cotton necessary for the maintenance of health and efficiency. In the higher prices the consumption of cloth would diminish to an extent, but that would largely affect the population out of cloth in the country. The argument applies with greater strength to foreign cloth. Even in the event it provides wages, it does not for foreign workers who lead a life of comparative luxury at the expense of the backward villages of India.

"Against the wage bill of the mill workers, is distributed among about four lakhs of workers, each earning about ten annas per day on the average, whereas khadi would spread the expenditure over 100 lakhs of workers, each earning about one anna per day. A considerable part of a rupee of the mill workers' wage returns to the mill-owner in rent, interest and profit, whereas the rupee spent in the village would, in its turn, furnish support and sustenance to many peasant producers.

He next presents khadi as a force for international peace.

"If all the workers whom mill cloth keeps out of employment in India were to be supplied as machine production, there would be enough cloth produced in India in one year to make the entire world for several years. It could also be used in housing the surplus on the face of the earth, millions of people in the under-civilized world be deprived of employment as well as housed. Machine production does not only threaten the basis of individualism and capitalism within a nation, but it also respects the legislative independence of that and strategy of nations.

Next follows the cultural argument: "I shall take just two sentences. "The handicraftsman imparted his character to his goods. The machine produces for distant markets with no human link or natural obligation between the producer and the consumer and the result is a pile of machine goods."

The section on the economics of khadi is brilliant. He disposes of the "absolute price" theory as absurd. "In India there is a difference of degree and of procedure only between the action of Government when it imposes a 50 per centum duty on certain foreign goods and thereby comes in the way of the businessmen obtaining the share of goods at 45 per centum less and then they are bound to pay up amount of the duty, and in Mahatma Gandhi's appeal to the people to spend on khadi 100 per centum more than they would have to pay for similar mill cloth. Neither khadi nor mill cloth is economically sound in the sense that they can defy the onslaught of cheaper goods and hold their ground without external help."

In answer khadi, he asks, were there an unemployment strike? It is the old way—about

The latter involves a waste of considerable part of the resources in unproductive work and big salaries, and what is still worse maintains the unemployed without furnishing them with any useful occupation.

Is the revenue from khadi insignificant? The aggregate family income under the savings bank system has a decided advantage against the aggregate family income under the luxury system.

And if the United States helps the cotton crop with an immense subsidy, and if in India we kept alive the steel industry by giving huge subsidies under the Steel Protection Act of 1914, why not a subsidy for khadi, and a total prohibition of the importation of cloth from outside and delimitation of the sphere of mill cloth, under better political conditions?

Does the handicraft system ensure an adequate level of production? Business, answers Sri. Bhande, the workers engaged in the mill industry are enabled to produce at half the price 50 times as much as the hand workers can, and they not secure that the wealth of the country is one hundred times increased. One only out of the 50 workers has got work in the mills and the remaining 49 have ceased to create wealth. "When," he comes up, 'the balance-sheet of gain and loss of the change from khadi to mill cloth is drawn up, it would be necessary to show, against the saving of fifty crores of rupees in price, the annual loss of over 500 crores of working days of the villages which at the lowest computation are not worth less than the amount saved. At rates paid at present for making khadi, the value of this labour is about Rs. 75 crores."

But I must stop. Those who are still sceptical about the vital place of khadi in our economic life must get the brochure at once and study it. They will need no more argument.

M. B.

NOTICE

In India Charles Ghosh, Member of the A. I. C. I. A. Managing Board (Calcutta), and A. J. N. C. S. Secretary of the Tamil Nadu Sangha (Tamilnagar) have been authorized by us to collect subscriptions of Europe and to receive contributions on our behalf.

March 1936

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A CONTRAST

(By M. K. Goshal)

Such is a little village in the District of Chanda, C. P. It has a large Marjari population and Marjari are for the most part devoted to handicraft production under the shade of the Mahabubli Charika Bhangra. Members of the Chaudhri Bera Bhangra and some other workers met there between 25th February and 25th March. In the Hindi notes sent to the writers among the things they were to bring were lanterns, writing material, post-cards, envelopes, postage stamps and soap. The writers mentioned that it was difficult to procure any milk in Chandi and cow's milk was particularly unobtainable. Those who would take an glass either from cow's also were advised to bring their own curd. On reaching back, it was further discovered that for the 300 men and women gathered there, milk had to be brought all the way from Chanda a distance of 24 miles and fresh vegetables from Nagpur a distance of over 100 miles.

Such is a typical village. The difficulties mentioned above are to be met with in most of the villages of this land.

Lack of soap, the cow, and cow's milk is unapproachable to the majority of our villages. We have a climate fit enough everywhere for vegetable growth and fresh vegetables are not to be found in many of our villages. It is no wonder that writing material and stationery are scarce in the thousands of our impoverished villages. The villagers are mostly illiterate and those who can write have not money enough to invest in writing material or stamps. It is pointless to find out whether the villages of India were always what they are today. If they were never better it is a reflection upon the present culture in which we take so much pride. But if they were never better, how is it that they have received centuries of decay which we are going round as one of which India is but a type?

The task before every lover of the country is how to prevent this decay on which is the same thing, how to reconstruct the villages of India so that it may be no way for anyone to live in them as it is supposed to be in the cities. Indeed it is the task before every patriot. It may be that the villages are beyond redemption, that rural declassification has had for day and that the seven hundred thousand villages have to give place to seven hundred well ordered cities supporting a population not of three hundred millions but thirty. If such is to be India's fate, even that won't come in a day. It must take time to wipe out a large number of villages and villages and transform the remainder into cities and villages.

However those who believe in the possibility of village reconstruction have to follow out

their programme logically and truthfully and not be satisfied with easy make-beliefs. For them there is no question. Any village ought to be able easily to accommodate a party of 300 men and women with perfect comfort and give them fresh open air, fragrant grass and good rich milk from healthy cows and fresh vegetables and fresh in addition. Surely there is some thing radically wrong if many of these things have to be brought from miles.

There is no lack of energy that can bring about this change over night. But with patience and perseverance, the programme of reconstruction can be carried out without much difficulty. But nothing can be done if violent workers do not settle down in villages with the fixed determination of reconstructing their villages in the right manner.

CATCH REPORT

(For 1932-33)

At the beginning of the year under report Catch, which till then was part of the Gujarat Province, was constituted a separate province and a separate Provincial Board was formed with 14 members of whom 3 are Marjari.

Several mixed meetings and Marjari parties were held during the year, and house to house visits in Marjari quarters were arranged by members of the Board.

In Marjari Marjari school is run by the Bhangra. The Bhangra gives monthly grants to Marjari schools at Anjar, Pardi and Dhamdham. There are more than 15 Marjari schools in Catch and they are all working independently without seeking any help from the Bhangra. It is gratifying to see so many Marjari schools running, but it has been found that on account of lack of experienced and co-ordinating supervision, they lack in proper standard and form of tuition, and samples of our written reports and interviews to put the schools under the Bhangra's supervision, we have not been successful so far.

Our Marjari Ashram with boarding house has been opened in a new building of its own at Bhag, where 15 Marjari boys are provided permanently with boarding, schooling and tuition free of charge. The Ashram is managed by a separate and independent committee. The E. S. S. Board has transferred Rs. 24 as a monthly aid and the balance is collected locally by the managing committee of the Ashram. The management of the Ashram have decided to open a district school, out of which a primary and evening class has been already started.

Shree Gadhvi Marjari Ashram. This institution is run by Shree Gadhvi Marjari at Catch Marjari. It takes all the expenses and gives boarding, lodging, clothes and education free to nearly 15 Marjari boys from different places in Catch, Chhapal and surrounding and adjoining and working are the chief industrial classes engaged by him in the Mahabubli and the so-

quipments in clothes are met by the spinning and weaving class of the Ashram. The Balashree has sent two students to agricultural-works for training and three students to Dabholnagar, Narva, Maharashtra. The Balashree has its own building in Mandvi and wants to build new houses if a plot of land will be available from the State.

Two libraries for Harijans are run, at Anjar and Bhuj. Both the libraries are situated in the premises of Harijan schools.

We have collected Rs. 225-5-4 for constructing new wells for Harijans, and we have spent a sum of Rs. 384-1-8 in constructing new wells at the following places: Bhachau, Talva, Namstra, Bhachod, Sanghad. Cutch being a hilly country and on account of scarcity of rain in some districts even Cutch Harijans have to bring drinking water from long distances, and in such districts, the hardship of Harijans with regard to drinking water can very well be imagined. The Sangh has tried to sink wells in such districts but no successful event water has been found.

The Sangh has resolved to sink 12 wells more for Harijans next year in villages where Harijans are in a great need of water.

A scheme to relieve Bhachau from debt was taken up at Mandvi by Sh. Gopaldas Khamb and others, but as the local municipality was not quite ready to co-operate, the scheme was dropped.

R. N. MACHARIA

President

H. S. S. BOARD MEETING

(By an Observer)

The annual meeting of the Central Board of the Harijan Sevak Sangh met on the 6th, 7th, and 8th of this month in the new premises of the Harijan Industrial House at Kingsway, Delhi. It was a well attended meeting. Secretaries or Presidents from most of the provinces, came to the meeting. There was also a good sprinkling of Harijan leaders including Sh. M. C. Raju, Sh. Ghanshyamdas Bida who provided allowed adequate time for the full discussion of the various resolutions and problems that came up before the Committee and guided the deliberations during the three long sittings with his moral dignity and tact and thoroughness. Apart from the routine business including the annual reports and accounts of the Central Board and the various Provincial Boards, there were some very important questions which came up for consideration. The second day was largely devoted to the discussion of the reports from the provinces. Workers asked a number of questions and made suggestions on the data supplied by the reports. It was evident even to a casual observer that the workers everywhere had come to grips with the many vital issues of Harijan uplift. One important suggestion which found unanimous acceptance was

that the Provincial Boards should establish close contact with minor organisations and especially with those which were being run by the Harijans themselves, in order to bring about effective co-ordination of all organised efforts of Harijans uplift. It was also decided that the task of compiling a full Harijan Directory should be undertaken. Such a Directory it was decided should be a complete handbook of information regarding every aspect of the Harijan problem and Harijan work. Then Pandit Bishayramth Karam got an important clause added to the constitution by which the membership fee of rural and tribal communities was kept at rates not too high. There was also detailed discussion on the scheme of work of the Harijan Industrial House at Kingsway, Delhi. There was a moment of splendid inspiration when Sh. Bida, who is famous for the whole scheme said in the course of his brief and lucid speech that he visualised a time when the House would accommodate a thousand Harijan students learning various useful occupations and who would be trained as useful, patriotic and disciplined citizens of the Motherland. But by far the most vital issue of the session was raised by the declaration of Tandi Nad and Karnal respectively. The issue from the Tandi Nad was the Harijan-Harijan question which has long been baffling everyone. There is no more vital issue in the Tandi Nad than this. Dr. T. S. R. Raman, the Tandi Nad president was present to give us the Central Board's consistent advice for a permanent settlement of workers in the Harijan area. The scheme included provision for the purchase of some extensive lands and a host of buildings available at a nominal price. That Mr. Raman, who generally turns down every demand for money for land or buildings was for once won over by Dr. Raman's explanation and forthrightness. It seems as though the Tandi Nad H. S. S. under Dr. Raman's leadership will find a solution for this Harijan problem which has long baffled even the Indian Government. The Temple entry question which the secretary of the Kashi Provincial Board raised by a resolution was the other vital issue before the meeting. Sh. M. Gopaldas moved Dr. Bida's motion and Karam leader from Travancore and Sh. H. K. Pillai, President of the Kashi Board put before the meeting fully, the exact position in Kashi. It is noted in Temple entry Sh. O. Ramchandran the Kashi Secretary said that the whole question of Harijans in Kashi remained while Hindutva had not reached a state. Sh. Bida who originally doubted the necessity of raising the question of temple entry confessed that he agreed that the question should be taken up without delay. He, however, slightly amended the resolution moved by Sh. O. Ramchandran which was then unanimously passed. The following is the text of the resolution.



HARIJAN

Editor: MARGARET DESAI

Under the patronage of The Madras Sahasra Sangh

Vol. IV No 5 |

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| ONE ANNA

WEEKLY LETTER

The Week at Savli

We met at Savli under the shadow of the tragic death of Shrimati Kamala Nehru. Every man's heart went out to the stricken man who will be in a few days at the helm of the country, and whose mother this desperate loss had made all the more lonely and sad. The Sangh began its work by requesting the President of the Congress to hold the national flag white as soon as it was hoisted was lowered half mast as an expression of the nation's grief.

The reader must have had a slight glimpse into the work at Savli from Gandhiji's article last week and my notes. The Sangh met not in order to pass any resolutions or to fix up any rigid programme of work, but in order to enable its members many of whom are workers in villages situated in the different provinces, to compare notes with one another, to enable them to get into closer touch with one another and to proceed through this close contact inspiration for future work. They occupied in hole visits of houses later in the village. Here, the doors were covered with no carpets but with paddy hay. The food cooked was of the simplest character and much of the work was done by the members themselves. Many washed their own clothes, though there was a local cloth for those who could not do for washing, the services of two or three cooks had to be resorted to in order to enable the members to attend the meeting, but the rest of the work on the kitchen and the dining hall was done by the others who attended the Sangh meeting. The food bill could not have exceeded three annas per head, and the expenses (including train fares, and tips, Drilling, etc.) altogether did not exceed Rs. 1,800 for 500 members and guests. There were not more than a dozen or so clergies and most of the people slept in the open, with simple village made mats and blankets for their beds. A party of twelve to twenty daily went out street cleaning and also attended to the sanitation of the camp. At 12 o'clock every day all met in the conference meeting to do the successful planning for half an hour, and many paid their whole or whole throughout the deliberations. The morning prayers were held at five and the evening prayers at seven, the office being opened every

morning by Sh. Vinoba in his first melodious voice which filled the whole assembly.

Self-examination

If there were details were noteworthy, the notes were more noteworthy still. The week was predominantly a week of self-examination. Pledged to practice the most difficult creed according to the best of their ability, they could not help thinking aloud and discussing to an extent which would have a stronger the implications of the creed. Every one seemed to subject himself to the most ruthless self-examination, and the President's speech and his closing remarks were characterized by the utmost self-criticism which could be undertaken by all as they knew the transparent purity of his heart. He chastised some of those whom he regarded as slackers, those who in his opinion, were badly qualified to be members of the Sangh, for deliberately revealing out of A. He referred to some of the revealing circumstances of their conduct and conceptions, and the disparity between their principles and their practice. But his severe chastisement and structures found an echo in the hearts of all who were no less self-inspectors and who knew his innate humility too well to misinterpret him. A deep and devout student and follower of the Gita he appealed to all to follow Gita, 315 which laid down that one must realize one's own special gifts and limitations, and use the gifts to the best advantage and not ask for the gifts of others. He raised several questions arising out of the very framework of the constitution of the Sangh and of the heads of compensation or poverty and handicaps that the members had not before themselves. Some of them would be a stranger, would be material, but they really arose out of self-examination.

The same rigid self-examination characterized the proceedings of the meeting. Thus for instance when the Secretary of the Maharashtra Chetana Sangh described the work in Savli and its centre, a number of direct questions were put to him and he replied to them with equal directness and candour. A member gave a fairly detailed report of work in his native As he gave the figures of spending done by the members of his district, he had to face a number of questions.

* You say your school spent 120,000 yards of

year during the year. How many splinters were there?"

"Twentyfive."

"How much did they open every day?"

"Half an hour."

"That means that they did little more than a hundred yards every day. Nothing to boast of. Do you know the amount and quality of pain open in your forehead?"

"No. I give you the figures from the reports I received. I have no personal knowledge." And so on and so forth.

One of the numerous questions that were asked and discussed was: How much help from others might a member receive for medical and similar aid for members of his family and what type of education might a member provide for his children?

The President replied: "Every one must not live even lands. One must know what things he was capable of getting before he became a member of the Sangh. Thus when my wife was ill, being suggested that he was prepared to send her to Vienna. Well, I should not dream of accepting the kind offer. I should not even think of sending her to Alkora. It was with the greatest reluctance that I once went to Daula after a bad breakdown. Supposing one of us was ill in Swat. The longest distance that he might be taken to the treatment in Charsa, and not Baiting. Don't think of Baga in these matters. You must remember that he needs no doctors, but doctors rush in him from Swat at their own expense, and I can conceive even a doctor from Vienna voluntarily residing in his own acceptance to treat him. We must think of our own doctors. Thus if you agree upon giving your children a costly education you must leave the Sangh. You have to warn them from a hardening after degree and try to give them as much culture as your limited means would allow."

The Yaw of Poverty

One of the members had framed a number of questions arising from the yaw of poverty and the desire of the members to identify themselves with the poor: "Could not the Sangh conceivably fix some summing scale by which we might class people could get money and receive every day to the level of the crushed and the exploited?" "Could not, for instance, a man spending Rs. 40 a month on himself be asked to spend a percentage on a Harifian?" "Supposing we need Rs. 100 worth of Khadi a year could we not support a splinter as an additional member of our family?"

St. Vinoba was requested by the President to reply to these questions. He gave a luminous exposition of the ideal of identification with the poor.

"We should be like water which always seeks a lower level. All water tends to seek

the level of the sea, but all water does not succeed in reaching the sea. It is given only to rivers like the Ganges to reach the sea, and be merged in it. Millions of other streams water the lowest plains, some of them simply water the highest plains and trees and are lost in the earth. But they need not see their lot therefore. The Sea is to be reached in the vast humanity. We may not reach it in a day. We may not reach it by any right rules. All we have to do is to strive for it with the humility of water which always seeks the lower level. The process is one of eternal striving. No hard and fast rules could be made. Even if they could be made, I should not have them. You know I have been striving to live the vow of poverty for over 15 years. I do not think I could have put in any greater effort and yet I know how far away I am from the sea. But the striving gives me greater joy than the attainment. There is always greater joy in the pursuit of an ideal than in its attainment."

"and I must sound a warning too. 'To serve the poor one must be like the poor' is a good maxim, but to be like the poor is not to be stupid or dirty or lazy like the poor. One must work like the poor, work like them in open fields in the heat of the Sun, and every but not pity their lot. But they shut themselves up in dark rooms without any ventilation. You must not imitate them, but draw them out of the dark rooms into open air, and get them to sleep under the sky and enjoy the glow of the heavens. Several people do not get milk and vegetables. Therefore, think again of us, we must give up milk and vegetables too. No, we must teach them how to keep a cow and how to grow vegetables, and how to make greens an article of daily diet. One must not seek to save a starving man, one has skillfully to draw him out. Identification is not the same thing as imitation. Don't hesitate to drink milk, if you know that you return to them much more than the milk you take from them. Of course you will not eat until you have enabled every one of them to get as much milk as you take every day, but that cannot itself be life. Let God bless us with eternal survival. You cannot make India what it was one day by a magic wand. You have to strive for it. May your striving never cease."

Indians' Contacts

Two or three days out of the seven were devoted to questions and answers, one to giving every member an opportunity to submit a report of his work and narrate his experiences, and a day and a half to giving brief details of the life-story of every member in order to introduce him to the rest. Questions were invited and the President requested members like the Barber, Babu, Rajendraprasad, Vinoba and Kalamash to deal with them. Each was given questions that he could deal with best. On the last day Babu Rajendraprasad said that he had benefited greatly

by these contacts, but for which he would never have known a man like Vinoba. The usual meeting, he said, used to be made a permanent feature, and the function made longer if necessary. There were friends whom even I who have visited every part of India, and been to most of the centres of our activity did not know, and it was a privilege to come in contact with them. There were men who had made a desperate attempt to live on pure physical labour and serve the villagers by their example. There were such as lived on a more pretence, there were such as did the best job without any one noticing them. The half an hour of spiritual speaking in silence was an sacred and solemn as the hour of prayer. The Speaker and the President of the Congress sat with the hundreds of the members and showed that they were not to be broken in the end by mass. It was a privilege to watch Vinoba speaking away at his wheel throughout the session without breaking a thread and attending the session with close attention and ready to respond to the President's request whenever there was a question on which he could throw more light than the rest. Ever watchful and ever watchful, his speaking was as unbroken as the hard flow of his speech and the rhythmic flow of his recitation of the Gita at morning prayer. There was Jinnahji whom every one knew, and yet who welcomed himself to every one more and more every day by his irrepressible humour and by his transparent earnestness and sincerity. There was an occasion when he could not restrain himself and objected to some of the remarks of Gandhiji and the Speaker which he thought were unworthy for His indignation was quite righteous, perhaps the expression was unnecessary. But while a couple of minutes he recovered himself and stood up and said he was sorry that he had made an exhibition of his anger and begged to be forgiven.

But I must reserve a number of my reminiscences for the next week.

M. D.

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MADURA HARIJAN SEVAK SANGH WORK

(By the Sangh's Workers)

The Sangh's work in this district is mainly educational and social. The Sangh is educating 255 children, of whom 40 are girls, in six day schools, and 123 adolescents and adults, of whom 44 are girls, in 10 night schools spread throughout the district. Most of our schools are situated in or near the villages. Our teachers who are most of them trained with the spirit of sacrifice and service pay special attention to local conditions and health and cleanliness of children. Our workers spare no pains to make the children take a daily cool refreshing bath before they begin their daily lessons. Practically now after a period of one year's strenuous attempt most of the children have taken to bathing as a matter of course. The curriculum of our schools includes lessons in cleanliness, social and personal hygiene, and many other things that are taught by way of general knowledge. We take the hope as short steps to steady place of interest. Weekly lessons are a special feature in our schools where all the parents are invited to attend and are spoken to on various subjects relating to their lives.

Scholarship: The Sangh has started two scholarships, one in a class of the city of Madura and another in a village in Kumbakonam valley. The scholarship work gives greater opportunity to the workers to study and understand the real condition in which Harijans are living. The classes in cities are the breeding places of the vagabonds and the parasites of society. There are daily moral depravity manifested in its grossest form. Barren and woman workers have offered to live among these people in order to understand and serve them better. These settlements are at once a home for the homeless and a school for the ignorant. Instead of the workers of the class, after a year's experience we are pleased to find boys coming to increasing numbers to get the benefit of these homes of service. They stay throughout the day, some of them spend their nights in the houses and there is almost all the activities of the settlement. Getting up at 5 A. M. for prayer after ablutions, attending to gardening in front of our settlements, a cool bath followed by rhythmic exercises and chorus singing of national and devotional songs. At nine the bell goes and classes begin. By twelve they are free to go for their midday meal. When they return after meals, some of them are made to work on the mat-rooms and others to spin on the wheel for half an hour. Younger boys are permitted to sleep if they feel inclined to do so. After a course of lessons in the afternoon they have their drill or the group games under the supervision of workers. Boys and others come for

(Continued on page 46)

HARRIAN

SATURDAY, MARCH 14, 1944

BIRTH CONTROL

(By M. N. Gaudin)

A co-worker who is a careful reader of my writings was disturbed to read that I was likely to approve of the 'safe period' method of birth control. I endeavored to make it clear to the friend that the safe period method did not repel me as did the use of contraceptives and that it was open largely only to married couples. But the discussion of the topic led us into much deeper waters than either of us had expected. The fact that my friend was repelled by the safe period method as much as by that of contraceptives showed to me that he believed in the possibility of ordinary persons practicing the restraint imposed by the *Smutts*, i. e., that the union between husband and wife was permitted only when the parties really desired to have children. While I knew the rule I had never expected it to the limit that I began to do at the time. All these long years I had regarded it as a counsel of perfection not to be carried out literally and then as long as married couples married at intervals by mutual consent but without special regard to the desire for progeny, they were carrying out the purpose of marriage without breaking any positive injunction of the *Smutts*. But the new light in which I viewed the *Smutts* text was a revelation to me. I understood now as I never had done before the statement that married people, who strictly observed the injunction of the *Smutts* were as much brothers and sisters as those who were never married and lived chaste lives.

The sole object of sexual intercourse according to the new light was the desire for progeny, never gratification of the sexual instinct. Simple prohibitions of the married world to coitus according to this view of marriage as last. This may appear to be a harsh expenditure to me for my enjoyment which has tributes been regarded as innocent and legitimate. But I am not dealing with custom. I am dealing with the science of marriage as propounded by Hindu sages. Their prohibition may be faulty, it may be altogether wrong. But for one like me who believes in several *Smutts* texts as inspired and based on experience, there is no escape from a full acceptance of their meaning. I know in other way of finding the truth of things and testing certain old texts as well-known with their full meaning no matter how hard the text may appear and how harsh its delimitation may seem.

In the light of what I have said above, birth control by contraceptives and the like is a practical error, I write thus with a full sense of

my responsibility. I have great regard for Mrs. Margaret Sanger and her followers, the support of me much by her great zeal for her cause. I know that she has great sympathy for the women who suffer because they have to bear the burden of carrying and rearing unwanted children. I know also that this method of birth control has the support of many Protestant divines, scientists, learned men and doctors, many of whom I have the honor of knowing personally and for whom I entertain high regard. But I should be false to my God who is Truth and nothing but Truth, if I concealed my belief from the reader or these great advocates of the method. Indeed if I had my belief, I should never deserve my name if my present belief is one. Moreover the declaration is due to those many men and women who accept my position and advise in many moral problems including this one governing birth control.

That birth requires to be regulated and controlled is common sense between the advocates of contraceptives and the like. The difficulty of control through self-control is not to be denied. Yet there is no other way of attaining the end of marriage is to fulfil its destiny. It is my inmost conviction that if the married union discipline gives universal acceptance, marked with order and deliberation. This I say in spite of the evidence to the contrary that is often produced by the advocates of the method.

I believe I have no superstition in me. Truth is not truth merely because it is ancient. Nor is it necessarily to be regarded with suspicion because it is ancient. There are some landmarks of life which may not be lightly given up because they are difficult of enforcement in one's life.

Birth control through self-control is no doubt difficult. But no one has yet been known seriously to dispute its efficacy and even experimentally over the use of contraceptives.

Then, I feel that the full acceptance of the implication of the injunction of the *Smutts* as to the strictly confined use of the sexual act, makes the observance of self-control much easier than if one regards the act itself as a source of supreme enjoyment. The function of the organs of generation is merely to generate progeny obviously of the highest type possible for a married couple. This can and should only take place when both parties desire, not sexual union but progeny which is the result of such union. Desire for such union therefore, without the desire for progeny, must be considered unlawful and should be restrained.

The possibility of such control for the ordinary man will be discussed in the next issue.

OLD ISSUES

Issues of 'Harran' for the last three years, with certain exceptions, are available at our office at the rate of two annas per copy including postage. Orders must be accompanied by full payment.

—Harjan—

A BROTHERHOOD OF SEEKERS OF TRUTH

The members and friends of the Gandhi Seva Sangh had their second annual meeting at Barli, a village in the interior of the Cochin District, about 35 miles from the district headquarters during the first week of March. But it was more than an annual meeting: It was as much a social gathering as a meeting held to consider the annual report and to consider the programme for the future. It partook of the nature of the "concrete" that members of the International Fellowship have every year and it was also akin to the "house parties" that the Oxford Group people organize. And yet the Gandhi Seva Sangh is vastly different alike from the International Fellowship and the Oxford Group. The meaning of what I say will be clear from a few details of the way in which the Sangh has developed into its present form.

It goes out of the experience of the political situation in 1913 when Gandhiji was undergoing a long term of imprisonment, when his own aims and ideals seemed to be in the melting-pot, and Bhai Jammalal Bhaiji who had been one of the most ardent followers and accepted the purport of his principles and ideals more profound than his wealth, devoted a magnificent sum for the carrying on of the National work on Gandhiji's lines. The programme and policy of the Sangh founded by Bhai Jammalal Bhaiji went on evolving with those of the Congress during the years 1924 to 1932 with the result that the object of the Sangh came to be, "National service according to the principles of Mahatma Gandhiji," and was confined to carrying out the constructive programme of the Congress. In 1933 came the famous call of the Congress for a national campaign of civil disobedience and until the beginning of 1934 most of the trustees and members of the Sangh were in jail. After the indefinite suspension of the programme of Civil Disobedience in the middle of 1934 the Sangh's policy and programme became more defined, its constitution altered to widen the scope of its membership and the constitution is today composed of about a hundred members pledged to carry out in their private and public lives the principles of truth and non-violence, and to carry on all work of national service by means based strictly on truth and non-violence. The eleven principles of non-violence, truth, non-stealing, brahmacharya, non-possession, body-labour, control of the palate, fearlessness, equal respect for all religions, modesty, spirit of co-operation or universal brotherhood, are now the definite articles of the creed. As Gandhiji said in one of his speeches at Barli:

"I should be satisfied if your Sangh became a register of workers who have complete faith in all activities which are the concrete expres-

sion of truth and non-violence, or rather of non-violence (for the practice of non-violence is impossible without an acceptance of truth). Thus let no member say that he believes in truth and non-violence, but does not believe in handicrafts or khadi and service of the villages there-through, or that he believes in truth and non-violence but does not believe in Hindu-Muslim unity, or in the removal of untouchability. If you meet such a one you may tell him that it may be possible that he is a believer in truth and non-violence according to his own conception, but not according to Gandhiji's conception of them, and that he cannot therefore be a member of the Sangh. Beyond this year Sangh has no trials, regional, or institutional limitations. Your members may belong to any caste or creed, any sect or nation."

This will make abundantly clear the difference between the Sangh and institutions of an apparently similar nature. This is not to claim any superiority for the Sangh but to emphasize its narrowness so far as India is concerned.

Thus the Sangh has among its members men who have occupied the position of the president of the Congress and men who have been its hardest volunteers, scholars and learned men and absolutely unlearned men and women, men whose work confines their activities to cities and men who toil away in unknown villages, men and women born in the so-called highest Hindu castes and also Harijans; men who once owned millions and who 'own' them not, and also men who have been voluntary workers all their life; men whose minds are still comparatively young and men who have reached their zenith in the deepest food and reason; men who are brahmacharies and recluses and men who live the homely householder's life. Service of humanity through service of the nation, by means of truth and non-violence, is their end and aim, and yet their capacity for service varies. For since its 18 years the Seva Sangh founded by Gandhiji started on the bank of the river Sabarmati. It created it and he disbanded it under circumstances too well known to need narration. The scheme may now be said to have recreated itself in the Sangh, a body much less rigid in its constitution and vastly wider in scope. It will live as long as exponents of truth and non-violence are untroubled by Gandhiji's line.

M. D.

NOTICE

Dr. Pruthi Chander Ojha, Member of the S. L. V. L. A. Managing Board (Calcutta), and B. L. N. Chakravarty, Secretary of the Tamil Nad Harjan Sevak Sangh, (Trichinopoly) have been authorized by us to solicit subscribers at 'Harjan' and to receive subscriptions on our behalf.

MANAGER

WITH OUR NEGRO GUENIS

The meeting with the members of the American Negro Delegation was the first engagement of an important nature undertaken by Garfield since the breakdown in his health. He could not think of letting them leave our shores without meeting them, and I had the honour one early morning to receive them at Newark station and to escort them to Bedford.

It was a privilege to meet these friends, and even a two hours' concentrated conversation with them did not seem to tire Garfield, who asked Dr. Thurman all kinds of questions about the American Negroes, in order to acquaint himself a little with his subject before he could talk with them with confidence. One of the best students of the Negro Universities, Dr. Thurman explained to Garfield, with the calmness and dispassionate detachment characteristic of a professor of philosophy, the various schools of Negro thought. Booker T. Washington represented the economic school which had its place when America was less industrialized than it is today and there was more demand for skilled labour. A young man of 34 is now in charge trying to adjust Tuskegee to the new situation. Dr. Bell, the academic representative of the 'Talented Tenth' was still directing part of the intellectual section of the Negroes, teaching Sociology in the Atlanta University, and offering a challenging intellectual solution of the Negro problem through his latest book—*Black Reconstruction*. He was now editing a big Encyclopedia of the American Negro, giving the entire story of the American Negro from 1619 to the present time. Dr. Thurman explained the State theory of the separate but equal 'equal' education of the Negro and told how Harvard University in Washington was the only illustration of the Federal Government participating directly in the running of a Negro University, giving 80 per cent of the expenses of its running. Up to ten years ago the whole of the teaching staff were European, now most of them are Negroes. "The President Dr. Johnson," said Dr. Thurman with kindly emotion, "is one of the greatest of your educators." He explained how the situation in the Southern States was still difficult, as the flower of the aristocratic Whites were all killed in the War of 1861-64 and as soon as the armies of occupation moved to the North the economic structure was paralyzed, leaving the whole structure in the hands of the poor Whites who started under the economic competition of the Negro.

"Is the prejudice against colour growing or dying out?" was one of the questions Garfield asked. "It is difficult to say," said Dr. Thurman, "because in one place things look much improved, whilst in another the outlook is still dark. Among many of the Southern White students there is a disposition to improve upon the attitude of their fathers, and the migration

encouraged by the World War did contribute appreciably to break down the barriers. But the economic question is acute everywhere, and in many of the industrial centres in Middle West the prejudice against the Negro shows itself in its wildest form. Among the masses of workers there is a great amount of ignorance, which is quite natural, when the White thinks that the Negro's very existence is a threat to his own."

"Is the union between Negroes and the Whites recognized by law?" was another question. "ES States have laws definitely against these unions, and I have had to sign a bond of \$50 dollars to promise that I would not register any such union," said Mr. Carroll who is a pastor in Dallas "Tex.," said Dr. Thurman, "there has been a lot of intermarriage of races as for 100 years or more the Negro woman had no control over her body."

But it was now the friends' turn to ask, and Mrs. Thurman, really sensitive to the deeper things of the spirit, broke her silence now and then and put searching questions. "Did the South African Negro take any part in your movement?" was the very first question Dr. Thurman asked. "No," said Garfield. "I purposely did not invite them. It would have endangered their cause. They would not have understood the technique of our struggle nor could they have seen the purpose or utility of non-violence."

This led to a very interesting discussion of the state of Christianity among the South African Negroes and Garfield explained at great length why he was stout against Christianity there. The talk seemed to appeal very much to Dr. Thurman, who is a professed of compassionate religion. "We are often told," said Dr. Thurman, "that but for the slaves there would have been no slavery. I do not believe it." "No," said Garfield, "it is not true at all. For the moment a slave obeys him he obeys equally with his master, and there are actual instances of this in history." The whole discussion led to many a question and cross-question during which the guests had an occasion to see that Garfield's principle of equal respect for all religions was no theoretical formula but a practical creed.

Now the talk centred on a discussion which was the main thing that had drawn the distinguished members to Garfield.

"Is non-violence from your point of view a form of direct action?" inquired Dr. Thurman. "It is not one form, it is the only form," said Garfield. "I do not of course explain the word 'direct action' in their technical meaning. But without a direct active expression of it, non-violence in my mind is meaningless. It is the greatest and the strongest force in the world. One cannot be passively non-violent, in fact 'non-violence' as a term I had to use in order to bring out the root-meaning of *ahimsa*. In spite of the negative periphrase 'non', it is an

negative force. Superficially we are surrounded by life by strife and bloodshed, life living upon life. But some great soul, who sees age penetrated the centre of truth, said it is not through strife and violence, but through non-violence that man can fulfil his destiny and his duty to his fellow creatures. It is a force which is more positive than electricity and more powerful than even atom. At the centre of non-violence is a force which is self-sustaining. Ahimsa means 'love' in the Pali language, and yet something more than the 'love' defined by St. Paul, although I know St. Paul's beautiful definition is good enough for all practical purposes. Ahimsa includes the whole creation, and not only human. Besides love in the English language has other connotations too, and so I was compelled to use the negative word. But it does not, as I have told you, suppose a negative force, but a force superior to all the forces put together. One person who can express Ahimsa in life expresses a force superior to all the forces of brutality.

Q. And is it possible for any individual to achieve this?

Gandhi: Certainly. If there was any credence about it, I should search it at once.

Q. Any line of progression is foreign to it?

Gandhi: Yes. It possesses nothing, therefore it possesses everything.

Q. Is it possible for a single human being to resist the persistent invasion of the quality successfully?

Gandhi: It is possible. Perhaps your question is more universal than you mean. Isn't it possible, you mean to ask, for one single Indian for instance to resist the exploitation of 800 million Indians? Or do you mean the onslaught of the whole world against a single individual personally?

Dr. Thoreau: Yes, that is one half of the question. I wanted to know if one man can hold the whole violence at bay?

Gandhi: If he cannot, you must take it that he is not a true representative of Ahimsa. Supposing I cannot produce a single instance in life of a man who truly converted his adversary, I would then say that it becomes to one but yet been found to express Ahimsa in its fulness.

Q. There is everything all other forces?

Gandhi: Yes, it is the only true force in life.

"Forgive me the weakness of this question," said Dr. Thoreau, who was absolutely absorbed in the discussion. "Forgive the weakness, but may I ask how are we to turn individuality or consciousness in this difficult act?"

Gandhi: There is no royal road, except through living the creed in your life which must be a living service. Of course the impression is once one life purpose is great

study, tremendous perseverance, and thorough cleansing of one self of all the impurities. If for mastering of the physical sciences you have to devote a whole life-time, how many life-times may be needed for mastering the greatest spiritual force that mankind has known? But why worry even if it means several life-times? For if this is the only permanent thing in life, if this is the only thing that counts, then whatever effort you bestow on mastering it is well spent. Ask ye first the Kingdom of Heaven and everything else shall be added unto you. The Kingdom of Heaven is Ahimsa.

Mrs. Thoreau had restrained herself until now. But she could not go away without asking the question with which she knew she would be confronted any day. "How am I to act, supposing my own brother was tracked before my very eyes?"

"There is such a thing as self-immolation," said Gandhi. "Supposing I was a Negro, and my sister was ravished by a White or tracked by a whole community, what would be my duty?—I ask myself. And the answer comes to me. I must not wish ill to them, but neither must I co-operate with them. It may be that ordinarily I depend on the lynching community for my livelihood. I refuse to co-operate with them, refuse even to touch the food that comes from them, and I refuse to co-operate with even my brother Negro who commits the wrong. That is the justification. I mean I have often in my life resorted to the plan. Of course a mechanical act of starvation will mean nothing. One's faith must remain undimmed while life sits out outside by violence. But I am a very poor specimen of the practice of non-violence, and my answer may not convince you, but I am striving very hard, and even if I do not succeed fully in this life, my faith will not diminish."

Mrs. Thoreau is a scolded sister, and Dr. Thoreau would not think of going away without leaving with us something to treasure in our memory. We sat enraptured as she gave us the two famous Negro aphorisms—"Were you there, when they crucified my Lord," and "We are climbing Jacob's ladder"—which had stirred the guests and hosts equally, as it gave expression to the desperate hope and aspiration in the heart of every oppressed community to climb higher and higher until the goal was won.

And now came the parting. "We want you to come to America," said the guests with an insistence, the depth of love behind which could be guessed as Mrs. Thoreau reinforced the request with these words: "We want you not for White America, but for the Negroes; we have many a problem that cries for solution, and we need you badly." "How I wish I could," said Gandhi, but I would have nothing to



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Engl.—HARSHIV DESAI

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[ONE ANGA

WEEKLY LETTER

Side Shows at Luck

Along with the annual meeting of the Gandhi Seva Sangh there were several important items of interest there. There was the little exhibition where members of the Sangh brought handicrafts from their own parts of the country. These included articles of daily use like bamboo slippers, cushions, bowls for looking rice and grinding corn, lanterns with a clever device for burning wet-oil instead of kerosene oil, and so on. There was a sewing machine, entirely handmade and claiming to be an improvement on certain respects upon the Western machines, which attracted a good deal of attention. In the centre sat a number of spinners from the village and its neighbourhood, spinning from eight to nine hours every day and competing for the prizes announced for those who passed the tests fixed by the Charika Sangh for the higher wage. Thirteen completed, and twelve of these completed successfully—one earning nearly four annas a day, one 3½ annas, two 3 annas, five 2½ annas, and three 1½ annas. As Gandhiji distributed the prizes to these men and women—the latter's spinners were, I may say, all women—he had something little bits of talk with the winners. One of them had heavy silver ornaments on her person. "Don't you think," he asked her, "you would open better if you had not those ornaments on you?" She smiled innocently. "And look at the dirt in those ornaments. How can anything be an ornament if it has dirt on it?" There was a very old woman among the winners. "You look really like my mother," said Gandhiji to her. "I do," said she in childlike simplicity. "And this young man, too, is among the winners?" asked he. "Well you be my son? You know I have a son who drinks. Do you drink too?" "No," replied the young man. "And do you smoke?" "No," again. "And will you wear khadi, now that you have won the prize?" "I will," said he. "Then you certainly deserve to be my son," said Gandhiji.

In the evening there were talks and discussions by some of the members and non-members. Sh. Kumbhkar gave an interesting talk on the objects of the All India Village Industries Association and asked everyone to be a member, not in order that they may work for the Association—but to help every one of those

who worked in villages was helping the Association—but "in order that I may have reports of work from you periodically and pick you up occasionally with a comfortable pin when you seem to be sliding away your time."

Kabirchok gave a highly interesting talk on an improved national script for India, and demonstrated how very slight changes in our vernacular scripts were needed in order to evolve an improved script common to all Indian vernaculars.

Dr. Ghosh gave a delightful talk on rational diet and showed how even a poor man by making a few changes in his diet can have proper nourishment.

The most interesting of the lectures was by Sh. K. K. Shengnot, who is also a professor and spends almost half of his personae, if not more, on improving the conditions of villagers. The problem of literacy is his great passion, and he demonstrated his experiment in making illiterate people able to read after five days' practice and fluently within a week. The child must not take in the alphabets so early as it takes in pictures, and he has devised pictorial explanations of the different letters of the vernacular alphabet and puts them into the children's memory by telling them a story made up of those pictorial symbols. He had himself learnt the method from an ordinary teacher, and being the born teacher that he is he had adopted it to various vernaculars.

Kabirchok from Ranchi gave a talk on the lives of Buddha and Krishna, and tried to show how the lives that Shengnot depicted transcended the physical plane. His study of the Shengnot and of the life and work of Mahatma Gandhi struck everyone as profound and his interpretation of the Shengnot was a revelation to many.

Shengnot Figures

The reader will remember that during the last week everyone present was expected to do the additional spinning for half an hour every day. I have not got the total figure of the spinning done, but I have some very interesting figures which tell their own tale. Thus Sh. Kumbhkar Desi, president of the Maharashtra Provincial Congress Committee, did 18,000 yards of spinning during his six days' stay whilst he attended to other important functions there. Sh. Dhiraj Desai spun 8,000 yards during

the same amount. The Barber spent 944 yards, the carpenter 1,161 yards, and Hagendobbs 1,334 yards in the six half hours of each day. Three of the best spinners on talk were Vincke, Shanderson, Dutton, and Wren Faxon. Their half a spin's spinning of each of the six days is given below:

Name	Days					
	1st	2nd	3rd	4th	5th	6th
Vincke	134	128	133	148	180	133 yds.
Dutton	135	121	107	104	108	181 "
Wren	126	113	127	121	143	144 "

Let it be remembered that 1,800 yards of good yarn of medium count is enough for 3 yards of cloth, and thus it would be easy to reduce the possibility of the talk. For one like Syd Shanderson two five wheel's spinning would be quite enough for 3 yards of cloth, and even experienced and prospective presidents of the Congress may save enough for their clothing needs by having all the year round a half hour's regular association with their charities or talk.

A Sarcos on Talk

That is the meaning of talk in economic terms that it means very much more to me who is a victory of the poor and is pleased in a way of purity and poverty like Vincke. On the last day of the session he kept every one of us spell-bound by his sarcos on the talk. It is difficult for me to do justice to English in his fervid yet simple eloquence, but even the laziest summary will serve to bring out his meaning:

"At the root of all our effort here as in our different spheres of work is the desire to bring into being *Renaissance*, that is to say a state in which the ruler and the ruled and the ruler's agents will all be human—good and pure. The Socialists are also aiming at the same ideal. They want a classless state. Their language, if I may say so is negative, one is positive. We want the ruler and the ruled and the ruler's agents, all working really and sincerely for the good of all. What is to be done in order to be the fundamental principle of Christianity with the poor, and every one of our activities is aimed at abolishing all material differences or distinctions and bringing all artificial gulfs. The Harlan activity aims at abolishing the distinction between Harlan and other Harlan, the Charles South between the 'haves' and the 'have-nots', the Village Industries Association between those who work with their hands and those who don't, the Hindu Preacher between the South Indians and North Indians. The mixed symbol of this negative is the word of unity, the working of an image which symbolizes unity. Thus all the two hundred of us sat down every day at twelve o'clock to spin half an hour in association with the poor. Days said to us that we must make some return for the \$10,000 that we were going to spend here, & a

number of Rs 12 per head. Now that is physically impossible even if we were to work eight hours a day for six days. But what he meant was that we must make an attempt to return at least Rs 12 if not Rs 1,000. Everything depends on the spirit in which it is done. When we have our talk to holy Ugaras we make a return offering of a handful of Ganges water back to the purifying source. The offering is nothing, a drop in the ocean but it is an offering nevertheless, kindly made. Symbolical spinning is such a humble offering to the Motherland. The symbolical thread unites all in a bond of love. The Spinning's Association has wrongly come to mean a distributor of wages. It is really an association of several symbolical spinners. Symbolical spinning to me is a sacred process, as spinning on a loom in the Ganges. One can argue against it, as one can argue against daily fasting. But just as one cannot have an elaborate bath one day and be done with it for the whole of the year, even so one cannot do the year's spinning in one day. The talk is the symbol of sacrifice and labour. I spun on the wheel to produce my cloth, but I spun on the talk to produce one of the sacrifices. In the Middle Ages when it was found difficult to teach the Vedas to the masses, a simple symbolic image was thought of. That symbol was *Rama* given us by the saints—a symbol which they said was *Ugarganga* alive for time and the masses. When I thought of a symbol for artificial labour and unity in order to drive away material wealth and artificial distinctions between classes, I thought of the talk. The talk I found was so simple and so accessible to all as the *Rama-sutra*, a symbol of the wordless millions. The *Charita* is not made like the talk, and sometimes when out of order it gives upon our ears, as some irrelevant speakers do. But the talk never gives upon you. It is accessible to all, it is an instrument of service, it is a potent sacrament. We gave hours of thought and labour to increasing the speed of the talk, and you have seen here that we have succeeded in making upon a simple device. Now you can produce enough yarn for one's annual spinning needs out of a half hour's spinning on the talk. A price of the 100,000 was announced for a spinning wheel which could produce ten times as much as the ordinary wheel. For me the talk is worth more than that wheel which has not yet been invented. The talk, for me, is a revolutionary symbol, it is enough to revolutionize our mental outlook, enough to purify us as in *Ramayana*. It is both a symbol and a work,—works in that it is the principle of identification with the poor, starts in that it is the device to produce pure cloth. In my translation of the Gita—while I gave called *General* (*Mother* *Class*), a friend named a symbolical picture on the title-page. I said I was prepared to put one, but the only thing worthy to be placed there was the talk. I look

my mother several years ago, but ever since her death the Gita and the tale have been holy mementos of my mother. If I have been able to transfer to you even a spark of the fire in me, I appeal to you to perpetuate the tale among our voiceless millions."

Provision of Village Industries

Swami Anand put a series of practical questions arising out of actual work in villages. He has noticeably cultivated rural-mindedness and his questions showed an amazing grasp of the realities. His address at Thana has become the refuge of exploited laborers. "How are we to stop the exploitation of the poor laborer at every step?" was his first question. "May a village worker open a little shop in the village and sell these laborious things of his daily need—even things that are industrially taken for an American worker, a g. tea, sugar, tobacco—so that the poor merchant may not exploit him at both ends. I a work when he produces his products and sells his articles from his shop?" Gandhiji was requested to reply to all of Swami's questions.

This was Gandhiji's reply to the first question. We will derive all ways and means of putting an extra pie in the village's pocket and certainly save him from exploitation. But whether a worker can open a shop or not depends on his capacity, resources, and talent. I should not make a hard and fast rule about whether to be sold these tobacco. I regard even worse than drink, but so long as I have not warned the village from tobacco I may sell him tobacco. But there are obvious limitations. It is also a question of personal reputation. There is no rural road in this matter. Every one must use his common sense and do what ever efficient service of the village demands.

His next question was: The motor bus and lorry are threatening to snuff the bullock-cart from the village. The village cannot afford to keep his bullocks idle during the off-season. Should we not make a point of giving preference to the bullock-cart over the motor lorry as a means of transport of village-made articles?

Gandhiji: This is a difficult question, but our duty is obvious. Even if transporting Thana rice to Bombay by means of bullock-carts makes it scarce we have to prefer the bullock-cart. For with the bullocks is bound up the question of cow protection. We have to tell every in faith and teach the villagers the duty and implications of cow protection. The moment we make accommodations in these matters the poor village with its small holdings will be doomed and we shall open the door to the exploiter with holdings of hundreds of acres. No, we will not suffer the motor lorry to devour the bullock. The orthodox conservatism of our people, we are glad. Even at it seems a good it really outweighs their foreign culture of two acres a yard.

The old test is how much we put into the pockets of the poor.

The third question was: What sort of village worker work in the wet spots of Samskard? Would it be proper for a village industries shop in Bombay to sell Indragiri rice when rice of Thana rice is available? Is it not necessary to fix a maximum percentage of gross profit in every case?

Gandhiji: Yes, we have to work in the spirit of Samskard at every step. Samskard is looking less of paddy in Guntur, but he must find a market for his rice in Guntur District and his neighborhood and should not think of sending the rice to Bombay. Besides, unshaded rice is in itself a commodity which cannot have transported to distant places. I quite agree that Bombay village industries shops should not have unshaded rice from Karm District as unshaded rice from Thana is always available. I found as Dhanraj placed an order for cow's glue from Karm District. I said the order could not be executed. It should not be impossible to get cow's glue from the Dhanraj District itself or from his neighborhood.

Swami Anand's last question was about the making up of distilleries with village industries. A big merchant in a city may engage a number of adams and pass all in the bullock-worked place. This oil would be good enough from the distillation point of view, but the use of it would go so add to the wealth of the city merchant and would not help the village citizen at all. Gandhiji saw the force of the argument and said the Village Industries Association would not encourage exploitation in any shape or form. The importance of food with for village children may be good enough from a humanitarian point of view, but it would be a measure based on the economic freedom of the village. We must save all the milk we can for the children of the village and should not suffer them to depend on distillate milk.

M. D.

THE FOURTH SUMMER SCHOOL OF COTTAGE INDUSTRIES BARODA STATE

at Karamba, B. S., S. S. & C. I. Bp
15th March to 4th June 1936

Managed by the Rural Reconstruction Centre,
Karamba, B. S., Baroda State
Course offered:-

1. Vegetable and Fruit Gardening—Date 16th March to 15th April, 1936, 3 Poultry Rearing Date 16th April to 15th April, 1936 3 Spinning and weaving Date 16th May to 4th June, 1936
 4. The Village Milk Date 17th April to 15th May, 1936
- The summer school of cottage industries is run for the benefit of the Baroda State, but others also are welcome. Each course is limited to 25 pupils of whom 14 deserving pupils of the Baroda State will be eligible for a

(Continued on page 47)

HARIJAN

SATURDAY, MARCH 24, 1934

LIMITATION OF REFORMERS

(By V. K. Shastri)

Ever since Dr Ambedkar has thrown his bombshell in the midst of Hindu society in the shape of threatened conversion, frantic efforts have been made to warn him from the proposed step. Dr Ambedkar's threat has had its repercussions on Harijans too, who are of all Hindus and are able to read newspapers. They have begun to approach Hindu institutions or reformers with a demand for pious, scholarship, or the like, accompanying it with the statement that the writer might, in the event of refusal, be obliged to change to another faith, and having been offered no rebuff of the representatives of that faith.

Without a doubt these threats are a portent and a matter of grave concern to those who care at all for the religion of their forefathers. But it will not be served by coming to terms with those who have lost faith in Hinduness or for that matter to any religion. Religion is not a matter of bargain. It is a matter for every individual to decide for himself to which faith he will belong. It does not lend itself to purchase in any shape or form. Or if such an expression can be used in connection with things of the spirit, religion can only be purchased with one's own blood. If therefore any Harijan wants to give up Hinduness, he should be entirely free to do so.

There must be a standing of heart for the reformer. His has practice, or that of his mouthpiece named the detection? If it has and if it is found to be improper, it must be changed.

It is an admitted fact that the majority of a few number of Hindus who call themselves Kshatriyas to such as to cause the greatest inconvenience and indignity to the Harijans all over India. The wonder is that many more Harijans than already have, have not left Hinduness. It speaks volumes for their loyalty or for the use of violence of Hinduness that millions of Harijans have clung to it in spite of the indignities to which in the name of that very faith they have been subjected.

The wonderful loyalty of Harijans and their unswerving patience render it imperative for every genuine Hindu to see that Harijans receive the same treatment that every other Hindu does. The more he has sympathy in, that is, on the one hand not to interfere with Harijans wishing to leave the Hindu fold by trying to keep them within it, by the offer of bribe in the shape of being employed or

scholarships, and on the other hand to insist on full justice being done to Harijans in every walk of life. Indeed reformers should anticipate the Harijans' requirements and not wait till they begin to complain. The Harijan Sewak Sangh is the biggest institution for the removal of untouchability. It has wisely adopted a most liberal policy of giving scholarships to deserving students. It employs as many Harijans as possible. But it is in no sense a bureau for finding jobs for unemployed Harijans. Generally speaking there is no dearth of jobs for Harijans who seek for the jobs for which they offer themselves. The greatest handicap felt by thousands of Harijans is want of pure water for drinking and domestic use, denial of access to public schools and other institutions, constant pen-pins in villages, and last but not least, denial of access to temples of worship. These disabilities are everywhere in the form of the vast mass of Harijans. If they as a mass give up Hinduness, they will do so because of those various disabilities which brand them as lepers of Hindu society. Hinduness is passing through a fiery ordeal. It will perish not through individual conversions, not even through mass conversions, but it will perish because of the cruel denial by the so-called reformers of elementary justice to Harijans. Every threat of conversion is, therefore, a warning to the Harijans that if they do not wake up in time, it may be too late.

One word to the ignorant and easily misled Harijans. They must not see threats when they approach Hindu institutions or individuals for help. They should rely upon the strength of their own reasoning. A hearing. The sympathy of Harijans does not know what change of religion can mean. They merely suffer the increasing indignities to which reformers in their selfishness have subjected them. They must be the primary cause of Hindu reformers whether they complain or do not. Those who are enlightened enough to know and feel the degradation and know also what change of religion means are often the most Hindu to desert their ancestral faith and desire every help they need, as long as that help is to religion. They ask them help from reformers. Hindu is a change for their understanding to remain in the Hindu fold. I would, therefore, plead with enlightened Harijans for their own sake not to seek unhelpful reformers under a veil of ignorance. And when reformers must on an adjacent yield to threats, they must carefully strive to secure justice for Harijans at the hands of reformers. Hindu.

SUBSCRIPTION RATES

INDIA

One Year, post free	Rs. 2
Six Months, "	Rs. 1-6

FOREIGN

One Year, post free	Rs. 2-6
Six Months, "	Rs. 1-6

A. I. V. I. A. BOARD MEETING

Below are important extracts from the minutes of the proceedings of the meeting of the Board of Management of the A. I. V. I. A. held at Delhi, C. P., on 4th March 1946.

1. The Secretary submitted the following report.

(a) The accounts of the Board of Management showed receipts from the Board of Trustees of Rs. 1374-4-3 and a balance in hand of Rs. 1316-11-11.

The following expenditure in connection with buildings etc. have been incurred since the last Board meeting:

4th February 1946

Expenditure on Buildings etc.	Rs. and p.
Upstate rooms	1,505-11-3
Training School, Building	1,851-13-3
Equipment	45-0-0
Kitchen	24-12-3
Godown materials	453-14-3
Field Shed alterations	20-0-0
Charing Room alterations	12-0-0
South Field Wall	40-0-0
Wid. Trench of Wall	114-0-0
Gates	14-4-0
Fencing	13-13-3
4 Laboratory shelves	78-0-0
Apartment Shed	0-0-0
Shed Land and Buildings	150-0-0

The cost of the two rooms over the office on the last floor not exceeding Rs. 1,000 has been sanctioned by Seth Jasmal Singh. The well on the south field has been sunk to the depth of 15 ft.

(b) Since the last Board meeting:

47 Ordinary members have been admitted and one Member has died. One Agent has been appointed, 3 have resigned and one has died.

7 Field workers have been appointed and one has resigned.

(c) On 1st March there were on the rolls:

- 444 ordinary Members.
- 34 Agents.
- 12 Certified steps.
- 5 A-Estimated Rodes.

(d) Training School

There have been 43 admissions. The Board granted scholarships to twenty-five (including ten scholarships through Seth Jasmal Singh). The rest are meeting their own expenses.

2. It was decided that a subsidy may be paid to the National Treasury by allowing the students of our Training School to learn tanning, to cover the loss and wastage incidental to the training of apprentices, the amount of such subsidy to be fixed by the School Committee and the Treasury authorities by negotiation.

3. (a) Sri Laxminaray P. Agar placed before the meeting suggestions for carrying on experiments

and improving skin and hair dyes and for propagating the best methods and results obtained. He was authorized to spend up to Rs. 500 for this purpose.

(b) A scheme to experiment similarly with methods of off-pressing was considered and Sri Laxminaray P. Agar was authorized to spend up to Rs. 750 in that connection.

4. (a) It was decided that certificates granted to shops should be renewable from year to year, and that fresh applications for certification should be sent in when the accounts of the previous year had been settled.

(b) Where a certified shop has been working for four months or less during a year, it was decided to charge a certification fee of rupees one per month, without any reference to the turnover.

5. (a) It was resolved to adopt for all provinces a uniform standard wage of 3 annas per day for eight hours' efficient labour.

(b) All certified shops and agents are required to send in information about wages paid in industries connected with the production of articles for which they have been certified or in connection with which they have been working, and where the wages actually paid are less than our minimum standard, they are required to take steps to ensure that this standard minimum wage is paid.

WHAT AND HOW MUCH TO EAT ?

[Dr. Macleod's article 'Are you kind?' reproduced in these columns seems to have proved an eye-opener to many. We remember three more articles of his from the *ORIENTAL WORKMAN* and *HERALD OF HEALTH* under a heading which suits the occasion, Dr. HARJAN.]

How Much and How Often ?

There are diseases consequent to excessive eating, too frequent meals, and the over-indulgence of concentrated starches, sugars and proteins. To avoid them there are certain maxims which should be borne in mind. Only a certain definite quantity of food material can be appropriated by the body organism during any given 24 hour day. This required quantity for an average person of about 150 pounds weight has been estimated to be approximately:

18 ounces starch and sugar containing foods

2½ ounces protein foods

2 ounces fats

Small quantity of roughage

Adequate amount of oxygen, salts

Small but essential quantity of vitamins

The above six classes of food elements are provided by nature in the form of rice, wheat, dal, vegetables, raw fruit and milk. The digestion of these supplies of food *function* *best* in a normal individual is a subconscious individual act will require more time. The digestion of food is a physical and chemical process requiring

expenditure of a considerable quantity of body energy. It has been estimated that these meals daily require more energy for their digestion, assimilation and elimination than is expended in any other form of average work or play. Three or more meals daily means keeping all body tissues and organs constantly at work without any free period for rest, repair and recharging the vital batteries. This continual strain results in organic exhaustion and means a regular recurring fast period. The fast is not a prolonged fast, but a regular planned part of daily regimen, one or two rest periods between meals, of sufficient length to promote reabsorption and health building. The rest requires less than these meals during the twentyfour hours. For the average animal or below per individual, two meals well digested with plenty of rest period between will promote recovery far better than three meals. Still others would do better on only one meal daily, as this is all they can really digest and assimilate. Begin by dropping first one daily meal after a few days drop another, until you have reduced the number of meals to two. But do not make the mistake of eating as much in those two meals as you ate before reducing the frequency of eating.

Disease and Its Cure

During animal epidemics or during bacterial transmissions, the major cause for ill health is violation of nature's laws. Drugs never cure. The best that any such so-called remedy can do is to contribute some mineral element, vitamin, serum, hormone, choline, or some other factor which nature can utilize for the emergency. All of what we may call essential medicines are contained in our natural foods.

Col. Robert McCarrison, in a paper read before the Far Eastern Association of Tropical Medicine, stated that "the most fundamental of all rules for the physician" was "that the right kind of food is the most important single factor in the promotion of health, and the wrong kind of food the most important single factor in the promotion of disease." Many of the diseases can be cured by changing our diet and methods of cooking our food which destroy much of the vitamins and mineral elements originally present in our food. The diseases resulting from bad food can be prevented and cured only by the use of less cooked food and more raw fruits, green uncooked vegetables and sprouted pulses, and for learning to use more freshly ground whole wheat flour instead of polished and stored rice. The following table will provide a ready reference to the more important regulating food factors.

DISEASES ARE IN
RELATIONSHIP OF

FOOD SOURCES

Vitamin A

Loss of appetite, dry, hard mucus, toothy diarrhoea, yellow diarrhoea of eyes, ears, throat, yellow crusty pharynx, hoarseness, lung, skin thick, curries and other aromatic

Food sources of
Vitamin A

fat, kumath and many
greenhouse vegetables
or carotidy

Vitamin B

Indigestion of food,
and insomnia, constipation,
Loss of weight and rapid
febrile temperature,
Paralysis of muscle groups
Nervous glandular and
cardiac disturbance in-
cluding dilated stomach
liver and pancreas

Vitamin C

Loss of weight and phys-
ical weakness. Rapid heart
and shallow rapid breathing,
Bleeds easily, Low red blood
count

Tooth decay easily and
become brittle, pyorrhea,
heart and blood vessel
disease, cancer

Vitamin D

Gentle nervous system
Low resistance to infections
and other ailments
Deformed bones, rickets

Vitamin E

Increases due to inability
to digest the food and
Failure of placental function
that blocks child-birth

Organic salts, Sodium

Diabetes. Disturbed im-
munity. Disturbance with
indigestion, constipation
Sodium is necessary to set
the tone and regulate cell
life the metabolism. The
minerals of sodium and
is indicated by sodium in
the blood

Potassium

Disturbed growth with
impaired glandular function
of the liver.

Low red blood cell forma-
tion. Splenic function im-
paired. Low nerve energy

Calcium and Magnesium

In sodium calcium is always
unaccompanied by magnesium

A large number of disor-
ders of childhood involving
teeth changes and develop-
ment are due to deficiency
of these combined elements

Food sources

apple and green coloured
fruiting plants, destroyed by
cooking of these foods

Whole grain cereals, milk,
baked fruits, green peas and
legumes and raw fruits,
vegetable egg yolk, honey,
yeast, marmite

Part of group B is
destroyed by cooking of
these foods

Raw fruit especially
orange, lemon, lime, kiwi,
green, tomato, papaya,
pineapple, chilies, sprouted
grains, green leafy raw
vegetables, potatoes, cabbage,
milk. The vitamin is
destroyed by cooking

Egg, milk, whole milk,
milk skin. Few foods contain
the vitamin but it may
be secured by daily exposure
some part of the skin to
direct sunlight

Whole grain cereals, milk,
green vegetables and raw
fruits

Raw fruits and
vegetables

Vegetables and cereals
Milk, meat

Fruit, vegetables and
meats. The green leaves
contain relatively more
calcium, while the seeds
contain relatively more
magnesium.

It is a good rule—
 principle of
 balanced extra-course
 development and different
 portions

Referring of later (may
 course)

five

About 15 grams of first class vegetables, raw or the human body cannot utilize them, is eaten with the main course of rice, potatoes, beans, mangel-wedder, compound apples, figs, etc., and food or the human system. None of any and system. Good food with other food, with of any all be vital consequence will.
 can only be derived with the process of organic and vegetable

Avoid Wrong Combinations

A modified form of menu-diet is often useful in some circumstances as a therapeutic measure. This may be accomplished by eating only one kind of food at a meal, but varying the food with each meal to avoid monotony and still provide needed factors found in different foods. For persons with impaired assimilative function, this regime permits the digestive organs to give full attention to the digestion of the one food portion during that meal. It also encourages better mastication and discourages overeating.

Recently while reading the book "Machinery of Eating" I found the very practical advice on the matter of food combinations: "There is a suggestion for all whose work is sedentary or chiefly mental, let those who have sufficient moral courage and self-control try it. At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger."

It is not well to eat fruit and vegetables at the same meal. If the digestion is weak, the use of both will often cause distress, and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another.

The plan here suggested of allowing each meal to dominate in one distinctive type of food can with advantage be extended beyond the two examples mentioned. A favorable plan is to divide the daily food ration into one protein meal, one starch meal, and one fruit meal.

The first rule is to avoid combining at any one meal foods of a dissimilar starch nature with foods that are acid.

Starch-containing foods require the fullest possible action of the alkali secreted for their digestion. Therefore such foods should be consumed in the morning and unacidulated milk quite desired and reduced to a semi-liquid state. Each mealful of starch food should receive this treatment which is not difficult after one has formed the habit of thorough mastication.

For this reason it is advisable to recommend taking one's starch requirement at one meal during the day, and refraining from introducing any form of acid food or acid-containing combination of foods at that meal. Such combinations as follows are to be avoided:

Tonic sandwiches. Tonics with potatoes; tomatoes and rice or breads; Macaroni with tomatoes; Flax, nuts and puddings made of flour or other starch with acid fruits; Orange and corn flour pudding; Orange juice and bread, rice, potatoes or macaroni, should not be taken together; Vinegar, olives or pickles should not be taken together with any starchy food. The rice or potatoes, macaroni or pasta made of acid fruits, with bread or cake; Tea is acid, it will retard digestion if taken with bread, cake or other starch foods.

In our experience at the Santa Barbara we have observed that the foods which combine best and cause the least trouble during their combined digestion are:

1. Fruits and milk.

2. Bread, cereals or porridge cereals with butter or cream, may be combined with any one or two of the following:

Apples, almonds, dates, figs, sweet potatoes, honey, milk. Any three of these would make a good combination.

3. Bread, cereals, porridge or rice will also combine with vegetables and oil, but none of the above fruits should then be used.

4. Rice with butter and green vegetables, oil and olive oil.

5. Green leafy vegetables, both raw and cooked, combine well with such protein foods as fish, meat, eggs or meat. If one is using animal foods.

6. Fresh fruits combine best with green leafy vegetables, but they will also combine well with acid fruits as apples, guavas, pears, oranges, mangoes, but it is best not to use both vegetables and acid fruit at the same meal with meat.

(Continued from page 40.)

relationships of the values of the 28. It will be possible for a teacher paid to carry these relationships for three classes and to do the 28 course without a scholarship.

Practical demonstration of successful marketing of surplus village produce will also be given. As a matter of fact the people will be given a chance to run the small egg and glass marketing of the centre. The courses are also open to women for whom there will be special arrangements.

R. S. GERRARD.

Office: No. 40, Highgate, N. E. 11,
 London, E. 2, N. E. & C. 1. Ely

HIGH CONTRAST

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

[illegible]

There is nothing in our society today which would confine to self-interest. Our very upbringing is against it. The primary concern of parents is to protect their children against the fact that they may lead the wrong life. If they are girls, they are married as early as age as they conveniently can be, irrespective of their moral welfare. The married age economy is one long-drawn-out agency of lust and frivolity. The householder's life is in keeping with the past life. It is a prolongation of self-indulgence. Religion and social engagements are so arranged as to allow one the greatest latitude for sinning. Living the literature that is almost thrust on you generally panders to the animal passions. The most modern literature almost teaches that indulgence is it is a duty and total abstinence is, etc.

Is it any wonder if control of the sexual appetite has become difficult if not almost impossible? If then, both control through self-control as the most desirable and available, and totally harmless method, we must change the social ideal and environment. The only way to bring about the desired end is in individuals who believe in the wisdom of self-control to make the beginning themselves and with responsible faith to effect their surroundings. For then the conception of marriage I discussed last week has, it seems to me, the greatest significance. A proper grasp of it means a complete mental revolution. It is not meant merely for a few select individuals. It is presented as the law of the human species. Its knowledge defines the status of human beings and brings with punishment in the shape of unaffability of corrupted children, a train of ever-increasing disaster, and disruption of man as a social being responsible to his Maker. Such control by contrivances no doubt remains to a certain extent the method of new converts and earlier persons of moderate means to keep the wolf from the door. But the moral basis is done to the individual and society is weakened. For one thing, the coldest upon life face those who satisfy the sexual appetite for the sake of it in wholly changed marriage means to be a sacrament for them. It means a revaluation of the social scale different from a previous treasure. No doubt this argument will make little appeal to those who regard the old scale about marriage as a expedient. My argument is only addressed to those who regard marriage as a sacrament and woman not as an instrument of sensual pleasure but as mother of man and teacher of the ways of her progress.

My experience of self-control by fellow-workers and overall confidence can be the most powerful

have. It assumes a new wholeness from the discovery in a vivid light of the ancient conception of marriage. For an interchange as married life now, assumes its natural and inevitable position and becomes as simple as the fact of marriage itself. Any other method of birth control seems vicious and unfortunate. Once the idea that the only and grand function of the sexual organ is procreation, procreant man and woman, means for any other purpose they will hold an irrelevant waste of the vital fluid and consequent embodiment owed to man and woman as an equally criminal waste of personal energy. It is now easy to understand why the scientists of old have put such great value upon the vital fluid and why they have hoarded upon its strong transmutation into the highest form of energy for the benefit of society. They boldly declare that one who has acquired a perfect control over his or her sexual energy strengthens the whole being, physical, mental and spiritual, and attains powers unobtainable by any other means.

Let not the reader be dismayed by the charges of many or even any living specimens of such great brokenness. The brokennesses we see about us today are very incomplete specimens. At best they are specimens who have acquired control over their bodies but not their minds. They have not become proof against temptation. This is not because brokenness is so difficult of attainment. Social environment is against them, and the majority of those who are making an honest effort unconsciously isolate the control of the animal passion from all other passions, whereas the effort to be successful must include control over all the passions to which man is prey. Whilst brokenness is not impossible of attainment by the average man and woman, it must not be supposed that it requires less effort than that required by an average student who has set his heart upon becoming a master of any one of the sciences. Attainment of brokenness in the same here means entire mastery of the Senses of Life.

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HARIJAN

Editor: KAMARAJI DASAI

Under the auspices of The Harijan League, Ranchi

Vol. IV No 77

POONA — SATURDAY, MARCH 28, 1936

1 DRY ANNA

WEEKLY LETTER

Constructive vs. Political

One of the questions that vexed a section of the members of the Gandhi Seva Sangh at Ranchi quite considerably was about the compatibility or otherwise of the constructive with the political programme. And an extraordinary emphasis on the one or the other? Was such an emphasis necessary? Were these two mutually exclusive?

Gandhiji replied to these questions at some length. "I see," he said, "that there is a tendency to believe that these programmes are mutually exclusive or antagonistic. Much of our misunderstanding arises out of this belief. The worker in the constructive field looks down upon the political programme and vice versa. But really there is no such opposition. I had thought that it was clear by now to every worker that there was no absolute dividing line between the so-called political and the so-called constructive programmes. In our method of work there are no water-tight compartments. Nevertheless I do maintain that for the sake of efficiency it is necessary for one to confine oneself to one task at a time or such tasks that conveniently run together. The governor of the Bank of England exercises considerable influence on the politics of England, but he never busies himself with what are called active politics. He has usually the time to follow the debates in the House of Commons. But he is at least as important a member to the English public life as any or several members of the House of Commons. As a general rule I would suggest that the members of the Sangh should occupy themselves with work that brings no trouble and that is unobtrusively not liked by workers."

Propaganda — Its Scope and Value

There was a talk amongst the members about the necessity for some kind of organised propaganda in order to help the spread of Gandhiji's teachings. All kinds of proposals were discussed and a committee formed to investigate the nature of this propaganda. Gandhiji's own opinion in the matter came to be known as a result of a number having questioned the necessity for such propaganda. "There is no such thing as 'Gandhian' and I do not want to hear any

more after me. I do not claim to have discovered any new principle or doctrine, I have simply tried in my own way to apply the eternal truths to our daily life and problems. There is, therefore, no question of my leaving any code like the Code of Manu. There can be no comparison between that great lawgiver and me. The opinions I have formed and the experiments I have arrived at are not final. I may change them tomorrow. I have nothing new to teach the world. Truth and Non-violence are as old as the hills. All I have done is to try experiments, in both as an individual as I could do it, doing as I have sometimes erred and learnt by my errors. Life and its problems have thus become for me so many experiments in the practice of truth and non-violence. My husband I have been troubled, but not non-violent as a Jain man once rightly said I was not so much a votary of ahimsa as I was of truth, and I put the latter in the first place and the former in the second. For as he put it I was capable of sustaining non-violence for the sake of truth. In fact it was in the course of my pursuit of truth that I discovered non-violence. Our scriptures have declared that there is no dharma (law) higher than Truth. But non-violence they say is the highest duty. The word dharma in my opinion has different meanings as used in the two scriptures.

"Well all my philosophy, if it may be called by that pretentious name, is contained in what I have said. You will not call it 'Gandhian' there is no one about it. And no elaborate theories or principles are needed about it. The scriptures have been quoted against my position, but I have held faster than ever to the position that truth may not be sacrificed for anything whatsoever. Those who believe in the simple truths I have held down can persuade them only by living them. People have laughed at my spinning wheel, and an able orator once observed that the spinning wheel would be as disastrous that when I died the wheels would serve to make the funeral pyre. That, however, has not shaken my faith in the spinning wheel. How can I to convince the world by means of words that the whole of my constructive programme is rooted in non-violence? My life alone can demonstrate it.

"But you may say that books and newspapers are needed in order to help workers

"I would like to know if you are in a position to order a complete set of 'Harpas'—and for that even if you fail to receive copies, why worry? Tell the poor villagers that you are due in their midst to meet them with your wheel, your income, and knowledge let them accept your service if they will, or reject it if they must because you cannot answer your critics."

"Must we then, you will ask, work away in silence, without bothering about our critics? Yes I should not mind your even taking a view of affairs. Well, if you feel that you cannot do without it. But let not your work suffer or the people's confidence be damaged because you fail to publish books."

"Then, however, in the flesh, I can understand your desire for some authoritative publications explaining the similar things we are striving to do. These you may have without entering into a controversy. The proposed assemblies should function without any flourish of trumpets. Their publications should be in the shape of guide books for workers."

The Harpa Charkis

The readers will have noticed that the A. L. V. I. A. Board meeting by a special resolution voted a sum for making improvements in the tools of production, e. g. with stones, all-press, etc. As a result of experiments there have been considerable improvements in the handspins, the spinning bow and the spinning wheel, and experiments for further improvement are still being made. There was in the little exhibition at Delhi a wheel with two spindles driven by Sgt. Prithadas Gaudhi and named after the late Maharajah Gaudhi; Sgt. Prithadas has been working at this wheel for some years, but has not been able to do justice to himself or to popularize his wheel because of his own ill-health. But the results so far achieved have been excellent. Those who have tried the wheel for a sufficient length of time have been able to produce as much as 1,000 to 1,200 yards per hour on this wheel. Only not many have tried it so far. But Sgt. Prithadas took the wheel to Delhi and trained two boys in its working. After a month's practice they have shown remarkable results. One of the boys spun 1,000 yards of 18 counts and the other spun 1,000 yards of 16 counts in 4½ hours then coming to half a day 2½ ams and 2½ ams according to the new minimum wage standard. These spindles were so devised as not to exceed 85 revolutions per second, as the spindles were logarithmic. But the revolutions could be increased in course of time and there would be a proportional increase in the output also. But now Sgt. Vinoba has resolved to spin on this wheel for six hours every day and has asked his companions to practice on this wheel. The resolution comes out of his brave challenge to Prithadas Gaudhi who is one of his old pupils. "You read all down

here," he used to begin, "and say, or until you have succeeded in training at least 25 women to spin six ams a day by working on your wheel. Then you will have placed your wheel on a permanent pedestal." Prithadas said his health would not permit him to stay in Delhi so long. Sgt. Vinoba then resolved to try the wheel himself. Under one who is a reputed master in the art and science of spinning the Harpa Wheel has great possibilities.

A Talk with Rao Bahadur Rajah

Rao Bahadur M. C. Rajah who is in Delhi for the Legislative Assembly interviewed Gandhiji on various questions touching Harpa spin. Here during his stay in the Harpa district Gandhiji devotes a half-hour every day to Teleshar Ramayana—recitations belonging to our party reading a portion every morning from 6-10 a. m. Rao Bahadur Rajah said he would like to attend the convention and came in personally at 5-30. His talk, which began after the recitation, was confined to the views of the late His discourse the Definition Committee's recommendations which a Committee appointed by the Assembly had recently considered, and invited Gandhiji's suggestions as to how to proceed further.

While I am not in a position to record these suggestions, I am at liberty to summarize the conversation on other topics. Rao Bahadur Rajah was much concerned over the responsible talk of mass conversions and wondered if extensive religious propaganda among Harpans could not be undertaken. He insisted on the formation of Harpa parties to travel from door to door singing Harpas and giving bathes, and wondered if the Rajah could not send some parties from the North. "Whole parties could be sent from the North," said Gandhiji, "there was no need for the South to depend on the North. The South had its inalienable treasure of religious songs and it should be the sacred thing to expel Harpa parties from the province itself. I have heard soul-stirring bhajans of Tirumala, and Sgt. Sampathachari and Dr. Rajah would give you many a tip in this behalf. For Malabar you must think of a better guru than the poor Vallabhai Narayan Maron. I assure you there is a lot of musical talent even among Harpan boys of which we have not availed ourselves. During the Harpa tour in Chertnagar I came across a Harpan boy who kept continuous self-taught by his single songs. In her religious Khandagarta school the Harpan children Sampathachari has an infant prodigy who while he is a boy is an expert and she has equally good examples."

Dr. Ambedkar's attitude was naturally discussed. "He has every reason to be bitter for he has had to suffer humiliations and insults which should make any one of us bitter and resentful," said Gandhiji. "It is a painful

to be kinder and to treat one's youth, there is no reason why he should not do so. What he fails in my opinion to realize is that it is not the fault of Hindutva but of Hindu."

"But has he to suffer three humiliations even now? There must be a thing of the past," said Rao Bahadur Rajah.

"These particular humiliations are a thing of the past, but even now he would not be welcomed in an orthodox Brahman's house."

"But why should he want to enter an orthodox Brahman's house?"

"It is not that he wants to enter it, but he resents the attitude of those that refused he would not accept if the rest of the Brahmins were on their best behavior. Thus if an orthodox Hindu minister were to invite a number of Hindus, including Dr. Ambedkar, to dinner, and if he discriminated against the Doctor by asking him to sit apart, it is the duty of the rest of the Hindus to leave that house along with Dr. Ambedkar. If we all did so Dr. Ambedkar would really feel like one of us."

"I see. But Rajahmachi, we have made rapid strides, and we shall see the end of it."

"There is no doubt. The measure of untouchability has been laid low, only he is so huge that even whilst he is in his death throes he is capable of such colossal but I shudder the dream when every one of the Harijans will be numbered and brought up to the same level as the fallen among the so-called high class Hindus. Dr. Ambedkar once pointedly asked me if when untouchability was removed the highest strata that possess like him agreed to would be that of a Shoodra. I said to him that if he would be elevated as a Shoodra every other Hindu would also be so regarded. Forsooth today has become a source of exulting to oneself a higher status. The real source of my exultation does not exist today. In the present type of Hindutva a Brahman, we say, we elephant and a dog-eater (Bhagavad) are of the same status. And because our philosophy is so high, and we have failed to live up to it, that very philosophy today stands in our way. Hindutva stands on the brotherhood not only of all mankind but of all that lives. It is a corruption which makes one ghafir, but we have to work up to it. The moment we have restored real living equality between men and men, we shall be able to establish equality between men and the whole creation. When that day comes we shall have peace on earth and goodwill to men."

Rao Bahadur Rajah wondered if under the new Constitution the Harijans might identify themselves with any of the parties—the Congress party, the Justice party and so on. Gandhiji's advice on this question was explicit. He said: "You must not identify yourselves with any party. My views about the existing system of Government have not changed, but with the

possible dissimiles that you have suffered for ages I would not expect you to identify yourselves even with the most forward party in India. You will accept whatever is given you by Government, but you will not sacrifice your self-respect. You will carefully endorse whatever is good in the Congress programme, a prohibition, abolition of the salt tax, and say to the world that you would not allow the Harijans to be in any way isolated from the rest of India whose interests are identical with yours. Whilst you will join no party you will under no circumstances whatsoever sell the country. If you can do this, Harijans will be the greatest force in India. When these Harijans awake, they will become an irresistible force."

M. D.

IN PUNJAB VILLAGES

[The following extracts from the report of Dr. Gajendrak, a member of the A. I. V. I. A. Managing Board, of work started last year in two districts of the Punjab, will be read with interest.]

"Sri. Jas. Narain, an agent of the A. I. V. I. A., started village work during the month of March 1935. With the help of some schoolmaster and villagers he began to clean the streets and drains. After some time the villagers realized the need of good sanitation and now everyone sweeps his own front in the street. Eight manure pits were dug during the year. Carcasses of dead horses, mules and bulls are buried in the ground, whereas carcasses of dead cows and buffaloes, etc. are dragged by the channery to some distant place. They dig the hole and allow the mud and bones to be covered up by culture. This is the practice since long, but now they are coming to know the economic value of manure, and in some cases they are turning the waste for the purpose of good making."

Sri. Harinder Sahai, secretary Gurmeha Mandal, Harnar, and manager Vidya Prakashari Sahai, Harnar, did much propaganda in connection with sanitation work by publishing useful pamphlets and by writing numerous articles in the papers. Fifteen public meetings in different places were held in which the programme of the A. I. V. I. A. was explained. A singing party under the auspices of the Gurmeha Mandal was organized, and it went through the villages making necessary propaganda. Although the meeting and exposure of cotton and wool was organized by the local Relief Committee, the propaganda carried on by the A. I. V. I. A. created a suitable atmosphere for the successful running of these industries.

Free distribution of medicine was also organized and 2435 persons were given medical relief. The Vidya Prakashari Sahai, Harnar, is

(Continued on p. 32)

HARIJAN

TUESDAY, MARCH 25, 1936

TEMPLE ENTRY

(By M. K. Dasgupta)

Everyone will recall the important resolution which was passed recently by the Harjan League. No one need run away with the idea that temple entry work is nowadays one of the questions which has been forgotten or given up by the League. Pandit Malaviya's visit to Banar and the vast audience that gathered round him show that the people as a whole are not averse to the removal of untouchability, though it showed also that publicity was not yet prepared to give up its untouchability. But it is not possible to await developments. The local League should make a sustained effort to have the existing temples thrown open and even to build new ones, not for Harijans only but for all. If they are content to huddle localities and have a school, a meeting place and a dispensary attached to them, they must prove useful and popular among all classes of Hindus. There can be public people hold them every evening or at stated periods and religious discourses may be occasionally arranged. If these temples are properly conducted, they would go a long way towards removing the prejudice which the opening of existing temples to Harijans. Care must be taken, when temples are opened to Harijans, that no discrimination is made against them. They must be opened on precisely the same terms as they are opened to the other Hindus.

It is hardly necessary to state that in different localities different methods may be adopted for opening the desired end. Past experience must of course be maintained in all cases. An all-India simultaneous movement of the same type is not contemplated. It will vary in intensity and method according to the circumstances in each locality. Nowhere should temples be opened where there is an active resistance opposed to the opening. Political community should be secured before any temple is opened. This what is required is sustained effort to convert local public opinion in favour of temple entry.

The position in the Hindu States is somewhat different. Where the prince or his officials are favourably inclined, there should be no difficulty about opening them. The question has assumed great importance in Travancore. In most other places Harijans are indifferent about temple entry. The position is otherwise in Travancore. The vast majority of Harijans of that State are far more advanced than in other places. They have many men

belonging to the learned professions, who have passed through colleges, often obtained honours under our regulations on exam. basis, and most of all on the water table, feeling the fact that the large body of Harijans, who are wholly in favour of the removal of the temple. Travancore has an enlightened government, an enlightened Maharaja, and a government of a few educated persons, having realised they may be in their own sphere of action allowed to prevent a small, but active, which has become long of the Harijans. It is a great majority of Harijans, who are decidedly in favour of the removal of Travancore temples to Harijans. It is a great majority in themselves. In Travancore, the Harijans are not much in advance of the Harijans of his State, but I can hardly imagine any already expected public opinion.

IN PUNJAB (Continued)

(Continued from p. 10)

doing good work for the Harijans. The Harijans, who are the Harijans of the Harijans, are the Harijans of the Harijans. During the year 1935, the Harijans of the Harijans, who are the Harijans of the Harijans, are the Harijans of the Harijans.

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It is worth mentioning that the Harijans of the Harijans, who are the Harijans of the Harijans, are the Harijans of the Harijans. The Harijans of the Harijans, who are the Harijans of the Harijans, are the Harijans of the Harijans. The Harijans of the Harijans, who are the Harijans of the Harijans, are the Harijans of the Harijans.

Working cloth and particularly dhotis, mostly of rough quality but some of fine quality also are produced in the Kangra District. This is an industry that unlike other industries in the district is year work, seasonal work begins, extraordinary work, besides extra and dhotis etc., has witnessed competition and is capable of much further expansion. It is intended now to devote particular efforts to the work in the district.

FOR THE YOUTH

(By N. J. ...)

It is the fashion in some quarters, somewhere in the young to demand whatever may be said to old people I am not prepared to say that there is absolutely no justification for this belief. But I warn the youth of the country against always demanding whatever old men or women may say for the mere fact that it is said by such persons. Even as wisdom often comes from the mouths of babes, so does it often come from the mouths of old people. The golden rule is to test everything in the light of reason and experience, no matter from whom it comes. I want to revert to the subject of birth control by contraception. It is deemed more than ever that gratification of the sex urge is a solemn obligation like the obligation of discharging debt. Horribly misused, and that not to do so would involve the penalty of intellectual decay. This sex urge has been referred from the desire for progeny, and it is said by the protagonists of the use of various appliances that conception is an accident to be prevented except when the parties desire to have children. I venture to suggest that this is a most dangerous doctrine to preach anywhere, much more so in a country like India where the middle class male population has become infatuated through abuse of the cinema system. If satisfaction of the sex urge is a duty the universal vice of which I wrote some time ago, and several other ways of gratification would be commendable. The reader should know that even persons of note have been known to approve of what is commonly known as sexual perversion. He may be shocked at the statement. But if it somehow or other gains the stamp of respectability it will be the rage among boys and girls to emulate even vice among members of their own sex. For me the issue of contraception is not far removed from the means to which persons have recourse resorted for the gratification of their sexual desire with the result that very few know I know what have sexual vice has played among school boys and school girls. The introduction of contraception under the name of science and the suppression of known lesions. I recently has intensified the complication and made the task of reformers who work for purity of social life virtually impossible for the moment. I bring no confidence when I inform the reader that there are unmarried girls of respectable age studying in schools and colleges who study both secular literature and mathematics with avidity and even possess contraceptives. It is impossible to ensure that are to married women. Marriage loses its sanctity when its purpose and highest aim is converted to be the satisfaction of the animal passion without contemplating the natural result of such volition.

I have no quarrel with those men and women who are married in accordance with customary and in further of the use of contraceptives, are doing irreparable harm to the youth of the country under the false belief that they will be saving thereby the poor women who may be obliged to bear children against their will. Those who seek to limit their children will not be easily misled by them. Our poor women have not the knowledge or the training that the women of the West have, barely the propaganda is not being carried on on behalf of the middle class women, for they do not need the knowledge, at any rate so much as the poor classes do.

The greatest harm, however, done by this propaganda has been its repetition of the old ideal and substitution in its place of one which, if carried out, would spell the moral and physical extinction of the race. The horror with which ancient literature has regarded the traitorous use of the vital fluid was not a superstitious born of ignorance. What shall we say of a husband-man who will sow the finest seed in his possession on stony ground or at the corner of a field who will sow in his field soil with less and good seed under conditions that will make it impossible for it to grow? God has blessed man with seed that has the highest potency and women with a field richer than the richest earth to be found anywhere on this globe. Surely it is a criminal folly for man to allow his most precious possession to run to waste. He must guard it with a care greater than he will bestow upon the richest pearls in his possession. And so is a woman guilty of criminal folly who will receive the seed as her life-producing field with its delicate, sensitive of losing it and to waste both he and she will be judged guilty of misuse of the talent given to them and they will be disappointed of what they have been given for vice is a fine and noble thing. There is nothing to be achieved in it. But it is meant only for the act of procreation, any other use of it is a sin against God and humanity. Contraception of a kind there were before and there will be hereafter, but the use of them was formerly regarded as sinful. It was reserved for our generation to glorify vice by calling it science. The greatest literature protagonists of contraception are rendering to the youth of India is to fill their minds with what appears to me to be wrong thinking. Let the young men and women of India who hold his destiny in their hands beware of this false god and guard the treasure with which God has blessed them and use it, if they wish, for the only purpose for which it is intended.

To ensure immediate attention, references are repeated in a later issue to all their contraptions to go

Manager

SELF-SUFFICIENCY IN FOOD AND CLOTHING

[Mr. W. Marshall Carter wrote a most instructive article in a January issue of the *NEW YORKER* and *NATION* in which he looks back home-keeping, based not on isolation, free trade notions, but on the national temperament and historical background, is now no longer in the stage of a doubtful experiment but a ruling concern. Even without the political power that Ireland enjoys India may adopt much of the health-giving aspect of the Irish economic programme. Ed. HARLAN.]

Mr. De Valera expressed his own economic philosophy in the plainest terms at a luncheon given to his honor by the American Club in Paris in June, 1933, a few weeks before the World Economic Conference. The greatest crime of this world, he said, was free trade (indeed, all international trade was wicked unless it was limited to "surplus production" (i. e., the Coal and Cattle Agreement of January, 1932, recently renewed). Under the banner of "free trade" England had killed Irish industry and had turned Ireland into an under-populated reservoir of foodstuffs. The Irish policy must be to reverse that situation of dependence on her over-industrialized neighbors which had brought her low.

Mr. De Valera has a strong sense. Ninety years ago there were some 478,000 acres of wheatlands in the area now comprising Eireann Eireann. Every county contributed its share of that average. Not only did Ireland produce all the wheat necessary for her own requirements, she actually exported a surplus. With the onset of the Corn Laws and the application of the free trade principle to Ireland in 1847, the market was flooded with cheap supplies of wheat from South America, Ireland's wheat lands were turned into roughs, hundreds of thousands of farms consolidated into pasture lands. The result was that in 1931 the average acre of wheat was reduced to 71,000 acres. Today (i. e., the 1935 crop), by the aid of various inducements and intensive propaganda, the area under wheat shows the respectable figure of 170,000 acres. Nor has there been any extensive substitution of wheat for other cereals. A subsidiary aspect of the extension of tillage farming is the control of the importation of animal feeding stuffs. Farmers are now required to register a definite proportion of home-grown grain in all male seed manufactured by them. The importation of maize in the form of meal is prohibited altogether, and that of maize in the form of grain is restricted under a licensing system. It is claimed that this policy has secured consumption of home-grown grain to an extent corresponding with the production of over 380,000 acres.

Importation and price-fixing are accepted features of every branch of farming. There is restriction

of the export and export of butter and milk products, and that is restricted marketing. Only a limited time tender can limit the fact that the former importation from Denmark and other agricultural countries of hares, hares and eggs has now completely ceased.

Flour-milling has benefited considerably by the Government's protectionist ideas. Whereas in 1930 the flour-milling industry was only capable of producing half the requirements of the State, in 1935, with imports from England virtually stopped, Irish mills accounted for the full supply.

Sugar-beet is another beneficiary. The farmers have done their part and there are now four sugar-beet factories, one at Carlow, one at Thurles (Co. Tipperary), one at Midway (Co. Cork) and one at Tinnah (Co. Galway) which in 1935 produced 80 per cent of the total sugar requirements.

A Text Development Board is now planning monthly to replace the native food product (consumption of the total area is under paid) as far as to minimize the importation of wool, and there is a certain sale for part in the towns. "The poor need not bear the burden of the freeshipping tax (on wool)," said Mr. Sean Lemass, "there is native food available for household use." For this explanation of the hope arises one as being a lost cause. Doubtless most of electrical power, on the other hand, is going ahead, and meanwhile the Coal-Cattle Agreement with the United Kingdom has removed any danger of a deficiency of fuel. Apart from the wheat, but and goat industries, relief of agriculture figures prominently in the Budget.

Among the secondary industries mentioned in the bill of the home-keeping may be mentioned sewing, flax, tailoring, electric bulbs, some blades, aluminum and oil refining, furniture and clothing. The Government's spokesman will tell you proudly that in respect of clothing production has risen from less than 15 per cent to over 80 per cent of the needs of the country. Then, there is the new plant for the making of motor-car bodies, the assembling of cars, motor cycles and trucks; the factory established at Oak by Dunlop for rubber tires, etc. There is the prodigious increase in the manufacture of Irish boots and shoes following upon the revival of tanning, and the start of Irish-made belms, saw-pipes, films, etc., in most of the needs of the National Housing scheme.

Let us be sure that This National Food Policy — matched, by the way, now by a similar aspiration in this country since Mr. John Orr's declaration at the British Association meeting at Norwich — in conjunction with the bid for home industries has no analogy with the doctrine of imperial "autarchy" preached on the Continent. The idea of the Free State setting up heavy industries or even imitating its large-scale mechanized farming has never entered Mr. De Valera's head. He has repeatedly declared the

limited objective as being "to make the country self-supporting in food, clothing and shelter."

That qualifying phrase, incidentally, also underlines the distinguishing feature of what is being attempted in the Free State. It is not, simply speaking, an economic policy at all, it is a social policy. The main preoccupation of any Government in the Free State to-day must be to provide the maximum of employment. Emigration has practically ceased. There is a large natural natural increase in the population—some 20,000 a year—and it is a question of spreading the incidence of taxation among those with able to bear it, so that a national economy may be built on sound foundations, capable in the future of providing for the increased population. Expenditure on social services amounts to £7,500,000 a year. By the Unemployment Assistance Act of April, 1931, the programme of "work or maintenance" is being faithfully carried out. By the provision of credit and work for the unemployed, and the extensive housing schemes, some impression is being made on the poverty of remote rural districts. At the same time, interest, suspicion as in Italy, is collecting congested areas like the Glenties in Donegal and facilitating the task of land distribution and settlement. In all that the State may supply assistance and credit. But there is no trade of socialism. The inspiration comes rather from the Papal Magistrate dealing with social policy.

Despite the prospects of war, the New Economic Policy does seem to be generating contentment and good cheer for the many, however much it may be realising the unimagined few. Recent monthly returns have shown a steady decrease in the adverse trade balance, thus bearing out the Government's claim that much of the heavy incidence of imports during the period 1922-25 was in the nature of non-essential expenditure on capital equipment.

Working holdings of the Free State outside Ireland for mixed farming holdings by farmers in Ireland. The same is true of industrial investments. And the confidence of the financial structure is proved by the fact that the banks continue to attract large deposits from Americans of Irish extraction. As the success of the Government's operation at the beginning of November, 1934 (from 5 per cent. to 4 per cent.) demonstrated, the Irish people themselves are, on the whole, well satisfied with the present Government's administration of the national economy.

WORK IN A JULIANSDORF VILLAGE

The following is a report of work in the Juliansdorf district prepared by Hermann Rappmann Ernst Ernst, A. I. T. I. A. agent for Juliansdorf district.

After we made propaganda as it was possible for us to do in this district had been done by us in the months of February, March and April 1935, we decided to concentrate our work in one village to begin with, and to this end a worker was sought to be found. We were fortunate in being able to secure the services of Swami Vijaya Singh from June 1st, 1935.

We selected to work in the village of Mangrove. It is a village with 140 dwellings and a population of about 1,200 souls. The largest number of dwellings was 124 belong to Sikh members. For the rest 16 belong to Muslims, 42 to Marwats (12 Chauras and 3 Bhagats), 5 to Brahmins, 14 to Chauras, 12 to Warras, 9 to Goldsmiths, 4 to Water-carriers, and 15 to persons who were their livelihood by fashioning, buying and petty trade. Goods, the nearest railway station, is three miles from Mangrove and there is no post office in the village.

The following is a translation of Swami Vijaya Singh's own report in Hindi on his work during the last eight months.

"I began Swami Vijaya Singh work in Mangrove on June 1st, 1935. For the months of June and July I worked on intensive propaganda in this as well as neighbouring villages, and by being in the village as one of them I gained my best in the confidence of the villagers. I tried to explain to the people the benefits to their health and general well-being of a proper diet as the use by them of hand-ground wheat flour for their food, raw sugar, cow's milk, fresh vegetables (these latter avoided when possible), of medicines and personal hygiene, of the necessity of spacing and weeding their own fields and using manure only for personal and household requirements. I gave a few simple medicines to them for sore eyes, headache and other common ailments. I started teaching some boys to read and write and I used to clean some of the lanes daily myself. I spoke to the villagers in the evenings as a rule and at one of these meetings it was decided that temples should be engaged to clean the streets and wages to given to them for the work from a fund fixed raised for this purpose by the villagers. The temples, however, refused to accept the money offered and the plan fell through. Later, therefore, the people decided to sweep every street and have themselves once a month on absolute day. In August they also began to mend some of the paths. In September and October, after the rains, the report of roads was taken up in eight sections and some good work was put in by the villagers. I did a good deal of propaganda in regard to the constitution of holdings and was able to secure and file an application for that with a

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HARIJAN

Editor: HARSHY DESAI

Under the patronage of The Harijan Sevak Sangh



Vol. IV No. 1

POONA — SATURDAY, APRIL 4, 1936

[ONE ANNA

WEEKLY LETTER

With Harijan Workers

Visitors to the Harijan Colony in Delhi often remarked "How is this called a Harijan Colony? We do not find any Harijans here." And the Sudder would reply to them in his characteristic way "Why? There are three Harijans, there is Thakker, there is Mahant, and the third and the biggest Harijan is Gandhi." That was said more to put them offbalance. But there is no doubt that the charges failed at that time to find any Harijan students there. There were a few Harijan servants on the premises, but no Harijan families living in the respectable little blocks of buildings built on the site donated to the Sangh by Sri. Ghandhyandas Dada. Only the non-Harijans filled the rooms. However, the aim of the non-Harijans who live there to serve the Harijans is to make the Harijans fill the rooms one day and to be part and parcel of them. Already, however, soon after the remark a number of Harijan students were admitted. But it is a matter of satisfaction that strangers notice no distinction between Harijans and non-Harijans. The few Harijans who live on the premises eat in the same kitchen with the workers and not Mahant, insulate the Harijan children from schools in the neighbourhood every now and then to come and spend a weekend at the Colony.

On the last day of our stay in the Colony Gandhi met a number of Harijan students working in Delhi and its neighbourhood. Many of them belonged to the Arya Samaj and said "We received our inspiration from Swami Shirdhikarnaji." "Not only you," said Gandhi, "but many of us received inspiration from the noble life of the late Swami." They were invited to ask whatever questions they liked, and whilst some of the questions of the Harijans amongst them betrayed their ignorance they did evince to the spirit of independence betrayed in them by the Harijan movement.

"Why don't you take some steps to counteract the various propaganda of the Missionaries? Why not have Hindu missionaries for counter-propaganda? Of course, Mahantaji, you are there enough to cover the whole field. But propaganda are needed." That was the first question.

"Let me explain to you," said Gandhi. "The Sangh was not created for that purpose. Our object was to end the disabilities of Harijans and to put them on the same social level as the rest of the Hindus. As for propaganda, that you have in mind, the best propaganda is that of personal example. Let every Harijan create and lead a model life of purity and simplicity, clothe the Harijans with love, and I am quite sure no counter-propaganda will be necessary."

"But there are places where the Missionaries reach to the masses, do nothing but provide a few amenities like a water-pipe or a good road and make the natives believe that they are Christians. The poor newspapers often do so, but beyond the declaration they do nothing. They share in the life of their Harijan workers, celebrate the same Hindu festivals, and remain Hindus in every respect, except perhaps for certain purposes."

"True. They will educate Harijans and even the Missionaries will not eat such stuff by them. Our duty is to work hard amongst the orthodox Hindus and to get them to educate the Harijans on their hill as their kith and kin and to end the disabilities they suffer from."

"But how are we to persuade the orthodox? May we stamp daily footprints? There are hard bound walls, for instance, which have been thrown open to the Harijans but the orthodox people will not allow them to use them. May we advise the Harijans to defy the opposition and challenge them to do their worst?"

"You might, where you are fearless and where you are sure that there will be no slack and that the Harijans will not be spread down. But the opposition is melting away gradually everywhere and I trust no stamping will be necessary."

"When untouchability is no more, Mahantaji, what work will you assign to us?"

"What am I to assign a work to you? But if I had the power, I should declare that we are all Hindus, all of the same caste. As I have made it clear over and over again there is no real caste today. When we have done to our own, when we have shared equally, we may have the four-castes according to the way in which we can express the best in us.

But even then will meet no one with a superior status or right, it will meet one with higher responsibility and duties. Those who will accept knowledge as a spirit of service will be called Harijans. They will assume no superior are but will be true servants of society. When inequality of status or rights is ended, every one of us will be equal. I do not know, however, when we shall be able to move from varnashrama (the real social) would mean true democracy."

"What we want today is not that the caste Hindus sit with us or have married them with us. We want the rights of true citizenship, equal opportunities. I want my son to have the liberty to be a vaid or a barrister or a doctor according to his own wish."

"You know there is no legal bar against your son being anything he likes. There is custom, hard prejudices and blind superstition. But the Sangh is trying its best to fight. Dr. Ambedkar is a barrister and now a professor. But blind orthodoxy will not treat him as equal with the Kshatriya. You cannot drive them by legal enactment. You can do it by education, by converting the orthodox. There was, for instance, a Harijan who used to sell hats in Nashik. So long as he was kept that he was a Harijan, he had very good custom. The moment they came to know that he was a Harijan, they stopped purchasing hats at his shop. How are we to compel people to purchase hats at his shop, otherwise then by showing them that it is dishonest and illegitimate of them to boycott somebody by reason of his birth?"

"But why should we be called Harijans and not Hindus?"

"I know that a small section of you carries the name. But you may know the meaning of the name. You used to be called 'depressed classes' or 'untouchables' or 'atishayachit' or 'atishayachit'. All these names the vast mass of you extremely resented. Some of you sent their petitions to me and asked me to find out a better name. In English I had adopted a better word than 'depressed' viz. 'oppressed', but which I was sending about for a good Indian word a friend suggested the word 'Harijan' taken from the word of one of the best of our saints. It appealed to me because it had denoted your condition and still had no bad colour about it. It means a devotee of God, and as God is the help of the helpless, and as it is the helpless who naturally turn to God, I thought you deserved the name better than I for instance. For whilst I have to apologise to become a Harijan you are Harijans in the very nature of things. But you will say, 'When your objective is to make Harijans please why don't you start by calling them Hindus straight away?' What am I to do until I have not succeeded in abolishing untouchability?"

"But today, sir, it is in an appreciable form. There is a Harijan who devotes to himself as if we call him a Harijan."

"Then he is no Harijan. You know the word 'Harijan' comes in Tulsidas' Ramayana. There Lakshmana describes to Parashurama the characteristics of a true Harijan. He says

ये अष्टौ अष्टौ आचारः परमोऽयं परमो अष्टौ

(It is the truth of our class never to use force towards a god, a Brahman, a Harijan or a cow.) 'Harijan' thus means a man of God, a devotee, no matter to what caste or even to belongs. We all have to improve the beautiful connotation of the word and try to be worthy of the name."

"One more question. You call your Sangh 'Harijan Sangh Sangh'. You are unnecessarily multiplying our names. It seems in the ropes extended by the Harijan Sangh Sangh you into the pockets of non-Harijans, I assume hardly you into the pockets of the poor Harijans."

"Now, now, there you are interpreting gross ignorance. I can prove to you the sources of what you say. Have you got any proof in support of your statement? I invite you a sporting offer. If you can prove what you say, you can come to Wardha, at the Sangh's expense, with all the evidence in your possession, and if you succeed in convincing me I shall declare myself hostile and do proper penance. In case you fail, I will not ask you to pay back to me the train fare, but I will expect you to publicly apologise for bringing a hostile charge against the Sangh. The Sangh's books are there open to inspection by anyone, and I tell you the books will convince you that the truth is the reverse of what you say."

"There is one thing certainly that you can prove. It is that there are a few people who are paid even as much as a hundred rupees per month, but where that is the case, through such a small no distribute thousands to Harijans. Also he who is being paid a hundred rupees could easily earn in the market much more than what he receives. I am ready to confirm too that there are some who have to be paid as much as their market value. But if no volunteer workers are available, or if you cannot get the services of the present staff on better terms, what can be done?" I say, however, assure you that our administrative charges do not exceed 15 per cent, and the balance goes for the benefit of the Harijans."

In justice to the Harijans who were present at the meeting I must say that they repudiated the suggestion and admitted that the bulk of the funds went into Harijan's pockets."

In connection with this it may be well to reiterate our Harijan brethren that not all Harijan workers are highly paid, or even paid. There are some who have given themselves wholly and solely to the service of the Harijans and have completely renounced

trained their life in obedience to the call for self-purification. I take the following from that Viraj Hariji's pen-pictures in Hindi Harjan Book of Shri Ramda of Bilaspur an ideal Harjan work: "As I entered his house I found it a spotlessly clean verandah a paddle-beller on one side, and an oil-press on the other and a cow in the courtyard, at the back of the house were a few mango and lemon trees, and a few beds of spinach and other greens. Shri Ramda who is over 48 rushed forward to receive me and showed me over all he had in his house in pursuance of the village Industries programme. For refreshments he gave us cotton-seed tea and groundnut-oil cake. For the last eight months he has been making soap, butter, tamarind, tamarind, etc without any detriment to health. He believes in cleanliness as much as he believes in balanced diet. He leaves his bed at 1.30 in the morning, reads the Uta from door to door, runs four miles and walks two. Then he goes out street-cleaning for an hour, grinds a pound of wheat and attends to his own plow and goes to the proper disposal of the harvested.

"Shri Ramda is a judge of the distressed and the down-trodden. He reads Gandhi's *Manzil Pratik* daily as he reads his Gita, and strives to live up to the divine word. He sets apart 18 per cent of his income every month for the benefit of the Harijans, four cents saved by grinding his own flour and a rupee and eight cents saved by cleaning one's own gun and pipe.

"His example has been infectious. He accompanied me to a village called Band where the Sangh has opened a school. The school is housed in a building belonging to Thakur Shyamprasad Singh who has given it for free use. There are 16 boys in the school, 15 from non-Harijans, the rest being Harijans. They all read together. The two teachers paid by the Sangh not only teach the boys, they also act as the custodian of the village. I asked if he would not set apart his house permanently for the use of the Harijan boys. He said: "Most willingly. My heart overflows with joy as I see these boys having their prayer every day. I have no children and I feel as though God had given me all these children to fill my empty house with."

Yet Another Service

Of a different type but equally devoted to the Harijan cause is Shri. Jagdishram, a teacher in a District Board Harijan school in Talabhat in Jammu District. Talabhat is a picturesque village with a population of 1,800, about 100 being Harijans. The District Board of Jammu has been running a special Harijan primary school for several years. The school is in charge of Shri Jagdishram who took up this job on Rs 50 per month in preference to one of Rs 15 offered him by the co-operative department. His

enthusiasm for work is unbounded. He goes to the house, brings the boys to school and looks on his own or looks out of his own pocket the wherewithal to purchase the poor boys school requisites like books, slates, etc. He has adopted two of these children. One of them is a cripple but of wonderful promise. He reads them and procures scholarships for them. His school is said to be a model of cleanliness and orderliness.

A Month's

The story of a most wonderful awakening among Harijans. The five most numerous castes among Harijans in the United Provinces are:

| | | | |
|-----------|-----------|--------|-----------|
| Chamars | 1,148,000 | Bamhis | 51,81,000 |
| Mundars | 7,80,000 | Shuys | 4,21,000 |
| Yats | 412,000 | | |
| <hr/> | | | |
| 40,40,000 | | | |

Monday is the chief numerically important caste, but a "Monday" who applied to climb the social ladder on his own merits would always and everywhere find the door heavily loaded against him," says the Census Report for 1931.

Of these Monday's Vindya Bala, Secretary of Harijan work in Bihar, in his report of work done for two months ending February 1936, writes as follows:

"During the period under report, a wonderful awakening has taken place among the Monday's, one of the communities included in the depressed classes of the Province of Bihar. Formerly they were addicted to drink and used to take meat and too. They lived in squalid surroundings and used to breed swine. They did not keep their bodies clean. A wave of reformation has swept over them. The Monday's throughout the province and their number is about 8 lacs have given up drink, fish and all drinks. They are wearing white kurtas round their necks. They keep their bodies and houses neat and clean. Their children are now ready to go to schools. The whole outlook of their lives is changed and a spirit of self-respect and self-help has taken the place of their former servile and cowardly attitude and of intensely complex."

With all deference to Vindya Bala I must say that the story sounds too good to be true. If the wave of self-purification came "during the period under report", it seems to be too sudden and swift to last long. If it has been a long and steady process we should await Vindya Bala's detailed report of the revolution, for it is nothing short of a moral revolution—the revolution on the part of a population of nearly 8 lacs of people to go dry and unevicted in food and drink. It will be remembrance that a similar wave came over the Harijans enormously in Madras and the neighbourhood in 1912. There they were swept

by expenditure than 2 paise and 10 dimes. Whole villages gave us food and drink for a time, but when we were as their minds were disclosed of the facts they went back to their old ways and now there are a few hundred families only sticking to their ways which they had taken from convicts. I should therefore accept this story not without a grain of salt and request Vinodya Datta, if the story is true, to tell us how the miracle has come about. Even a moral reformer of the pretence of Pandit Madan Mohan Malaviya does not claim to have converted such a vast community to Christianity from meat and drink in such an incredibly short time.

M. D.

HARIJAN

SATURDAY, APRIL 4, 1936

FOR CONTRACEPTIVES

(By M. K. Gandhi)

A correspondent writes:

"I would like to say a few words on the report of the interview between you, Gopal and Mahatma Gandhi that appeared recently in the 'Harjan'.

The incident fact that I am stated at the interview is that it has not been taken into consideration that man is above all an animal and a creature. He is not satisfied with bare humanity, but must have beauty, colour and charm as well. "If ye have me pure only, buy bread of it, if true, eat worth of bread and eat worth of love!" said Prophet Mahomed. In it is contained a great psychological truth—the truth that man is by nature an animal. That is why we feel his struggle in making his material something more than the mere necessity of sustaining his body. He has made every necessity into an art and has spent tons of blood on them. His creative genius impels him to add to his definition and problems and solve them over again. He seems to 'suffer' as Rousseau, Burke, Tolstoy, Thoreau and Gandhi would like him to be. War he must have as a necessary evil—a necessity which also he has transformed into a great art.

To appeal to him the example of nature would be in vain, for it is really incompatible with his very being. 'Nature' seems to his maker. Those who appeal to it overlook that it does not only consist of hills and dunes and desert-land, but food, colour and sunlight as well. "From an artistic standpoint," says Emerson the poet, "Nature is an artist. It suggests pictures and human joys. Nature is the artist. To study 'from nature' seems to me a bad sign, that lying on the desert before you find there is something of a thorough artist. We are what is the definition of another order of

intelligences, the definition of the material fact. One must know who one is. We know that the wild birds and sea fish eat of the seed of satisfying their bodies and the seed of taste. We also know of the raising voice of nature outside which have made strongly there. But it is, in quite one philosopher again, a knowledge of a thorough artist that man by nature is. To end moral life when the seed of propagation is no longer there, or to create an organism expressly with the desire of leading offspring, is an unchristian, but natural, too 'mother-fact' as our philosopher just now said, to appeal his strong artistic taste. Since he has got quite another aspect of moral law which is independent of the desire to multiply he has been revealed by such pictures as Herodotus Kline and Hans Kropke, but which, though originating in the soul, is nevertheless incomplete without the body's sense, so long as we do not get the seed all by itself, but through the instrument of the body. To cope with the effect of such a sense is altogether a different problem, and hence is the task of the anti-natal movement. But if the task be shifted to a reorganisation of the soul itself—for 'self-control' is nothing different from this—by internal discipline, we are not ignorant that it would give all the purposes that are expected of it. We would the movement of control over birth without a due psychological basis.

I would close with a further remark. But by this I do not want to underline the value of the discipline of self-control or what is technically known as Brahmacharya. I would always adhere to it as the art of the control of the one element named to perfection. But just as the perfection of other arts does not interfere with the course of life, with the whole life (as the (Hindu) name of the term), with the proper scheme of all the values of life,—so also I will not alter the value of the ideal of Brahmacharya demands other values, for how can it be an instrument of solving problems, such as overpopulation. We have made such a beginning of it. We have heard of the 'satishdas'. Should we refuse giving credit to those satishdas who brought misery for their countrymen by their blood because they happened to give birth to those satishdas? Nobody would I believe it, even with an eye to such a scheme of values that the satishdas (satishdas) said, "satishdas of my old my equal," as there is Brahmacharya when sexual intercourse occurs only at the night) as an opposed to abnormal relationships during the daytime. Here sexual world itself is a species of an Brahmacharya, the legal conception of which began after we had already overthrown the proper scheme of all the values of life."

I gladly publish this letter as I should any such letter that is not full of dogmatism, abuse or innuendoes. The reader should have both the sides of the question to enable him to come to a decision. I am myself eager to know why a thing which is claimed to be

scholarly and beautiful and which has never distinguished suppositious capital as notwithstanding my effort to see the bright side of it.

Thus it is not proved to my satisfaction that sexual union is marriage in itself good and beautiful to the universe. In the ordinary effort I can hear ample testimony from my own experience and that of many friends I am not aware of any of us having derived any health, mental, spiritual or physical. Menstrual discomfort and exhaustion there certainly was but it was invariably followed by exhaustion. And the desire for union returned immediately the effect of exhaustion had worn out. Although I have always been a comparatively weakling, I can clearly recall the fact that this indulgence interfered with my work. It was the consciousness of this limitation that put me on the track of self-restraint and I have no manner of doubt that the self-restraint is responsible for the comparative freedom from disease that I have enjoyed for long periods and for my output of energy and work both physical and mental which eye-witnesses have described as phenomenal.

I fear that the correspondent has misapprehended his reading. Man is undoubtedly an artist and creator. Undoubtedly he must have beauty and therefore color his affairs and creative nature of the best taught him to see art in self-restraint and vigilance in co-creative union. His contact for the artistic taught him to discriminate and to know that any complacency of failure was no mark of beauty, nor every other enjoyment good in itself. His eye for art taught him to seek enjoyment in usefulness. Thus he learnt in an early stage of his evolution that he was to act not for his own sake or mine or of an ally do, but he should act to enable him to live. At a later stage he learnt further that there was neither beauty nor joy in living for his own sake but that he must live to serve his fellow creatures and through them his Maker. Slowly when he pondered over the phenomenon of the plasmidleness of sexual union, he discovered that like every other cause of union, this one of generation had its use and abuse. And he saw that its true function, its right use was to restrict it to generation. Any other use he saw was ugly and he saw further that it was fraught with very serious consequences as well to the individual as to the race. It is hardly necessary for me to prolong the argument.

The correspondent says well that man makes art out of his necessities. Necessity is not only the mother of invention, it is the mother also of art. We should therefore beware of that art which has not necessity as its basis.

Nor may we blindly every want by the name of necessity. Man's nature is one of prohibition. During that period he is played upon by evil forces as well as good. He is ever prey to

temptation. He has to prove his nobility by resisting and fighting temptations. He is no woman who fights outside lines of his imagination and is powerless to lift his hands higher against the temptations that within, or what is worse, mistakes them for friends. "War he must have." But the correspondent is wrong when he says that "as its necessary ally" he has transformed it into a great art." He has hardly yet learnt the art of war. He has mistaken false war for true even as our forefathers under a mistaken view of morality instead of guarding their true passions sacrificed innocent non-human fellow creatures to many even do at the present day. We have yet to learn the art of true war. Surely there is nothing baser nor art in what is going on today on the Abyssinian frontier. The correspondent has chosen unhappy (for him) names for his illustrations. Kenna, Baska, Thomas and Tokoy were but slave artists of their time. They will live even after many of us are dead, forgotten and forgotten.

The correspondent seems to have misapprehended the word nature. When an appeal to man is made to copy or study nature, he is not invited to follow what the reptiles do or even what the King of the forest does. He has to study man's nature at its best, I + I presume his creative nature, whatever it may be. Perhaps it requires considerable effort to know what man's nature is. It is dangerous knowledge to refer to old teachers. I suggest to the correspondent that it is unnecessary to bring in Nicholai or even Frobenius. The question for me is past the stage of questions. What has cold reason to say on the point under discussion? Is it or is it not correct to say that the only right use of the generative organ is to confine it solely to generation and that any other use is its abuse? If it is, no difficulty in achieving the right use and avoiding the wrong should baffle the scientific reader.

REPORT OF WORK IN 1934-35

The Harbin South Branch (formerly known as the Servants of the Universal Society) came into existence in October, 1931, as the result of the public meeting held at Peking on 26th of September 1931, after the termination of the historic fast of Mahatma Gandhi and the Purna Satyagraha establishment. The Branch's activities have increased considerably. For instance, the educational expenditure for 1933-34 was Rs. 1,80,384, while in the year under report it was Rs. 1,78,459. The total welfare expenditure in the previous year was Rs. 1,64,704 while in the year under report it was Rs. 1,55,025.

College Scholarships

From the very beginning it has been the policy of the Branch to encourage the Harbians going in for higher education. During the year under review 115 higher educational scholarships of an average value of Rs. 14 per month were

located in against 34 and 36% increase was given to girl applicants and to those going to the vocational courses. During the year even girls got scholarships, and out of 117 scholarships 34 were for vocational courses. The total expenditure on this item incurred by the Central Board was Rs 12,449. It should be also borne in mind that in addition to this, quite a large sum was spent by Provincial Boards on collegiate scholarships, especially in M.P. after Mrs. Bowley, Madras, Coimbatore and Poona.

School Scholarships

The Council and its various branches have also been awarding numerous scholarships for secondary education and distributed Rs 4,325 last year. The Council is especially indebted to the trustees of the Regional Charity Trust, Coimbatore, for a monthly donation of Rs 750 for the first three months and Rs 400 for the last nine months of the year, which was utilized in giving 115 scholarships to boys and girls in schools. A further sum of Rs 18,261 was spent for supplying books, clothes and stationery.

Industrial Training

A beginning was made in tanning and a Central Tanning Tannery was started at Coimbatore under the able supervision of Mr. Satish Chandra DasGupta. A select batch of 21 pupils received from various provinces undergoing a thorough training in chrome and bark tanning with a view to starting provincial tanneries on a cottage basis. It is probable that a few such tanneries will be started by the end of 1934. This year also witnessed the starting of another scheme full of promise and significance, the cottage disposal scheme at Haverhill. From the very beginning it has paid its way, but its real importance lies in attempting to convert a part of a great national waste into national wealth and health. Mr. B. R. Velupchand is also running a goat tannery at Wardeh under the direct supervision of Gandhiji and it is probable that during the current year it will be turning out full capacity so as to show a margin of profit. Both the tanneries have had recently added to them experiments of shoe-making. The Industrial House at Kumbakonam, a suburb of Madras, has various departments, viz. carpentry, tailoring, masonry, iron-smithy and weaving. There are 80 resident students and the monthly expenditure is about Rs. 400. At Calcutta, Narayan and Subarnalal small schools for teaching carpentry, shooping and boot-making are going on.

Preparatory Schools

As is well-known, the policy of this Council has all along been to encourage separate schools and recruit Harijan children to common schools. Fortunately this is such now, especially in unimproved areas, than before. But our schools are mainly rural, and here also separate schools are not opened where Local Board schools exist or where they are willing to take Hindu children. But progress in villages is

naturally slow and the Council is obliged to open special schools, which are really preparatory schools meant to be feeder of other schools. In 1933 there were 596 such schools with 24,375 boys and 2,214 girls. The total expenditure incurred on these schools was Rs. 1,04,076. An attempt was also made to give some systematic training to teachers employed by the Council. The Department and Jammu Councils have prepared short and useful courses of training for teachers, for three months, which has not only improved the efficiency of our teachers, but created in them a new spirit of service which shows even to the real strength of a Council like ours. The experiment is likely to be attempted by other Councils which have made budgetary provision for such classes.

Hostels

The year was also marked by the rapid increase in the number of free hostels and homes for students. These numbered now more than 60 to 61, with 1,736 boys and 146 girls as inmates. The total amount spent on hostels amounted to Rs. 42,268. Madras City, Kumbakonam, Guwahati, Andhra and Kodaikonda are between them running 4 girls' hostels.

The Problem of Water Supply

The solution of this problem presents numerous obstacles which the Council has been unable to overcome fully. Apart from the vastness and inaccessibility of this problem the very segregation and distance of the Harijan residents from the village proper necessitate for sinking of new wells, even where public wells exist. The persistence of untouchability among Harijans themselves who in such villages form sometimes whole minority, adds to the difficulties in the sinking of new wells. It must be mentioned that the opening of about 16 public wells for Harijans during the year is not an achievement of which the Council or the Hindu community can be proud. A little more was done by way of sinking new wells and 187 wells were either repaired or reconstructed from the 4 E and other earmarked funds for the purpose. The total cost incurred was Rs. 24,238. An effort was made to replace this fund, and appeals were issued all over the country to collect a lot of money for the past fund. The Central Board was, however, able to collect only a sum of Rs. 14,176. But some provinces took up this matter seriously and Madras, Madhya Pradesh and Guwahati and other provinces have collected Rs. 17,681 more between them.

(To be continued)

SUBSCRIPTION RATES

INDIA

| | |
|---------------------|---------|
| One Year, post free | Rs. 4 |
| Half Yearly, " | Rs. 2-6 |

FOREIGN

| | |
|---------------------|-----------------|
| One Year, post free | Rs. 5-6 |
| | or Rs. 5 or 4 2 |

HINDI PRACHAR APPEAL

The following appeal has been issued by Seth Jasmundal Baga, and others:

"The Dakhshina Bharat Hindi Prachar Sabha is the body at present engaged in carrying out Mahatma Gandhi's work of propagating Hindi in South India inaugurated by him eighteen years ago at the Hindi Sahitya Sammelan held at Prayag in 1918. Since its inception the Sabha has succeeded in laying the work of Hindi Prachar in South India on a firm and sure basis. For the last five or six years it has been functioning as a self-sufficient concern. It is at present operating through its 430 centres in four different provinces with different languages in South India. Besides, the teaching of Hindi is being pushed forth through the various arts schools and colleges through the efforts of the Sabha. The total number of students receiving instruction in Hindi in South India through the agency of the Sabha to-day stands over 44,000.

It is now proposed to erect a Bhawan for the Sabha to house its various departments. The Madras Corporation has donated three acres and a half of land for the purpose. The foundation of the Bhawan was laid on 8-3-28 by Janki Abhai Hamid Khan, M. L. C. The idea is to complete the erection of building and to shift the office, the Press, and the Library, and the Reading Room etc. of the Sabha to them by the end of 1934. The scheme would cost one lakh rupees and when completed will include, besides residential quarters for the workers, a college, with hostel accommodation for at least 50 for training workers for Hindi prachar work; an arts school, where Hindi will be compulsory and a prayer hall and a gymnasium for the use of students and workers of the Sabha and the neighbouring public. The estimated cost under the various heads will be as under:

| | |
|------------------------------|------------|
| Land | Rs. 14,000 |
| The main block of the Bhawan | " 35,000 |
| College and Hostel | " 30,000 |
| Press | " 15,000 |
| Library | " 15,000 |
| Quarters for workers | " 15,000 |

With a view to collecting the co-operation and support of as many donors as possible the Executive Committee has fixed the following scale of donations:

| | | |
|-----------|----------|-------------|
| 1st grade | Rs. 1000 | and over |
| 2nd grade | " 500 | to Rs. 1000 |
| 3rd grade | " 250 | to " 500 |
| 4th grade | " 100 | to " 250 |

Thus in order to make up the required one lakh there would be needed 50 donors of the first grade, 50 of the second, 100 of the third and 200 of the fourth grade. The names of donors contributing Rs. 500 and over will be inscribed on stone tablets suitably put up in various parts of the building.

All remittances should be sent to the Treasurer, Dakhshina Bharat Hindi Prachar Sabha, 187, Aramman Street or to Indo-Commercial Bank, Madras."

I heartily endorse the appeal and hope that it will receive adequate response.

M. K. G.

A UNIQUE EXHIBITION

[In terms of the resolution passed at the Bombay session of the Indian National Congress the Reception Committee of the Congress Chamber with the help of the Secretaries of the A. I. O. A. and A. I. Y. I. A., Raja Manoharlal Bunker and J. C. Kumbhappa, organised an exhibition which was opened on the evening of the 18th March by Gandhiji. In its very constitution therefore it is a unique exhibition. I reserve a detailed description for the next issue giving here only a condensed summary of Gandhiji's speech. M. K.]

I am glad and thankful to be able to come to Lucknow to open this Hindi and other Village Industries Exhibition. I may tell you that I was eager to be here at the opening. Though I know that Dr. Manoharlal and Raja Manoharlal Bunker have devoted themselves heart and soul to organising it, at the behest of A. I.] was my conception. This Exhibition, to my mind, brings out concretely for the first time the conception of a true rural civilisation. I have aimed in my breast for several years, in 1931 when we met in Ahmedabad in the first year of the new Congress Constitution, we took the first step towards rural-mindedness, and the exhibition organised under the auspices of the Congress held there was the beginning of the process which you find reaching its maturity today after 18 years. There followed and repeated these without number that India is to be found not in its few cities but in its 700,000 villages. But we who have gathered here are not villagers, we are town-dwellers. We town-dwellers have believed that India is to be found in its towns and that the villages were created to minister to our needs. We have hardly ever passed to enquire if those poor folks get sufficient to eat and clothe themselves with and whether they have a road to shelter themselves from sun and rain. Now I do not think any Congress worker has travelled through the length and breadth of India so much I have done during the past twenty years. That in itself is hardly a thing to be proud of. I, however, humbly claim, as a result of these peregrinations, to know the Indian village more than any other Congress worker or leader. I have found that the town-dweller has generally exploited the villages, in fact he has lived on the poor village's substance. Many a British official has written about the conditions of the people of India. No one has, to my knowledge, said that the Indian village has enough to keep body and soul together. On the contrary they have admitted

that the bulk of the population live on the verge of starvation and ten per cent are semi-starved, and that millions have to rest content with a pinch of dirty salt and shillies and polished rice or parched grain. You may be sure that if any of us were to be asked to live on that diet, we should not expect to survive it longer than a month or should be afraid of losing our mental faculties. And yet our villagers go through that state from day to day. The Village Industries Association was formed last year in order to study the conditions in which they lived and the state of their handicrafts, and to revive such village arts and crafts as may be revived. Simultaneously with the creation of the A. I. V. I. Association was passed a resolution to the effect that future exhibitions should be organized by the Splendors' and the Village Industries Association. This exhibition I am about to dedicate upon today is the first of that kind.

As I have told you the whole conception here is mine, and yet I must confess that we are still far from bringing out that conception fully. It is an evilness of the organizers' wonderful industry, and yet it is not perfect of its kind. It was not humanly possible to achieve it during the time at their disposal. It is no easy job to bring village artisans from their villages. You will find here villagers from South India who perhaps don't know where they have come to. It is the purpose of this exhibition to show that even this starving India of the villages is capable of producing things which we town-dwellers may use both to the villagers' and our advantage.

This exhibition is not a spectacular show like the previous ones. These earlier ones were bound to be hog shows. They were designed for a different purpose. Congress expenses were generally found out of the savings of the exhibitors. The whole outlook was changed last year. We decided not to have things of spectacular interest, but we decided to give the spectators a glimpse of the Indian village and his craft. This therefore is a vast educative effort. Not that we will have no takeups this time. Only they will depend on those Congressmen who are intent on freedom and will win it by rehabilitating the village. If they will establish a living bond between towns and villages, they will back to the Exhibition and will make a point of studying the various demonstrations in the exhibition.

This cannot be done by one visit only. You should visit it daily and carefully study every section. If you will do that, you will marvel at the energy and industry expended in organizing it. You will be deeply interested in it. If you approach it in a spirit of service, you will find here craftsmen and craftsmen from Kashmir and South India, from Sind and

Awara, and learn how they earn their scanty living. You will find that it is within your power to add a little to their incomes and to enable them to have a square meal. If only you will make up your minds to pay for their wages enough to ensure them a living wage.

You will not expect me to describe all or even one of the numerous sections of the exhibition. It is impossible for me to do so. Let me tell you that you will have an inkling of the inside view from where you are sitting. You in front of you are so triumphal arches but these are simple but exquisitely decorated walls done by S. N. Mondal Das, the eminent artist from Santokshian and his co-workers who have tried to represent all the villagers' crafts in simple artistic symbols. And when you go inside the art gallery on which S. N. Mondal Das has lavished his labours for weeks, you will feel, as I did, like spending three hours together. But even the other sections will attract you. You may not find in the Exhibition anything to amuse you like music or cinema shows, but I assure you you will find much to learn.

In conclusion I want you all to be voluntary advertising agents of the Exhibition so that numbers may be attracted to see it. The Exhibition has not been organized for the villagers, it is organized for the city-dweller to enable him to see how the village lives and what he is capable of. The Reception Committee has spent something like Rs. 25,000 in order to bring this exhibition into being. The least that you need do is to enable them to meet the expense. This you can do if you become their enthusiastic advertising agents. Commissioner I can promise none, though I dare say you will get a few work dutifully done when you appear before the Great White Throne. I may tell you that I am staying here for some days and expect to visit the Exhibition as often as I can. I shall therefore know how you have discharged your trust.

It is our intention to throw the exhibition open to the people from villages if the expenses are covered.

You will find in the exhibition many a drawback, but you and I are to blame for them, not the villagers. Let me tell you, however, that the organizers have attempted the stupendous task of achieving in a few weeks the work which should take many months to be properly done. You will therefore bear with us and forgive the shortcomings you will no doubt see.

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HARJAN

Editor: MARGARET DEAN

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[DINAKAR]

THE LUCKNOW EXHIBITION

I

A Dream Being Realised

Right in the centre of the Lucknow Exhibition is the Khadi Court which a poster has described as the Dynamo's Dream realised. At the bottom of the poster is the first specimen of handspun and handwoven cloth of 8 counts rare which came into being in 1819 as a result of the spinning wheel having been brought down from its dusty and dusty shelf, and around it is a kind of all kinds of weaves and patterns and hues which is the result of the past 15 years' effort at its revival. The whole thing looks like a diamond prize of a flower that had gradually come into bloom after careful nurture. And yet the process is not over. It has still to develop into a more fully-grown flower and ultimately to fall from the dream to the actual.

But the image has a wider application. It is not only the Khadi Court, but the whole Exhibition, that represents the dream in process of realisation. Khadi was conceived in an other spirit. Khadi was intended to bring about the revival of the whole of rural India—the peasant at the plough, with the spinner and the weaver, and the carpenter and the smith, and the worker in our numerous arts and crafts. The gateway designed by Sri. Khanna, and with the various arts and crafts represented in colour on its flanks by Sri. Nandlal Das and his colleagues is as it were the gateway to the dawn of the National. It announces to the visitor that the inside of the Exhibition is an attempt at depicting how the peasant and the worker could be revived and restored to their proud place in the national economy.

A Noble Attempt

I say it is an 'attempt', for no one could possibly do more within the space of a few weeks and almost single-handed and in spite of many odds. But it is a noble attempt. It is no easy thing to transplant a peasant or a worker from his field or his cottage and to make him an object of exhibition for days together. An educated and sophisticated person would not stand the process, except in the museum. And yet we have in the Exhibition an

whole peasant's family working away for all they were worth, at their spinning wheel and carding box and loom; women from far-off Andhra, turning their gossamer thread, spinnings and weavings from all parts of India, including Kashmir and Tigray and Assam spinners and weavers of cotton and silk and wool and the work of the three materials, workers in hide and workers in wood and metal and ivory, in clay and stone and wax and shell, in grass and palm-leaf, in gold and silver thread. I missed the poor potter and the Harjan bamboo splitter and basket worker, as also the Tirunavoyan who compresses up all kinds of things out of coconut fibre. I could name a few others too, but I supposed they could not be successfully used in leaving their hearts and homes for a place they had never seen or heard of. In future exhibitions we should expect to get reliable statistics about these workers, their population and their distribution, their wage and output and the methods for their work. An attempt in this direction has been made for the first time in respect of the spinners and weavers, especially their wages after the introduction of the new policy of the minimum wage. But much more could be done in the way of absolutely reliable statistics. There are valuable agricultural statistics shown on posters in Hindi, and there is a fine collection of varieties of most of our important grains as also of manures. A future exhibition will show the chemical analyses of these grains and which particular variety of grain and manure the farmer should prefer to which. It will also indicate what manures suit what crop best. I say this in order that we may progress from perfection to perfection. That the very last attempt was made may be seen from the fact that the man in charge of the paper court was Sri. Chaudhri, himself a paper-artist, those in charge of natural history and dairy articles and products were Sri. Parvathar and Pandya, both dairy experts, and those in charge of silk and leather demonstrations being Anandabhai and Sri. Vaidyanath, both experts in their respective lines. I know what a desperate, though noble, attempt Sri. Shankarlal Desai made to get Sri. Balchandra Desai, whose Cottage Handicrafts were fully represented, with his very polished lacquer and silver work by Balchandra Desai!

An Immense School

That brings me to the most prominent aspect of the Exhibition. It is an immense school where one may spend hours and days and weeks one's own best and aptitude. From this point of view, this is the first time I missed my own child and my friends' children ever since I went through the Exhibition. The previous exhibitions used to be full of sights attractive enough but an impossible waste on the poor man's purse, and of not much educative value. This Exhibition for the first time seemed to be a vast show and became a most intense educative effort. A technical college is a rather pretentious institution with professors and much theoretical learning as part of its curriculum. This is a yearly school where one could make up one's mind to sit down and study and learn and whose portals do not at all seem forbidding. Take for instance the paper-making court. One could see there with one's own eyes the raw material, the process of pounding it to pulp, and, as an end, down to the turning out of the finished product which now like furs is removed a market sale by sale with mill-made and foreign products of the same kind in the temporary section, with the leather goods section attached, and also both the home and foreign manufacturers, there is nothing too technical to learn, all processes both of their unfolding secrets and made as attractive as possible. There are the silk-producing and the book-binding sections equally attractive, and even less difficult to learn and earning a decent wage to anyone who would work with a will. There are much more difficult sections demonstrating technical skill and knowledge, but where an interested spectator could wait and watch for hours admiring the wonderful skill of the workmen—I mean the wood and the ivory and the woodblock sections, and the weaving sections with their exquisitely complicated designs.

There were two lessons most forcibly taught by all these school rooms—the lesson of patience and the lesson of patriotism. Who could notice the soap-making, wood-carving and the cane basketing not after hours without understanding clearly that cottage work is a most laborious and patient process, that whilst every piece of man's handwork bears the impress of man's art, it is his mind and work. It also bears the impress of his creed, that there is nothing among our daily needs that our own country does not produce and that we have but to make up our minds to depend on our own rural countryside for whatever we need, to feel that we depend on them, and not they on us, and that we have to keep them in health and strength if we will maintain our own health and strength.

Art and Other Sections

There are sections rather unusual in an exhibition of rural arts and crafts, but of no

ordinary interest. There is where the Art Gallery originally organized and arranged by Sir Montagu Dore and his colleagues, containing the history of our painting in miniature, which is most instructive and interesting. There are copies of some of the frescoes on the Etruscan and Apennine walls, of some of the Mithraeum and Roman paintings and mural paintings, and some of the beautiful specimens of the renaissance of our old art. Amongst these last are those by Sir. Abanindranath Tagore and Nandalal Bose, Achy Khatkar, Murali Day, Kumbh and others. There are among the Indian crafts one occupied by a Swedish lady with her own spinning wheel and loom which had the special advantage. There is a special court of Indian plants and herbs, arranged from the point of view of the needs of the Indian peasant. Herbs which are easily available and generally known are all there with their uses indicated on cards, and there is a similar court containing common remedies for the ailments of cattle. There is a slate factory in which a man from India speaks on slate stones found in the State and manufactures slates and pens which can easily beat those of foreign make. There is, curiously enough, a lion factory too. The man in charge, a Manipalman, claimed to grind all kinds of cones and cones from a particular variety of stone found in the Punjab. It was rather difficult to see to what extent this and the lion could be made cottage industries, but it does lead a certain amount of interest to the Exhibition and certainly shows the potentiality of our country in things of this kind. The most and perhaps the most interesting of these sections, is a small one containing little cases of Indian snakes and other reptiles. One does not quite realize its place in an Exhibition of village arts and crafts, until one meets and talks to the woman who has put up this little section. He is no other than Sir. Kailash Kaul, brother of the late Sir. Madan Kaul, an M. A. and a research student in botany. His hobby is snakes and he handles them as a child playing with his toys. He has all kinds of poisonous and non-poisonous snakes, he has studied their habits and their behavior, and tells you why the bulk of the much-maligned snake deserves to be beheaded and reared and not to be destroyed. "Killing a snake or calf" is an Indian proverb meaning rearing a cow with the care that a friend alone deserves. But Sir. Kaul assures us that most of the reptiles we are afraid of are not our foes but friends, that their blood is not milk but rain and other rebuffs and that there are no agents to fight these agricultural pests as poison or snakes. "We have simply to cast off fear, learn to tell a poisonous from a non-poisonous snake, and to breed the non-poisonous ones in the very interests of our agriculture," he tells us with an emphasis that one cannot resist. But I must mention

the reader against reading *On Taste* and, without mastering the art of telling good from bad, non-politicians' tastes. The book is ripe, and the satire is usually distinguishable from the rest, but it takes a good deal of knowledge and experience before one may venture to play with even the superficial ones.

OUR VISIT TO HADJIAN CENTRES

Downloaded At: 11:53 11 September 2009

REKAROVICH, (11-1-68) Harij had a dinner with local Harijan workers regarding the Khatia Harijan trouble. He also had a talk with Rajgani representatives of Bhachana in the Khatia area. They told us that only once the last year past the Khatias were giving this trouble. The signal for this was the presence of a few well dressed Harijans, both men and women, who have now better life in cities in Madras and Coimbatore. This trouble is concentrated in the Khatia area where they are in an overwhelming majority. This trouble does not exist where the Hindu community consists of many castes but some of which is predominantly powerful either in respect of numbers or influence.

We wanted the building and site which have been recommended to be purchased for a settlement in Devonshire. The building is a substantial one in a site measuring about 31 acres. It will serve as an ideal site for the settlement.

Next the villages where Hargens and Satures live were visited. As an aftermath of the Winter Hargens month, which now families in our village have gone over to the Christmas fold. The Muscogee have opened a school for them in the heart of the story, which is being attended by children of the converts and other Indians. But the Satures are bringing pressure on the Hargens of the village not to send their children as the latter are required for teaching their people and for doing work on their farms.

We had a talk with the natives. They told us that for the first time in their lives they were taking water from the tanks used by other Chaco Indians, which right is denied to other Harbans in the same village. They said, smiling, that for the first time in their lives they were using human vessels for drawing water from wells where the Harbans are persecuted from drink by the Spaniards.

We next saw the leader of the Natives in the village. Though correctly he agreed that Natives should be better treated I think it was just to satisfy us. Natives now feel that public opinion in India is in favour of the Europeans and that Government too would come to their help if and when needed.

We were told by the workers in Deyrabad that the District Municipality of Herat

and other Government officials in Rome had given an assurance to the Nations that they would be allowed to attend their meetings without any material restriction and that if any trouble arose so that access from the Nations they would deal with it effectively. We were also told that Government officials had invited the leaders of Nations and had told them of the scope contemplated by them to concede the Nations the ordinary rights which the Nations were denying them. This I think will go a long way to allay the present doubts.

MADRID (22-6-66) Whom we visit we had discussion with Mexican workers and visited their centers of work. At Madrid we met the workers and had a long discussion.

THUNDERBOLT HQ-3-041 At Thunderbolt we visited the shop and the schools run by the Church. The Municipality is preparing to build a colony for them and the foundation stone has been recently. The workers have been able to get a few girls' assemblies from the Municipality like lights, mats, etc for the schools. In Thunderbolt we were introduced to a Harpan who is an "accessible". He is the Harpan child who washes the clothes of Harpan. The Harpan themselves were treating him as an accessible during daytime. But as a result of the activities of the Harpan Secret Society the Harpan now have died stereotypes and prejudices and are now treating the Harpan child as an equal. In the same shop there is a candy shop. As a counter-attraction to it a Harpan shopkeeper has started a tea shop three months back. He told us that he was selling daily at 50 cups of tea and that it was becoming popular.

TRINITY (14-6-24) At Trukhopolis the Harpan Arab League is renting a hotel for Harmons in a rented building belonging to a Musselman. We were told no Haron would give his building on rent for a Harjan hotel. No comments are needed.

COMMENTS (12-3-34) We paid a visit to the hotel in Chomolungma with the secretary of the Chomolungma Namgya Sherpa Youth. The Sherpa consists of 24 boys. They looked very healthy, cheerful, neat and clean. But there is no constant reason to link to the internal discipline of the hotel and to create by his presence on the premises the necessary internal influence that would be the character of individual.

CONVERTING RATES

Table 1

Age 1 year, post-fire No. 11
No. 12-13

Age 1 year, post-fire No. 14-15
No. 16-17

H A R I J A N

SATURDAY, APRIL 11, 1938

DANGER FROM WITHIN

(By M. E. Ghandi)

No Government or organisation having vitality can come from external attack. It dies of internal decay. This is true at any rate of great all-India organisations like the A. I. O. A. and A. I. V. I. A. or the Barjan Senik Sangh. I must mention of others which are no less for all India than these three I single out the last two for they seek to represent and promote the immediate welfare of the millions of villagers who do not even enough to keep body and soul together because they have to live in unrelieved ill-health for at least four months in the year for want of work. And I refer to the third because it seeks to represent the dejected millions of society. The three causes are thus worthy. They should, therefore, not only be able to survive all external attack but even to thrive on it.

It is clear that they cannot flourish on mere pecuniary support. They will always need it, but it must come as a direct fruit of honest work. Therefore what is necessary is character above capacity, creative effort accompanied by ever increasing knowledge of the technique of the work and a lack of rigorous simplicity. Workers without character, living far above the ordinary life of villagers, and devoid of the knowledge required of them for their work, can produce no impression on the villagers whether Barjans or other.

As I write these lines instances of those workers who for want of character as simple living damaged the cause and themselves come to my mind. Happily instances of positive misconduct are rare. But the greatest hindrance to the progress of the work lies in the inability of workers of quality to support themselves on the village scale. If every one of such workers puts on his work a price which village service cannot sustain, ultimately these organisations must be wound up. For the maintenance of payments on the city scale, except on rare and temporary cases would imply that the gulf between cities and villages is unbridgeable. The village movement is as much an education of the city people as of the villagers. Workers drawn from cities have to develop village mentality and learn the art of living with the masses of villagers. This does not mean that they have to starve like the villagers, but it does mean that there must be a radical change in the old style of life. While the standard of living in the villages

must be raised the city standard has to undergo considerable revision, without the worker being required in any way to adopt a mode of life that would injure his health.

WEEKLY LETTER

Non-productive Periods under Agrarianism

There are numerous facts to the Exhibition at London and one may dwell at length upon any one of them that strikes one most. I wonder if one thing struck others as much as it struck me, but I am sure it could not escape the attention of many. In all the demonstration stands—and the Exhibition was a grand school of arts and crafts—there were to be found at work not only adults and able-bodied men and women, but little children and men and women, aged and infirm and even blind so far as work with the hand is concerned, there is enough work, the Exhibition demonstrated, to take away the monotonous monotony of age and of infirmity. There are numerous processes in our various handicrafts which may be done without fatigue and without by children as well as the infirm and old, who may thereby find the gratification of making themselves useful. The advantage of handicraftsmanship over industrialism is brought out most strikingly in a recent book *Agrarianism* by T. S. Ghandi.

"From a strictly materialistic point of view, the two major functions of the human race are the nurture of the very young and the support of the very old. Of a necessity, under any economic system, there is a considerable period at the beginning of the life of an individual which is for the time being non-productive, and there is quite likely to be another such period toward the end of his life. During these periods the individual must be sustained by the other members of society. This constitutes a burden the proportions of which we have probably never appreciated fully.

"The significance of this matter from the standpoint of our present interest is that under an agrarian economy these non-productive periods are greatly reduced as compared with the situation under industrial Capitalism. Children can do useful work on a farm at a relatively early age without suffering the evil effects of child labour in factories and mines. It is undoubtedly true that in many instances children have been required to do too much and too heavy farm work with injurious results, but this is not an essential characteristic of farm work for children. There are many light tasks about the farm which children can perform with benefit to themselves as well as to the family as a group. The work is generally done in the open air with a not too strict discipline. Certainly there is not the rigid and inhuman discipline exacted by the machine in a factory. Farm work is done in nature, more or less spa-

media, — certainly unusual — in general much better adapted to the capacities and temperaments of growing children than the uniform and monotonous work in factories.

"But the fact that children can produce more on the farm than in the city is probably not so important as the fact that they consume much less. The children of our cities, summoned at an early age to our secondary culture, have become accustomed to being reared in a most elaborate manner. The results which have come from such rearing may or may not justify the technique, but there is at least room for honest doubt concerning the matter. And from the results which were obtained in other than those from the less elaborate rearing of offspring, there is much to be said in favour of the simpler method. The typical urban family nowadays is an economic unit only in the sense that it is a spending unit, and if there be children, the bulk of the expenditure is usually for them.

"Industrial Capitalism does not deal very satisfactorily with older people either. There are at the present time millions of unemployed industrial labourers in our larger cities who are almost forty-five years of age. The great bulk of these will never get their former jobs back in spite of the motto of "Prosperity". There are plenty of younger men available for their places who can work at a higher speed and last longer on the job. The technique of older men as the pay roll relief group insurance rates and increases the likelihood of industrial accidents growing out of fatigue. Industrial labourers are pretty generally ready for the swiftness of forty-five.

"There some men would be capable of making an independent living on a well-situated farm for at least fifteen years longer. There are some farm tasks which might be too strenuous for them, but not many. After all, the operation of a farm for the purpose of making a living rather than making money is not a very strenuous undertaking.

"And when old people do get to the point at which they cannot continue farming, their ownership of a farm will usually be sufficient to enable them to live on it decently and comfort for their few remaining years. And finally, if they must be supported in their old age by their children or other relatives, this support will be much less burdensome on the farm than in the city."

Food and Health

Is it not a rather curious reflection that in the city of London we could not get unpolished rice and hand-milled flour except only in the Exhibition? There were in the Exhibition some restaurant shops and restaurants of the usual type and also food shops, but there was unpolished rice from paddy fresh husked and fresh hand-ground flour too. How I wish there

was an eating house — as there indeed was one full of eatables made of eggs, beans — providing beautifully cooked unpolished rice and steam-cooked vegetables and soups and dips made of hand-ground flour, in order to show people what a change for the better the new food means over the old. In the matter of rice is a distinct swing of the pendulum even in the West. Industrialism may not yet have been tested in its eating, but machine-polished foods have been, and even in the highest scientific journal *NATURE* this vital problem of food is discussed in non-technical language. Mr. Richard Maxwell writes as follows in the *NATURE* of December 14, 1935:

"I was disappointed not to find in the article under this heading in *NATURE*, November 18, any reference to the change that has taken place during the last half century in the manufacture of white bread.

"In my young days, flour was produced by grinding wheat between millstones, whereby the skin of the grain (not the husk) was removed in the flour. A nation having got abroad that the suppleness of bread is in proportion to its whiteness and rollers were made to replace the millstones, whereby the grain was stripped of its fleshy skin, with its valuable vitamin contents, and the baker was enabled to produce a whiter loaf.

"Simultaneously with this change has grown the manufacture of margarine, coloured and flavoured to resemble butter, but with little, if any, of its nutritive quality. It is extraordinary to see children in our large cities fed chiefly on white bread and margarine.

"In India, rice — the staple food of millions — is now milled in the same drastic way as wheat is in Europe, resulting in widespread marasmus from lack-heat.

"Home-ground flour is still produced in Great Britain. My own household is supplied with it and the bread baked from it is far more agreeable in taste than the baker's ultra-white."

Study of Sanskrit

That we seem to suffer from an inveterate tendency to walk with the West elsewhere for us the good things in our own life and culture. Our Post-man, if I remember right, while with age when his own countryman looked to do honour to him AFTER the West had discovered him by selecting him for the Nobel Prize for literature. While Sanskrit scholarship seems to be at its lowest ebb here in our country, I was greatly surprised to hear from a Polish professor who visited Stockholm the other day that each of the six Universities in Poland had a Sanskrit faculty and that Sanskrit was compulsory for whoever went in for the study of Philosophy. Here is an Indian student who writes from Rome reverentially of his inadequate education in India: "Educated

in J. Cuthbert's *"Hind"* he writes, "I never learnt any Indian language, I was misled, by my people who have Anglicised them, at birth, and was brought up to look upon Sanskrit as a dead language meant only for the 'scholar' and that all Indian languages were 'vulgar languages' meant for animals only. It was only after I left India, travelled six thousand miles from my beloved motherland, far out of the shade of the British flag, that I realised how great my error was. Thus an Indian, as an Indian, is an object of respect, but as a British subject, he is treated as first, as a slave, for the Indian knows that when in Rome and Athens were painted men India had a poet she could boast of, but at the same time the dearest thing to him is liberty."

"What about the Indian who does not know his own language? Is he worthy to be called an Indian?"

"Here, in Rome, I had the opportunity of meeting several very important sages and lawyers, most of them knew Sanskrit. The first thing, learning that I was an Indian, they would ask me if I could speak Sanskrit or, worse still, they would speak to me in it. With shame I admitted that I was never taught it. We, Indians, have opportunities to learn Sanskrit, that noble language, that mother of languages, and do not make use of them, while here other men, learned men, long for a chance to learn it. As I said I admitted that I had not learnt Sanskrit humbly, I did this not because of the love of honesty but because of the pre-knowledge that I was speaking to Sanskrit scholars."

M. D.

REPORT OF WORK IN 1934-35

(Continued from the last issue)

Temples

33 temples were given over to the Harjians and 17 new temples were built.

Miscellaneous

The Sangh gave employment directly to 225, indirectly to 179 Harjians. It organised 35 co-operative societies which advanced loans amounting to Rs. 25,115. Medical and other relief granted during the year amounted to Rs. 11,417.

Unhappy incidents

The year on the whole was a quiet one, though there were a few unhappy incidents to mar the progress of steady work.

The conflict between the Natives and Harjians in the three Taluks of Karnahol sub-division in the extreme south of Malabar for the last few years has been increasing the warfare of the Sangh, arising out of restrictions of a general nature imposed by custom and now by force on the Harjians. These restrictions are a source of constant and considerable annoyance. It is believed that recently the

attitude of Natives has undergone a welcome change, and in order to secure complete results work of a permanent nature should be started in their midst. At the recent meeting of the Central Board held at Delhi on 8-9-34, it was resolved that a settlement be established in Devasthanas for the solution of Natter Harjians problem and that certain buildings together with 50 acres of land attached thereto be purchased for a sum of Rs. 1,000. A worker, Sri Rajan Iyer, has permanently been stationed in that area.

Along among other provisions Gujarat recorded some of the incidents among which the occurrence at Earika in Ahmedabad district, arising out of the orthodox people's refusal to allow Harjians children to sit alongside of their own in the [local] school, acquired an all-India notoriety.

The situation is reported to be improving. Meanwhile at the present moment an important Bill—the Hindu Depressed Classes Civil Disabilities Removal Bill of His Excellency Ragh—was before the Assembly. The passing of that Bill has not and is equally endorsement will be a great way in ameliorating the condition of Harjians. The Sangh and its various branches will try their best to mobilise public opinion in favour of the Bill and will approach the members of the Assembly to give it their warmest support.

Finances

The total expenditure of the Sangh, both of the Centre and in all its branches, was Rs. 412,126. Almost the whole of it came from the fund collected by Mahatma Gandhi in his nine months' Harjians tour of November 1933 to July 1934. A small part would be collected locally during the last three months of the year. The balance at the end of the year stood at Rs. 505,115 consisting of Rs. 181,751 reserved fund and Rs. 323,364 of Gandhi Peace Fund of the previous almost the whole of the Gandhi Peace Fund, which stood at over Rs. 4 lacs in July 1934, will be spent away by the end of the current year, i.e. by the end of September, 1935. Out of the total expenditure 12 per cent was for administration, 3 per cent on propaganda, and 85 per cent on pure welfare work, scholarships and wife.

Conclusion

The year has been one of steady and satisfactory progress. But more can be done even than the members of the Central Board of the great stride that used to made before the final object is achieved. The next year is likely to bring its own crop of problems which may necessitate a more energetic policy on the part of the Sangh. The great Hindu community has yet to reach the point to Harjians if untouchability begins to die.

A. V. TRILAKSH
General Secretary

COMPARATIVE STUDIES IN RURAL ECONOMIC CONDITIONS

(By F. L. Allen)

The Indian Village Welfare Association (of England) has published in the form of brochures two comparative studies in rural economic conditions in India and South Africa and in India and China, which appeared originally in the ASIATIC MONTHLY. Both the brochures, the former by Sir Alan Pies and the latter by M. C. F. Stockland, contain much valuable information on rural economic life, but their main interest for the Indian village worker consists in the observations they contain on the subject of village reorganization, both social and economic. India with its ancient and complex civilization presents a striking contrast with South Africa where, on the whole, civilization is of a very primitive character as compared with India. On the other hand, the pressure of population on the soil is less and so the pressure of debt in India there presents a stupendous problem, our density of population 83 per square mile being too high for what has now become a partly agricultural country. The average holdings of land in India are necessarily small, and as Sir Alan Pies notes small holdings can provide a reasonable standard of living for a family only with the aid of a diversified agriculture, access to markets and co-operative marketing, with part-time home employments. In Japan, with holdings so small that only 25 per cent of the peasants have more than 1½ acres of land, agricultural organizations of all kinds abound, nothing is wasted, fragmentation has been largely abolished, and subsidiary industries such as the rearing of silkworms employ large numbers. The only ray of hope for India that Sir Alan Pies can see is in the direction of reducing rural unemployment as in Mahatma Gandhi's "Charkha movement" which, in his view, represents an attempt to meet a real need. In China the average holding per family is one acre, whereas it is five acres per family in India. But the Chinese farmer, Mr. Stockland observes, is more successful in intensive cultivation than the Indian farmer. Like India, China too is now coming under the influence of Westernization, though the evils of this process, together with its advantages, appear, according to Mr. Stockland, to have gone further in India in both countries, however, the indigenous rural crafts are giving way more and more to mill-made goods, so that it may be from the big towns of the country field or coming from overseas. Another transformation that has taken place is that subsistence crops are giving way to commercial crops, whether introduced by indigenous experts or foreign experts. These latter may bring more wealth to the country, but make it more dependent on the good fortunes of war or on a

careful organization to supply the needs of the people when normal production fails. The changes that have taken place in the mental outlook of the people also accelerate the harm caused by the influx of machine-made goods and lead to the decay of rural crafts and industries.

How can this disaster be averted? To this query Mr. Stockland's paper contains no answer. Those who are steeped in the doctrine of industrialism are apt to scoff at the hesitations in regard to food and clothing that constitute an integral part of Mahatma Gandhi's socio-economic programme. It will be of interest to such critics to learn that the New Life Movement in China, which is headed by General Chiang Kai Shek relies even more largely on advice from above and that it calls upon the people to do a number of things that are very necessary from the point of view of promoting communal welfare. Compulsion is enforced by this movement which is a driving force in the life of the country and that seems, for the time being at any rate, to yield better results than are achieved by voluntary effort in India. Another of Mr. Stockland's observations is the working of co-ops. One of the most striking features of modern Chinese life is the work of groups of educated men and women all over China who go out and settle in the villages, living under village conditions and doing all that they can, to make the rural population around them a body of citizens capable eventually of governing the country. There is thus distinction between conditions in India and in China — Mr. Stockland, it may be added, is presumably unaware of the activities of bodies like the A. I. S. A., the A. I. V. I. A., the Harpur Sevai Sangh and the Gandhi Seva Sangh — that while in India men and women make an effort for improvement in the villages, the Chinese educated men and women make an effort in the villages themselves. What is done in China in the direction of rural welfare may not come to the level of the best of the Indian work, but Mr. Stockland has no doubt that "there is a more general desire to do something personally, a greater readiness to attempt it in practice, though often with out the fullest knowledge, and that readiness in itself has a great value." Lastly Mr. Stockland emphasizes the importance of working not only through an indigenous agency, but if possible a partly local agency. This is cheaper and in the long run likely to be productive of more good to the rural community. That agency should be linked up with some permanent institution so that when outside aid or support, official or unofficial, disappears, the village organization which the villagers themselves can manage will permit to the lasting advantage of the local population.

For copies of this article, subscribers are requested to mention their list in all their communications to us.

UNCERTIFIED KHADI

(By M. K. Gandhi)

The secretary of the Tamil Nadu Branch of the A. I. S. A. writes to Shri Shankar Lal Bader:

"Tq old khadi merchants of Tirupur have started an Association for certifying their khadi products.

"Their object is to sell their existing stocks at enhanced rates and allow liberal commission to retail merchants throughout the Province and to continue khadi production at old system and pay low wages. Many an old spinner, who is either unable to purchase cotton from us or improve the quality of yarn, may continue to spin for these merchants. We are, however, making arrangements to counteract these merchants' efforts by vigorous propaganda among the villages by pamphlets, private talks and lectures about the object and work of our Association and that of these merchants. Our workers go from house to house and teach the spinners how to hand and improve the quality of yarn.

"These merchants still continue to use our name for deceiving the public. Their sign-boards, letter-heads, bills, invoices, labels on cloths are all printed as certified by the A. I. S. A. I sent them letters the other day asking them to strike out our name at once. One merchant has replied as follows:

"I am surprised to read your letter dated 2-3-36. You say that if I do not strike off the words "Certified by A. I. S. A." within a week you are going to take legal action. The All India Spinners' Association is not a registered body. If I do deem I can name my shop as All India Spinners' Association. Neither you nor anybody else has the right to object or protest. If your Association is a registered body please send us your prospectus."

"The khadi movement in the country, both the public and members of the Congress, are not very particular to see whether the cloth they purchase is genuine khadi or otherwise.

"I requested almost all of these merchants to take certificates from us and help the khadi movement. They have refused. They think they can get people to spin for them at low wages and that it is more easy for them to exploit and profiteer owing to the enhancement in the price of khadi.

"There are two reasons for this indifference

"1. A. I. S. A. certified khadi does not reach every nook and corner of the districts. The merchants' khadi, uncertified and spurious, is available for sale everywhere because the retailers are able to get liberal margins on these cloths.

"2. People are satisfied if what they wear could be passed by others as khadi.

"I have written to the press. I am making arrangements to stock A. I. S. A. certified khadi at every Congress Sabha. I have offered free packing, free railway freight and 47% discount and sales certificates free of any fee to all the Congress Committees who desire to stock our khadi for sale. Already two Committees, the Mysore Congress Committee and the Yedarguppe Town Congress Committee, have taken sales certificates. I hope before long other Committees will apply for certificates and arrange to stock and sell khadi. Congress Committee members will have more facilities to hand and sell khadi.

"I request that you will kindly explain the situation to Mahatmaji and request him to issue an appeal to the poor working people who want spin for themselves to purchase only A. I. S. A. certified khadi and also to sound a note of warning to the merchants of Tirupur."

It is certainly wrong of the certificate certified khadi merchants to continue their trade in uncertified khadi after refusing to conform to the new rules about khadi and thus making themselves and for certificate. Their conduct is unprincipled and dishonest. They ought not to exploit the poor spinners and to a much lesser degree the credulous buyers. I would urge them to conform to the new rules and take out certificates, or if they are not satisfied with the new code, to take to some other business. If it because them to retain that the A. I. S. A. is not a registered body and that therefore they can do what they like. I suggest to the spinners that their defiance of a body which they have hitherto obeyed is a breach of the moral and social code.

But while I hope that my appeal to the sellers of uncertified khadi will bear fruit, I would like the secretary of the Tamil Nadu Branch to request the spinners of the new rules and persuade them not to spin for lower wages. The most effective remedy lies in the hands of the spinners.

Of course I heartily endorse the secretary's appeal to Congress Committees and other lovers of the poor villagers to take out certificates for the sale of khadi and thus render concrete service to the toiling spinners. Their active co-operation will largely check the sale of uncertified khadi.

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[ONE ANNA

THE LUCKNOW EXHIBITION

13

A Miracle

The reader will permit me to combine this week the Weekly Letter with my impressions of the Lucknow Exhibition. I have paid several visits to the Exhibition, sometimes to observe things myself, sometimes to note what the sightseers say and do. Whilst the general opinion is one of high appreciation, I heard one of the Indians say that it had failed to impress him with anything like the uniqueness that was being claimed for it. "You have brought down a few peasants and handicraftsmen here from their villages. But what is there that is new for me who have seen an Indian village, for those who though they are city people today were born and brought up in villages?" I could not help being instantly reminded, by this remark, of Wordsworth's famous lines describing poor Peter Bell

A peasant by a man's tale
A teller peasant was to him
And it was nothing more

In our Peter Bell, a spinner of the wheel is not a mechanical spinner and a potter just a maker of crude pots out of clay.

Grandfather's speech at the Exhibition on the morning of the 15th, which he was asked to deliver at half an hour's notice, seemed to be a kind of eye-and-ear-spectator for our Peter Bell. He actually appealed to them to go and visit the Exhibition, once, twice, three times, even four times with their eyes and ears open, and if possible with the eyes and ears of their souls open. They would then see wonders in the Exhibition. "When I told you the other day that the Exhibition was not a circus show," said Grandfather, "I meant more than I said. When you go to a circus show you meet with things there to excite in a sensual way your eyes and ears. I only tell you that we have tried to boycott from this Exhibition everything that had no educative value. We have tried to make the Exhibition a sacred and a holy place, a feast for your eyes and ears, a spiritual feast capable of purifying the soul. I shall tell you why. Do you know Ganes and his disciples? Well, from that long-suffering, impoverished land of darkness have come men who have wrought wonders in stone and brass and silver. On and on these

things not only ready-made but in the making, and see how the soul of man even in an impoverished body can breathe life into lifeless forms and metal. A poor potter has also worked miracles out of clay. Things which I thought would be worth several annas, are worth only a copper or a couple of coppers and yet they are delicate little pieces of art. A few weeks purchased the other day a little 'Krishna' in ivory. She was not given to worshipping Lord Krishna, but she now tells me that she has begun to worship the exquisite little form.

"The Exhibition is then not a spectacular show, but a kind of fairy land. But our tastes have been so debased that miracles happening before our very eyes appear like so much dust or clay and trifles coming from abroad become exquisite pieces of art, wares from a spring as far off Europe with the witchery of an unassailable name become invested with supernatural quality, while the water of the holy Ganges which is said to be a purifier and a 'natural disinfectant' seems to be no better than water from a dirty pool."

True Patriotism

Towards the close of the speech, which was constantly interrupted by men and women engaged for want of space and whispering in the rear, Grandfather who had begun with a pleasant note became passionately eloquent, and addressed the appeal to those whom the miracles in the Exhibition failed to stir with emotion.

"If a vision of the kind I have described to you falls to stir your hearts and urge you to make some little sacrifices for the ill-fed and the underfed, God help you. Ighat whom poor Mahatma Gandhi still fills our hearts with even tho' most have had more such vision before him, made's eye when he described India with her eternal melody the Himalayas, and Ganges the eternal witness of the numerous stages through which our civilisation has passed. We stand flag bearing nations and are proud of our National Flag. Let me tell you that our pride has no meaning if you do not like things made in India and better after foreign ones. It is idle for those whose heart is not stirred at the sight of things made by our poor craftsmen and workmen and to make a little sacrifice for them to talk of independence for India."

A Spirit of Unity

"My voice of loyal also puts me in mind of
 of his great love in the same song.

Modest when amidst thousands for April

High he has called his Hindustani Men

"Believe does not teach us to fight amongst
 friends. We are Indians we belong to the
 same Motherland India is ours. I—live with
 such a former Governor of the Punjab appeal
 to the Hindus and Muslims to stop civil
 strife.

One is hardly reminded of these lines as
 one walks from stall to stall and section to
 section of this Exhibition. There is a section
 where Muslims from Kashmir are weaving
 wool patterns out of the wool of Kashmir
 goats and sheep, there are Hindus from Andhra
 producing exquisite *conch-shells* out of cotton
 and growing out of the silken prepared from
 that cotton. Here are Muslims weaving blankets
 and beautiful *Shawls* etc., there are Hindus
 from Patna whose picturesque design is still
 holds many a specimen in itself. Here is a
 Mysore stall full of *divine* little pieces of art,
 made of rosewood and sandalwood and bangles,
 which bear eloquent witness to the skill of
 Indian boys in Mysore. "Many of the boys of
 my Arts School at Channarayana are Harijans,"
 said the teacher in charge of the stall. "Here
 is a *Gita* box, as we call it, look at the beauti-
 ful ornament with Krishna on the west and Ayana
 made, driven by ivory horses. It is worth
 only Rs 30 but these seem to be no one to
 appreciate it."

Could there be a more eloquent symbol of
 Hindu-Muslim unity than the Exhibition which
 for once unites various and disparate tongues
 and predilections that whoever will go to the
 Chhatra Indian will support Hindus as well as
 Muslims, Muslims as well as Harijans?

Wanted More Space

On the 10th, 11th and 12th of April I found
 the Exhibition crowded by thousands of people.
 Whilst my heart was glad, I could not help
 feeling that the Exhibition as a school was
 being lost on these *slipping* who could happen.
 Thousands at a time could not study with
 anything like attention the various problems
 being caused on so narrow little streets. When
 found in *Parade* 's narrow room *Nature's*
 whole wealth." We may continue to collect in
 narrow room *Nature's* whole wealth, but even the
 narrow room will have to be in proportion to
 the use of *hugs*. Thus I found at least a
 hundred people peering one another in the
 display windows. It was impossible for the poor
 demonstrator to explain anything to the uninter-
 ested people who asked all kinds of who and
 how questions to him. He found it even diffi-
 cult to hear all of them. A friend was wonder-
 ing what all the little empty *hot-steps* were
 there for. He wanted to purchase one with long
 girdle. Half a dozen were standing: "Please

show us the *girdle* too." They were explanatory
 placards, but one could not get them without
 sitting down on the ground. All this points to
 the necessity for much more space in the
 demonstration sections. Plans of show rooms,
 plenty of placards explaining the rudiments of
 the different processes are needed, and if at all
 possible the number of visitors should be regu-
 lated. This remark applies to all the demonstra-
 tion courts, if the intention of making the
 Exhibition an instrument of instruction is to be
 fulfilled in any extent. There will also have to
 be a stricter line of demarcation between the
 demonstration sections and the sales stalls, and
 there will have to be a special section for
 children too. But in this matter we are yet a
 people at school, and wonderful though the
 Exhibition is, it is the task of the hour and we
 should invite suggestions and criticisms from
 all those who have seen it with an *elementary*
 eye.

Charts and Statistics

Quite an important feature of the Exhibition
 was the charts and placards all beautifully
 written up. I noticed in the agricultural section,
 a comparatively poor affair, a number of men
 from the villages cutting down *deuts* and *agars*
 from these charts. On one of these was written
 "One thousand people's right-wind is sufficient to
 measure 100 acres," and a village was mentioned:
 "Do our wandering *Shafins* know this? We
 feed 30 lakhs of them, but do not teach them
 this very easy way of making a slight return
 for what they eat. Even whilst they have
 few meals, they can measure 14 lakhs of acres
 of land." Another stood against of the number
 of cattle we had slaughtered during 1923 the
 year for which the *agars* were given, and
 another wondered why these were not *slaughtered*.
 How many cows had we allowed to be killed?
 But the agricultural section could be made
 as big as the Exhibition itself, as Gandhiji
 remarked in another connection. We have to
 limit our exhibition and not *entirely* with only
 such things as we can do full justice to.

The *temperatures* section with its beautiful
 pictures is certainly was most effective, but the
 descriptions were all in Tamil. They were all
 borrowed from Sri C. Rajagopalachari's *United*
Andhra at *Podupalayam* and were naturally in
 Tamil. There was hardly any time to have
 them done in Hindi, but in future we should
 have them in Hindi and the vernacular of the
 province in which the Exhibition is held. By
 far the most effective in this list were the
Alphabetical *Santhi* *League's* propaganda
 posters. The most ignorant could understand
 them, and a pleasant humorous and *frank* made
 them irresistible in their appeal.

The Guide

A most timely publication is the Guide to
 the Exhibition prepared by Sri. K. Rameshwar, it
 is printed on handmade paper, itself an art-

pieces of the kind of handmade paper we can produce and of its suitability for printing. How useful it is may be judged from the descriptive detail of which I give the following sample:

PAPERMAKING SECTION

"Among the cottage industries which had practically disappeared, handmade paper has revived a great impulse within a comparatively short time. Paper-makers have been inspired by the hope of an early revival.

"This is a simple industry, needing little equipment and within the capacity of women and children in the home. It is not intended to make handmade paper compete with machine-made paper, but, if carried on, it can easily bring some income to the village. We are now able to produce very thin, light, unabsorbent paper, a ream weighing only 4 to 5 lbs whereas a ream of foolscap paper weighs 25 lbs.

"Some other improvements have been made to make handmade paper suitable enough for any use. The paper on which this guide is printed is a specimen of the quality of paper still made by hand. In this industry waste material like rags, used rags, paper cuttings, hanks, and some kinds of grass are used for making pulp. Very small capital is required to run it. India exports four maceas worth of paper, apart from books and other paper products. There is no question of competition at this stage with the mill industry as there is a steady demand for handmade paper as such and wherever quantity of paper we make finds a market. Efforts are continuously being made to make it cheaper and to improve the quality."

Perhaps next year we shall begin organizing the Exhibition much earlier than we did this year—in fact we shall have to begin doing so this year immediately after the rains—and a guide even cheaper than the present one (which is priced at one anna) will be made available not in the Exhibition, but outside the Exhibition, at the ticket office, on the very day the Exhibition opens. "I have already begun thinking of the next Exhibition," said Gandhiji, "and God willing I hope to help in organizing it myself."

M. D.

NOTICE

Subscribers have been told in these columns where period of subscription expires with this month. The first issue of the next month, i. e. May will be sent by V. P. P. to each of them whose subscriptions are not renewed by that time, which they will kindly accept and acknowledge.

(Manager)

UTTERAL REPORT

(For District)

Out of the six million natives only two village centres, viz. Talpade and Bhambhaga in Belavore District continued working to the end of the year and did much useful work. In each of these a worker has settled in the midst of a Harijan herd of 25 to 26 families.

Papagade — Rajapur

There were religious and bhajan parties organized in many localities of Orissa, both towns and villages, particularly in Orissa, Puri and Belavore Districts. In these districts the Harijans supported separate bhajan parties of their own and joined caste-Hindus bhajans during epidemics. In the district of Orissa two temples built exclusively by the Harijans at their own cost at Ramkha were opened by Acharya Harshad Das, President Provincial Board, in the month of February 1935. The function attracted large crowds of both Harijans and Non-Harijans. Many Harijans, Gurus, and Brahmins were successfully held in Cuttack, Bora and Belavore. Harijans offered help to the deity in all the three places and partook of the grace of the goddess. Congregational prayers were held in some of the Harijan huts of Cuttack during the National Week in April 1935.

—General. That there has been marked improvement in the social status of the Harijans will be evident from the free and unhampered attendance of the Harijans in any public gathering. The Harijans are gradually becoming accustomed to mixing with the Harijans more freely than before and the Harijans are growing less apprehensive of mixing in close contact with the Harijans. In the prize-distribution ceremonies of primary schools held in Talpade, Rajapur and Orissa of Belavore District, in both schools of Cuttack Bora, and in Cuttack Town itself, the Harijan children displayed physical force and religious performance in the midst of large mixed gatherings of Harijans and Non-Harijans. Harijans of high social status met freely with the lowliest of the Harijans. In Rajapur the Harijans at many places no exception was taken to the arrangement of feeding Harijans and Non-Harijans in a common room or hall.

The Harijan conference at Ramkha in Orissa District and at Bora-Cuttack was attended by large numbers of Harijans, Hindus and Harijans, on terms of absolute equality. Both Harijans and Harijans also freely participated in Gandhi Jayanti celebrations at Cuttack, Puri, Barambaga and Barambaga and in the celebration of "Harijan Day" on the 14th September, 1935, all over Orissa.

—Educational. At the outset of the year there were altogether 48 schools aided and managed by the State, but by gradual elimination and transfer to local bodies, the number at the close of the year stood at 40.

(Continued on p. 80)

HARIJAN

SATURDAY, APRIL 16, 1938

FOR CHRISTIAN FRIENDS

(By M. K. Gandhi)

—Dear Dr. Gerdin—

Under a double prompting when paying for you I set down to write. You have had your eyes focused almost all over the (so-called) civilised world, as one of the greatest philosophers and moralists workers on earth. In India you have been proclaimed the Mahatma and actually worshipped as one of the incarnations of India's many deities, and much as you have declared that you do not encourage those superstitions of idolatry, you would indeed be more than human if you did not occasionally feel a great complicity in them. Your position also of fasting when this has been recommended, a quarantine have taken place at your Ashram or schools, but had a tendency to make believe before that you can merit blessing which can be communicated to others, — but has actually been loving and courageous enough to arise and challenge you as to how practically you are going to detach yourself for your own sake. All your utterances and feelings and paper and good deeds cannot blot out one bit of your early days. For thirty or more years of your life you lived the casual, self-like, seeking and following your own plans and ambitions without seeking to leave God's purposes for your life as to become His holy name. You were a witness of values intended to be used for the glory of God and the good of your fellowmen. Nothing that you do can obliterate the record of those years of selfishness and disturbance. Every hour of every day of that period at least, sets up its voice in condemnation. Love must be vindicated, have punishment must be visited. But, even on earth it is a recognised principle that the perspective of an earthly King is to have mercy — and yet righteousness must be the law. Satisfaction from which mercy may flow. The Law of the Universe produces the impartial justice of the Creator and creator, the Bible declaration: "You need that comfort, it shall die and yet the doctrine of business suffering is written in the very nature of human existence. God is love. Every pulse of love in every creature has its origin and activity from Him. Therefore, neither love, all love is a manifestation as manifested from the heart of the Divine Love. Hence says

"Oh are the hundred rivers in love
The troubled blood will cheer his own
And throbbing pulse already
Have heart to break a sympathy."

'If all are in an against God,' (Psalm 81); the perspective of righteousness in His, if His righteous judgment is apparent by (The God was

in Christ, humbling the world unto Himself), not forgetting that temptation unto them, Himself suffering the death penalty in behalf of the men, and all, as in Philippians (21, 8-11); He commands every knee to bow and to earth to except Christ as Father and Lord to the glory of God the Father — how shall we (how will you) except of you England to give a message?

Even if, as you profess to believe, Christ was only one of many incarnations of God, and the latest of them, you must either accept the immediate return of Dr. D. D. Martin, or reject them as only human and fallible. And when He declares as He did to the Jews of the city, — "If ye believe not that I am He, ye shall die in your sins as 'I am the way, the truth, and the life, no man comes unto the Father, but by me,' you must either believe Him to have been self-deceived, or deliberately like I am an other witness I pray daily that Christ may grant you a revelation of Himself as He did to Paul of Tarsus, that before you pass off this earthly scene, you may be said to profess to believe without the essential efficacy of His precious blood.

Yours lovingly as His glad witness "

This is a typical letter from an old English friend who regularly writes such letters almost every six months. This friend is very earnest and well known to me. But there are numerous other correspondents unknown to me who write in the same strain without exception. Since now I cannot for reasons of health write as individual writers, I use this letter as a basis for a general reply. Incidentally this effort will enable the readers of HARIJAN who accept my guidance to understand the nature of my religious belief.

My correspondent is a Liberal. He gives me liberal meaning to every text of the Bible in spite of his clear statement that "the better killed, the sport grows life." My very first reading of the Bible showed me that I would be repelled by many things in it. If I gave their literal meaning to many texts or even took every passage as it is the word of God I found as I proceeded with my study of the scriptures of the various religions that every scripture had to be treated literally, not everything the Value or the Upanishads. Therefore the story of the immediate conception when I interpret it mystically does not repel me. I should find it hard to believe in the literal meaning of the verses relating to the immediate conception of Jesus. Nor would it dampen my regard for Jesus if I gave those verses their literal meaning. This does not mean that the writers of the Gospels were unscrupulous persons. They wrote as a record of conviction. From my youth upward I learnt the art of understanding the value of scriptures on the basis of their ethical teaching. Therefore therefore had no interest

for me. The miracle used to have been performed by Jesus, even if I had believed them literally, would not have recommended me in any teaching that did not satisfy universal ethics. Science or other words of religious masters have for me, as I perceive for millions, a living force which the same words uttered by ordinary mortals do not possess.

Jesus then to me is a great world teacher among others. He was to the disciples of his generation on earth 'the only begotten son of God'. Their belief need not be mine. He affords my life no less because I regard him as one among the many begotten sons of God. The adjective 'begotten' has, for me, a deeper and possibly a grander meaning than its literal meaning. For me it implies spiritual birth. In his own time he was the nearest to God.

Jesus stood for the side of those who accepted his teachings by being an inflexible example to them. But the example was worth nothing to those who never troubled to change their lives. A regenerate outgrows the original, just even as purified gold outgrows the original alloy.

I have made the frankest admission of my weakness also. But I do not carry their burden on my shoulders. If I am pursuing Godward, as I feel I am, it is safe with me. For I feel the warmth of the sunshine of His presence. My writings, lectures and papers, as I know, of no value, if I rely upon them for reforming me. But they have an incalculable value, if they represent, as I hope they do, the yearnings of a soul striving to lay his weary load in the lap of his Master.

The Gita has become for me the key to the scriptures of the world. It answers for me the deepest questions to be found in them. I regard them with the same reverence that I pay to the Hindu scriptures. Hindu, Mussulmans, Christians, Parsees, Jews are convenient labels. But when I read them down, I do not know which is which. We are all children of the same God. "Verily verily I say unto you, not every one that saith unto me Lord Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven shall enter the Kingdom." was said, though in different words, by all the great teachers of the world.

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HARLAN.

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PNEUMATIC TYRES FOR BULLOCK CARTS

[Mr. Maan Vengh, Agricultural Engineer of the Allahabad Agricultural Institute, was good enough to send me a letter concerning Dr. S. S. Malik's booklet on "Pneumatic Tyres for Bullock Carts", referred to in a recent article by Ed. V. L. Mohan answering R. We sent Mr. Vengh's letter on to Ed. Malik who has sent me reply which also we publish in this issue. Ed. Harlan.]

DEAR SIR,

I notice that the *HARLAN* is quoting extensively from the pamphlet 'Pneumatic Tyres for Bullock Carts, the Other Side of the Shield' by S. S. Malik. I have had the privilege of examining a copy of the pamphlet in question and do not consider that it has given a fair statement of the problem.

I may say that the Agricultural Institute did the first experimental work in South India on the introduction of these carts and have used them for a period of three years with entire satisfaction. Not only have we used them but a number of local owners who would hardly be classed as capitalists have purchased them and I believe are using them to their satisfaction. I cannot say with authority concerning Bombay Presidency, but I can say that as far as South India is concerned there are a number of followers in Mr. Malik's arguments. Is this area very few cultivators use their own carts for carrying produce to market. The carting is already practically entirely in the hands of contractors who make a profession of carting and not in the hands of cultivators.

Mr. Malik has completely fallen into the error of assuming where of something is better some of his arguments on theoretical considerations rather than on practical tests. The advantage of the pneumatic tyre is due to a point which he has completely overlooked. The use of roller bearings is, of course an advantage. However, it is not possible to secure this advantage by fitting the roller bearings to a wooden wheel with an iron rim, as the bearings would be crushed in a very short time under these conditions. Careful experiments had here as well as at several of the State Universities in the United States have shown that regardless of the type of bearing the pneumatic tyre considerably reduces the pull required. Mr. Malik's mathematical treatment of the problem on page 44 and 47 of the pamphlet is numbered is quite right for the case he has taken and will hold good equally on a perfectly flat smooth track. Unfortunately no road anywhere is commercially available to bullock carts under this condition and all of them are subject to surface irregularities. When a wheel with a hard rim meets an obstruction it is necessary to lift the whole load carried by the rim vertically to the height of the obstruction. This accounts for the major

part of the gull required to draw any load and explain why a cart travels along *smooth* or a smooth surface than it does on a rough or rougher of the type of tyre. However, as these facts show the difference to be *trivial* as in the case of pneumatic equipped wheel. Of course, the pneumatic tyre will not enhance the effect of a grade. They will give an advantage toward overcoming the effect of a poor surface regardless of whether the road is flat or on slope.

I believe Mr. Nash is right in saying that it is an exaggeration to say that an iron tyre *will* damage the road to the extent of Rs 10 for every mile used by the cart per year. I think he has increased the figure he quotes. Unfortunately he does not give the source of these figures as I have not been able to check. It is not it is my personal experience, however, that the damage to our very grade when we have used iron tyre carts on them is very much more severe than when we have used rubber tyre carts. This damage is well recognized in other countries also. In America, even before the day of the automobile and the very there were legal regulations requiring from tyre wheels to be of a maximum width generally 4" to minimize the damage as much as possible. My experience is that the iron tyre on the bullock cart wheel is a comparatively recent innovation. Formerly the wheels were of wood only which being not allowed a much wider width of rim to turn in contact with the road thereby lessening the wear pressure materially and so reducing the grading effect on the stone surface. This dragging effect of the iron tyre bullock cart can be verified on any large city, in North India where there is heavy carting of brick etc. into the city. The iron carts use the left hand side of the road. Because of it, had condition and even in defiance of traffic regulations motor cars, lorries and automobiles habitually use the other half of the road. The difference in the condition of the surface leaves no doubt about what does the damage. While I have not seen this effect in the Bombay Presidency or elsewhere in the Deccan I have no doubt but that it can be found there also whenever similar conditions exist.

Mr. Nash has I believe not fairly represented the economics of the two types of carts. His statement that the wooden cart lasts for fifteen to twenty years with only minor repairs is certainly not true of North India. From my own personal experience and the testimony of local carters, is that a wooden cart has to be replaced completely after three or four years of service either by the purchase of a new cart or by piecemeal replacement as repairs. During this time it will have required two complete sets of wheels besides repeated repairs. Mr. Nash's statement regarding the life of rubber tyre as certainly not based on experience. Where

properly inflated and given reasonable care my own motor lorry has four or five years. The milking away at the stone is a fault which very commonly occurs when the tyre are underinflated. I had never had it happen to one of my tyres in fifteen years' experience in India. I am compelled by experience to credit "the poor ignorant cartman" with more intelligence and shrewdness than Mr. Nash when I see them unthinkingly operating their own carts in and around *inflated* equipped with rubber tyre. Over a period of three years' use we have had an average of one puncture per year per tyre, and with four or five carts working more or less constantly I have not and am not inclined to being brought in on the tax. Judging by the condition of our tyres, some of which have worn out as yet, we can reasonably expect five years of service from one set of tyre and possibly more.

Mr. Nash appears to have overlooked certain facts when he says, "I am contented to let things remain as they are even though it causes inconvenience to private individuals and Government having to pay more for the repairs of the road." This appears to make the common mistake of assuming that Government pays for road repairs. I submit that Government is only the agency which expends the tax payer's money on road repairs as well as elsewhere. Whatever local bodies, Provincial Governments or otherwise, spend on repairs of the road has to be provided by the public in the form of the taxes.

Again I disagree with Mr. Nash's contention that the use of pneumatic tyres involves profit to the Dunlop Company. There is already at least one other firm besides the Dunlop Rubber Company selling such tyres in India. All of the essential raw materials, cotton, rubber and labour are produced in India. I believe that there are no patents which would preclude the possibility of any sufficiently enterprising individual or firm from making these tyres in India of Indian materials from costs not made or sold by Dunlop are now available in India, made of material produced in India, and with Indian labour. So far as I can see economic competition will drive the old fashioned bullock cart off the road even if it is not forbidden by law. The one thing I can see which offers a hope of survival to the cart is the adoption of such equipment and methods as will enable him to compete to compete in cost with other modern methods of transportation. Our experience here is that the increased earnings of an all steel cart combined with the savings in repairs is sufficient to pay the difference in cost within a period of about six months.

I agree with Mr. Nash that not only rubber tyre bullock carts but any other new invention should be adopted only when it has proved itself valuable and not simply to benefit a foreign or indigenous company. However, I have my reservations as regards what Mr. Nash's

smaller. Cattle, on this side at least, are made of durable and seasoned wood and men folk understand how it can be done in three years. The statement made as refuting beyond saying that we on this side at least cannot accept it.

The writer again reminds the readers of arguing for the whole of India from what he calls his conclusions as his own experience. On our side here, the rural artisans are really harassed and have to be treated as such. In many of our villages the men are ignorant because he is not taught and has no opportunity to get rid of his ignorance. When I make this statement I am sure that my countrymen on this side of India will hear me out and appreciate the argument.

The writer states that at Allahabad the rubber tyre would last for five years. The climate may have a peculiar component that would make rubber last for five years and wood last only three or four years!! On our side, with air or rain without use the fabric of the tyre in the tyre when exposed to climatic conditions and to alternate wetting and drying is ruined in two or three years' time, so much so that even a tyre lying in a shop for a year or two gives very bad results. In the case of motor tyres, old stock burns over the stone in a few hundred miles, and I myself have observed this in my own motor cycles and cars some of them, I wish we had a climate like Allahabad, where tyre would last for five years.

The writer need not tell me that what the Government spend on road repairs is the money paid by the taxpayers. This is too elementary to be repeated except in elementary schools. When I say Government spend money, I mean the agency that spends and controls the spending. This point again is irrelevant to the issues involved.

It is not my purpose to argue whether it is the Dunlop Company or any other company that gets the profit from the tyre. I cannot conceive nor expect that the Dunlop should engage themselves in a philanthropic work for the poor hulkies of India and the poor cartmen, but is pushing their pneumatic tyre.

I do not propose to deal here with the argument about Indian raw products etc. and about the suggested tyre which can be made in India. I have a lot to say on the subject. But my main arguments do not require me to engage any more space here on this side-issue.

I might only say in the end that the readers will agree that I have not left out any argument worth refutation.

Yours faithfully
S. S. NAYAK

UTRAL REPORT

(Continued from p. 35)

The total number of students in these schools is 1,000, more than 3/4th of whom are boys and the rest girls. These schools are more preparatory schools where teaching up to L. E. Standard is imparted.

During the year under report, the Singh directly and indirectly made several efforts to get as many as possible of the Harijan boys and girls into the mixed schools run by the District, Local and Municipal Boards. Partly on account of these efforts, and partly on account of gradually increasing desire on the part of the Harijans to educate their children, large numbers of Harijan children are now on the rolls of the public primary schools.

That the number of Harijan schools and the Harijans receiving instruction in public primary schools have greatly increased in recent years is admitted by the Government. In the Educational Report of the Bihar and Orissa Government for the year ending 31st March 1935, it has been said—

"The number of Depressed Classes schools rose from 125 with 5,418 pupils to 174 with 10,420 pupils. The number of Depressed Class students show a satisfactory increase from 58,187 to 64,365. Local bodies are taking increasing interest in the Depressed Classes Education."

This satisfactory progress in Harijan education in Bihar and Orissa is undoubtedly due largely to the line pursued shown by the Educational Department in exempting Harijan children from payment of school fees right from the primary standard up to the end of the intermediate course.

No. of Schools 49

" Pupils 1,000

Amount spent on schools Rs. 1,615-8-11.

The Singh did not confine its educational activities to the running of several preparatory schools. It spent part of its funds in distributing books, slates, pencils and other reading and writing materials among the Harijan pupils. Knowing that its resources were too meagre to meet the large demand for books, etc., it moved the local bodies all over Orissa to solicit money for the purpose. The Cuttack District Board, Cuttack Municipality, Puri Municipality and Sundergarh Municipality responded to the call.

(To be continued)

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HARIJAN

Editor: BHANUPAL DASGUPTA

Under the auspices of The Prabhu Chandra Singh



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POONA - SATURDAY, APRIL 13, 1934

[ONE ANNA]

WEEKLY LETTER

No Rest

One could not but have been struck forcibly with two outstanding facts in the character of our beloved leader Pandit Jawaharlal Nehru as one saw him at work during the past hectic weeks in Allahabad and Lucknow — first, occupation, without rest or respite, with the problem of the poverty, the unemployment, the degradation and the degradation of the vast mass of our countrymen, and a tender regard for the poor and the down-trodden. Often in the midst of his heavy preoccupations I have seen him giving a tender and patient hearing to miserable-looking wretches and stragglers who came to the doors of Allahabad and who required perhaps nothing so much as a good word. And yet I have seen him less patient with those who seemed to him to go through life in a blase ignorance of life's sole purpose — a man one day came to him with a bundle of books. He scoured the books carefully, but when the man pressed him to purchase to sell the books as he the author attached considerable importance to them, he said "You are ignorant of your religion. Well, let me tell you that our religion is Purdah. I have no other religion and I should be loath to find time to read any books which do not tell me something about the problem of relieving the poverty and the misery of India." There are no less practical advice in regard planning of which comes over the English editor of the STRAIGHTEN off, printed every passage which will live, but the passage would print out and which I think will be a blessing to all the workers in the cause of Harijanry in the '30s. But what of us who remain behind with a heavier burden to carry? There is no rest for us or for those who languish in prison or in degrading camp. We cannot rest, for we are harassed by those who have gone and by those who have taken the torch of freedom to us to keep lit. It is betrayal of the cause we have espoused and the pledge we have taken if we betray of the millions who never rest.

His Good

And though in Lucknow he never had enough time to show us the way he had shown, he was not. By Bhawanilal Dasgupta's request to

speak on the Harijans and the village industries. In that passionate utterance of ideas on an hour he looked back to the millions who never rest and said that the object of all our activity, political as well as non-political, could be but one, viz to relieve the boundless poverty and starvation and miseries and ignorance of those who had for us without rest, and that anything that was offered us—whether they were the Reform or a new creed of life—must be measured by that only test. He explained how the vital creed of Harijanism which he held with all his head and heart was the only remedy "That is the only way" he said, "to remedy the legislative of the present regime. Those who have little are taxed to the extent that those with less; those who have much are taxed to an extent which does not affect them at all. Harijanism will equalize the burden on all. It will impose them according to the capacity of the hand and will extend equal opportunities to all. There is no comparison today between a peasant and myself. I may devote myself of all possessions and have a purpose, but even then there will be no comparison between him and me. I will still have something which will enable me to face the world. The peasant has nothing. His grinding poverty has crushed all initiative out of him. He goes about amongst us like a cowed animal not knowing what to do with himself. That is because he has had no opportunity. I do not say that men are equal or that they can be made equal. Inequality due to differences of talent will remain, but 85 per cent of our workers do not get the opportunity to uplift themselves. It is Harijanism alone that can give them equality of opportunity."

Information or Handicrafts?

In this speech he dealt at length with the question of industrialization or handicrafts. In his presidential address he had said he believed "in the rapid industrialization of the country" and that handicraft and village industries were "temporary expedients of a transition stage rather than an addition of our vital problem." But he made his position clearer in this speech. "There are, no doubt, two ways to fight unemployment, viz industrialization and handicrafts. But one does not contradict the other. I want industrialization, but I also know that it is not free from

unemployment today. If we just give us our hands we might have tried back the centuries, but today we have no control on our industrial machines, and we cannot secure freedom from exploitation. There is, therefore, only miserably open to us today, via the development of our handicrafts. The growing unemployment of our people speaks me Work is the only cure for their disease, and even if the pursuit of handicrafts may not have much material result, the very fact that one is employed or engaged in productive activity of some kind or other is enough to infuse life into him. Work alone can lighten and enliven and vivify us, and handicrafts have that possibility. Look at the composition of our unemployed. Among the 31,000 of our wandering soldiers there may be a Mohican or two, but the rest are a burden on the country. But why blame the soldier? There are quite a number of our projected soldiers who are equally unemployed and more criminally unemployed. The soldier makes no return for what they eat. These soldiers even much less, when we think of the quantities they consume. Whoever fails to produce more than he consumes is a burden on the country. As a lawyer I may save that but my labour is not productive. I simply reduce my share of part of their property. A musician produces no wealth. He simply shares in the wealth produced by his hands. A woman likewise adds nothing to the wealth of the country. But in our wonderful tapestry would he who does no work seem to monopolize all possessions and he who toils has no possessions at all. But let us realize that these possessions do not constitute wealth. These possessions would be of no avail to you if you were like Robinson Crusoe cast on a desert island. Wealth is the product of manual labour. Our present adds to our national wealth, our artisans and handicraftsmen add to our wealth, and the more wealth that we can produce the better for us. This Exhibition is not a spectacular show, but is one to study and to profit by. I appeal to you to go to it again and again, to study the various processes of producing and adding to our wealth and to learn some of these."

Foreign Writers about India

When one talks of industrialism, I wonder if one realizes sufficiently what unemployment follows in the wake of every new discovery. To the twelve million unemployed in U. S. A., the new cotton picking machines, which as I showed some weeks ago displaced at least a hundred hundred thousands to add many more. It would be worth while studying this aspect of industrialism and finding out where it produces too much and where adds to the unemployed or converts a country to launch not in search of fresh fields and pastures new, indeed where a country will not think in the terms of what one scientist wrote before industrialism would

seem to be a good which is now made in vogue for the ill of industrialism.

Two ladies, one from Poland and the other from France came on a visit to India strengthened in their conviction. They represented the village industries movement in Europe and busily interested themselves in everything they saw in the Exhibition. They brought us gifts for Gandhi a little handspun and handwoven book-covers, and a tiny wooden cabinet of pretty workmanship.

"This book-cover is made by our women," said the lady from Poland.

"Is it only the women who spin and weave these, and do the men do nothing?" asked Gandhi thinking them.

"Spinning is done exclusively by women. But men are not idlers either. They are engaged in other crafts. For instance this wooden cabinet is made by our men."

"Is this a recent arrival, or has the movement been on for some time? Has it touched the intellectual classes, or is there a gulf between them and the masses?"

"No; the intellectuals have taken hardly to it, and we have had the movement now for some time, and it is slowly growing."

"And how do you happen to work together—you who must be so polar opposites. Poland an agricultural country and France a highly industrialized country?"

"We have been working together for several years. There is a village industries movement in France too, and we thought we should go together to India to study things that best. We want say we have had much to learn."

They were contemplating visiting a book on India and wanted to know whether they could serve India by doing so.

"You could, if you write for Poland and France or any Europe, but not if you write for India," said Gandhi.

They paused for a moment wondering what Gandhi meant. "I shall explain," he said. "If you have really learnt something from our villages, you can only give the benefit of that learning to your own people. What I learn from the West I give to my country. Unless though we were today, my villages have still to learn something to the world. And if what you say to your people appeals to them, that will have its reaction on us. What I say holds good only if you have really learnt something worthy from our villages. Perhaps the Exhibition has opened your eyes to many possibilities."

He was so full of the Exhibition that he went on to describe some of his thoughts. "I

should have to finish, wash, shave and all my deal with the accessories of the past. You find these workers actually, at work—working from Odessa and Kachin working with these credit co-operative banks, if you please, and yet, comparing up with their old mode of the most primitive existence in misery and woe! The things you have brought for me are so much as similar things you will find in the Kachins. Look at the great huge Patan working at home are of exquisite pattern and design. The work is now confined to only four families whereas hundreds of families used to get their living in the past out of the work. They are so conservative that they would not let their nearest neighbours know the meaning of their craft that we have drawn some of them out into light. Some of this work can be revived in all its glory, if we are prepared to pay for it adequately, pay enough to feed them and to keep them in health and comfort. Now that is a really perfect Kachinism, I am so pleased as it could be looking in the limited time at the disposal of the organisers, and to the numerous handicrafts they had to contend against. And yet it is nothing compared to what it could be, if we could have brought all the representative men and women engaged in many other crafts."

M. G.

HARIJAN WORK IN BOND

(By A. F. Thakkar)

During my present tour in Bond I am completing all district work for the first time since the inception of the League in 1928. I have therefore allotted 21 days for that purpose, though I shall not be able to visit the Thar or desert areas, which can be done only by making long journeys on camel back. I began the work from the 26th April and hope to finish it on the 21st. I share my diary with the reader, describing in detail only the total features and just mentioning the less important.

BHARUCH AND ROHR: 26th and 27th April—Visited a colony of 50 sweepers' quarters in New Bharuch, which are much improved and added to by the efforts of the League, a co-operative society, a credit society popularly called Bachi, a primary school, a temple, free services of a barber and a watchman to members, a merry-go-round, swings and amusements for children, have been provided, all at the sweepers' own expense. Death, marriage and mortuary benefit fund has also recently been organised, and it is proposed to offer a temple to the Municipality for the control for the removal of rubbish from the city by contract, purchasing 25 pairs of bullocks for the same. A Bhaiji Laxmi Society is formed for the purpose of internal reform, All time is

excellent and I have much ground to traverse before work ends among other things.

District of Nageswadi (near Bombay) and Kalla from Gujarat were visited. "Bharuch" work for them may be taken up tomorrow.

Rohtak was visited, where quarters for 14 families of Hindu sweepers of the Municipality have been recently constructed by the charitable Hindu public at a cost of about Rs. 4,000.

The Rohtak Municipality has built quarters for 20 families of sweepers in old times and welfare work here was commenced by the League soon after my visit.

CHANDIGARH: 28th and 29th April—Bharuch work is almost finished and indeed I severed the acquaintance with the sociologist Prof. Parvartan. Here the League has planned to erect about 20 residential units for sweepers at economic rent and to provide amenities like school, temple, book provision, well, etc., at a total cost of Rs. 25,000, spread over five years, and has already raised Rs. 4,000. The Municipality will now grant a piece of land for the same. A co-operative society (or bank), co-operative stores and two day schools are being conducted. The Municipal Committee granted two half holidays on Sundays every month at the League's request.

A group of 50 Hindu families have migrated here after the Quetta earthquake, and are maintaining themselves by basket-making in a public meeting held in the compound of Jawahar Library two addresses were presented, one on behalf of the Hindu Sabha branch and the other on behalf of the Arya Samaj branch. Now an adult Managed primary school conducted under the direction of Prof. Parvartan, Chairman of the Education Committee of the Municipality is an orthodox temple of Kharsara Bhai, several people speak from the pulpit to the orthodox men and women on Puranic topics, as also on forwarding open to Hindus all temples. This temple is already open to them. The Mahant holds (Hindu) views and is a great sympathiser of the Harijans cause. It is at Rohtak the report of the League work in Chandigarh was read and speakers made.

JALANDHAR: 30th April—This is said to be the hottest town in this province. It has no branch of the League, so one was formed with a whole-time Secretary. This town is a centre for lakhana country dance and has therefore attracted a large number of shoe-makers from Rajasthan States, South Punjab districts, and even from the distant U. P. Even farmers from Alwar have migrated here. But all these artisans are very much overcrowded and live like pigs. The Government and Municipality are very tardy in providing them land and shops, even on reasonable payment. It is hoped that the League will now take up their case and

(Continued on p. 26)

HARIJAN

SATURDAY, APRIL 25, 1936

A YOUTH'S DIFFICULTY

(By M. E. Gandhi)

A correspondent who prefers to remain anonymous asks an answer to a question arising out of my article in HARIJAN addressed to the young. Although it is a sound rule to ignore anonymous correspondence, I do sometimes make an exception when the question put is substantial as in the present case.

The letter is in Hindi and is longer than it need have been. Its purport is:

"From your writing I doubt if you understood the young man. What has been promised to you is not possible for all young men. I happen to be married. I am a man of small means. I have not many children but she does want to enjoy herself. What am I to do? Is it not my duty to satisfy her? I am not powerful enough to look upon her satisfying her desire through other channels. I read from the papers that you are not averse to promoting marriage and bleeding them. Surely you have a right to know that they are not contented with the high purpose that you have suggested."

The correspondent is right. The fact that I bless so many marriages when they satisfy the tests that I have set as to age, consent, etc., perhaps shows somewhat that I know the youth of the country to an extent that would justify my guiding them when they seek my guidance.

My correspondent's case is typical. He describes accurately that the sole purpose of sexual connection as procreation is in the nature of a new discovery for me. Though I had known the rule, I had never before given it the weight it deserved. I must have till recently regarded it as a mere plane wish. I now regard it as a fundamental law of married state which is easy of observance if the paramount importance is duly recognised. My doubt will be fulfilled when the law is given its due place in society. To me it is a living law. We break it always and pay heavily for its breach. If my correspondent realises its inestimable value and if he has love for her and her faith in himself, he will convert his wife to his view to be secure, when he says he can restrain himself? Has the sexual passion become transmuted in his case into a higher passion, say the service of fellow beings? Does he naturally refrain from doing anything to excite the passion in his wife? Let him know that Hindu science teaches such kinds of unions which include sexual suggestions made even by signs. Is the correspondent free from these? If he is not and if he is seriously

convinced that his wife should be won over from the sexual desire, let him surround her with the sexual love, let him explain the law to her, let him explain the physical effects of union without the desire for procreation, let him tell her what the vital field means. Let him further engage his wife in healthy pursuits and strive to regulate her diet, exercise, etc., so as to still the passion in her. Above all if he is a man of religion, he will try to transmit to his companion his own living faith. For I must confess that the observance of the law of continence is impossible without a living faith in God which is living Truth. It is the fashion nowadays to drive God from life altogether and insist on the possibility of reaching the highest level of life without the necessity of a living faith in a living God. I must confess my inability to drive the truth of the law home to those who have no faith in and no need for a Power infinitely higher than themselves. My own experience has led me to the knowledge that full life is impossible without an immense belief in a living Law in obedience to which the whole universe moves. A man without that faith is like a drop thrown out of the ocean bound to perish. Every drop in the ocean shares its majesty and has the honour of giving as the cause of life.

SOME THOUGHTS ON THE LUCKNOW EXHIBITION

(By J. C. Kumarappa)

A survey of the Exhibition was enough to show the depth of the dependence to which we had sunk. Imported goods are meeting indigenous manufactures at every turn. Such still is indigenous production as exists is fast drifting from utility articles to luxury. This is the first step in extinction. Unless we build ourselves and adapt our production to everyday needs, our skill, art and craftsmanship will be found soon only in museums.

In the production of utility articles, the profane finds a local market and the trade is widespread. The power itself is composed largely of return for skilled labour. The moment the skill has to turn to the luxury trade the market becomes instant, the trade shrinks into the hands of a few, throwing several out of employment, and the exhibition plays an important role. The price of luxury includes a large share for the middleman, and it goes to feed luxury trade. Though in the utility trade the remuneration of the worker may be low, yet it is more or less evenly distributed in the luxury trade on the other hand, there is created labour at one end and luxury at the other.

On enquiry we find great many of our skilled craftsmen have found their occupations gone. Only a few families are left to tell of the glories of their traditional occupations in the days of

their forefathers. Many skilled craftsmen are being reduced to unskilled labour. Skilled work is an education in itself and has a tremendous value in character formation. It develops a sense of responsibility, a habit for method, patience, and a desire for fine finish. With the decay of industries and the degradation of the skilled to casual labour, people are becoming irresponsible, slovenly and lazy. From the point of view of building up a healthy, vigorous nation we are at a critical moment. The period of cottage industries should be amongst the first steps taken to revitalize the nation.

One of the deplorable factors that have contributed to this degradation is the reluctance of the worker to teach his art to any but his heirs. Hereditary occupation has its place, but when it becomes a form of selfishness it is evil and nature does not tolerate such narrow ideas of private ownership. Our artisans have to be taught that knowledge grows with the imparting of it.

Another cause for degeneration is that the new material producers have not been studying scientifically the methods of production. For instance, houses never used to be made of laminated silk. Now imported silk is used for this purpose, and Manchukuo people are ending into want and poverty. If methods of masonry education in Manchukuo be studied and by proper means a copious supply of houses obtained, then Manchukuo silk may well compete with the imported variety even in price. Our artisans and craftsmen will do well to remember that by neglecting our own raw material producers we are cutting the branch under our feet. We cannot go on thus without being landed into the abyss sooner or later. In Kachin, obviously, the sheep wool from Germany—Bulle—is fast replacing the genuine Pashmina. The shepherds in the neighbourhood are finding themselves in difficulties. The world-income shares are an imminent danger of becoming things of the past.

In all skilled labour problems, the bulk of the cost of the article, as already said, consists of labour charges. The raw material costs little but skilled labour takes time. In the almost extinct art of Pashia, weaving of Pashia, the finished article may cost about Rs. 25 per yard, of the about 80% only is the cost of raw material. It takes 4 or 5 men nearly three months to produce a saree and they earn barely Rs. 55 to 65 per month, which is a very low remuneration for such highly skilled work in which no machine can compete. Generally the wages paid in the various industries range from about 2 annas per day to Rs. 1 per day. This is very low when we remember that several of these trades take 5 to 6 years to learn. In the cost of the articles there is hardly anything to cover depreciation, interest or other overhead charges.

Besides the acquisition of most another striking feature that stood out noticeably was the fact that most of the highly skilled work was almost a monopoly of Manchukuo craftsmen. A study of the communities engaged in the different arts will reveal that a close association of the two major communities is an essential prerequisite for the cultural and economic advancement of our people.

Efforts need to be made to encourage the production of articles of everyday needs from waste products. Out of bone, for example, all kinds of articles such as tooth handles, soap boxes, powder cases, pens, etc., spatula frames can be made and provide occupation to street hucksters by utilizing a by-product of the custom disposal scheme.

Apart from these losses on the production side, we need to note the lack of intelligent, discriminating demand. The buyer has to look farther than the price in terms of money. If a proper discount to production is to be given, he must learn unto himself in buying and patronizing locally made goods we are strengthening our own people. We have to insist on quality but a little higher price should not drive us to support foreign controlled, standardized goods in the making of which human considerations have played little part and which are the results of profit-seeking.

The articles displayed furnished a refreshing relief in the range of varieties in contrast to the monotony of standardized articles made by machinery.

Thus a study of the Lucknow Exhibition shows us that our industries are lagging behind, not because of the high cost of production in relation to the skill and efficiency (as we noted that the wages paid for efficient and skilled work was in the neighbourhood of 5 annas per day) but because people are running silver-lined trails—the demand is unaltered, the process is short-sighted—the raw material lacks improvement and the market is getting distant. The demonstrators at the Exhibition proved clearly that there is still a high degree of skill and workmanship to be found in the country and it requires only a little intelligent support and guidance to recover itself and hold its own against any machinery. The place of decentralized production as an efficient distributor of wealth was brought home to the thoughtful visitor as none of the producers were placarded with million dollar incomes nor were they starving. Practically all of them fall into an income class ranging from Rs. 55 to Rs. 65 per month. In a large measure the malaises of the world today are due to a maldistribution of wealth. If this Exhibition indicates a solution let us not pass by it.

PHYSIOLOGICAL BASIS OF NUTRITION

[The Health Organization of the League of Nations has been engaged for the last ten years in the study of nutrition in relation to public health. As a result of the labors of various commissions a report was made by The Bureau and Arkyard based on a series of enquiries in different countries. (India was not one of them.) This report emphasized the principle that "Nutrition in relation to health is one of the most important aspects of preventive medicine." The report was the basis of discussion when the delegates of twelve Governments at the 18th Assembly of the League requested that nutrition should be placed on the agenda. Ultimately the report was submitted to an International Commission of Experts appointed by the Health Committee. The Commission has now prepared a report which represents the first phase of the Commission's work. The report is to be communicated for study to representative scientific institutions of different countries who have to collect advice from technical experts. All this is not going to be of much practical interest to us inasmuch as it is not going to be communicated for study in any country, but the general findings of the Commission are useful for workers engaged in food reform. Ed. HARRIS.]

Introduction

The Commission is in agreement with the conclusions of the Bureau and Arkyard Report that deficiencies in important nutrients are a common feature of modern diets and that these deficiencies usually occur in the protective foods (foods rich in minerals and vitamins) rather than in the energy-giving foods (protein, fat and carbohydrates). The Commission has set out its findings in two parts: Part I dealing with the requirements of energy-giving foods, Part II with mineral and vitamin requirements.

PART I

ENERGY, PROTEIN AND FAT REQUIREMENTS.

1. Calorie Requirements

(a) An adult, male or female, living an ordinary everyday life in a temperate climate and not engaged in manual work, is taken as the basis on which the needs of other age-groups are estimated. An allowance of 2,400 calories per day is considered adequate to meet the requirements of such an individual.

(b) The following supplements for muscular activities should be added to the basic requirements in (a).

| Kind of work | up to | Additional calories per hour of work |
|----------------|-------|--------------------------------------|
| Moderate work | 10-20 | " " |
| Hard work | 30-60 | " " |
| Very hard work | 60-90 | See separate list below of work. |

(c) The energy requirements for other ages and for mothers may be obtained from the following table of coefficients

| Age (years) | Coefficient | Calories |
|----------------|-------------|----------|
| 1-2 | 0.5 | 120 |
| 3-5 | 1.0 | 240 |
| 6-9 | 0.75 | 1800 |
| 10-12 | 0.6 | 1440 |
| 13-15 | 0.7 | 1680 |
| 16-18 | 0.8 | 1920 |
| 19 and upwards | 1.0 | 2400 |

(male and female)

| Women | Coefficient | Calories |
|----------|-------------|----------|
| Pregnant | 1.2 | 2880 |
| Nursing | 1.0 | 2400 |

The requirements for babies under 1 year are difficult to specify except in terms of body-weight, but the following allowances are considered adequate:

| Age (months) | Calories per kilogramme of body weight |
|--------------|----------------------------------------|
| 0-2 | 100 |
| 3-6 | 80 |
| 6-12 | 60-70 |

The muscular activities characteristic of every healthy child and adolescent constitute additions to the basic requirements shown in (a). It is suggested that the activities of children of both sexes from 7-11 years be considered as equivalent to light work, of boys from 12-15 years as moderate work, and of girls from 15-18 upwards as light work.

Allowance must also be made for women engaged in household duties, whether pregnant or not; these have to be reckoned as equivalent to light work for eight hours daily.

2. Protein Requirements

In practice, the protein intake for all adults should not fall below 1 gramme of protein per kilogramme of body-weight. The protein should be derived from a variety of sources and it is desirable that a part of the protein should be of animal origin.

During growth, pregnancy and lactation, some added protein is essential and in the growing period it should form a large proportion of the total protein.

The following allowances of total protein are recommended:

| Age (years) | Grammes per kilogramme of body weight |
|----------------|---------------------------------------|
| 1-2 | 2.0 |
| 3-5 | 2.0 |
| 6-9 | 2.0 |
| 10-12 | 2.0 |
| 13-15 | 2.0 |
| 16-18 | 2.0 |
| 19 and upwards | 2.0 |

Women:

| | |
|----------|-----|
| Pregnant | 2.0 |
| Nursing | 2.0 |

3. All the above figures on which the Commission has agreed are average values and it is essential that they should be interpreted in the light of this fact.

4. Fat Requirements

Fat must be a constituent of the normal diet, but the data at present available do not suffice to permit a precise statement of the quantity required.

5. The Influence of Climate on Dietary Requirements

In cold climates, the energy-content of the diet should be increased.

PART II

6. Mineral And Vitamin Requirements

The Commission recognizes the fact that the deficiencies of ordinary diets are usually in the protective foods (foods rich in minerals and vitamins) rather than in more strictly energy-bearing foods (rich in calories). Among the former are, first and most important, milk and milk products, eggs and glandular tissues, then green-leaf vegetables, fruit, fat fish (and meat (muscle)). Among the energy-bearing foods of little or no protective power are sugar, refined cereals and certain fats.

Of energy-giving foods, unrefined cereals are not rich in protective nutrients and the more they are refined the less is their protective power. Many fats, especially when refined, possess little or no protective constituents. Refined sugar is of value only as a source of energy. It is entirely devoid of minerals and vitamins. The increasing habit of large sugar consumption tends to lessen the amount of protective foods in the diet and as to be regarded with concern.

7. Requirements of Pregnancy and Lactation

The Commission has attempted to define the quantitative needs of protective foods for perfect nutrition in terms of the requirements for the pregnant and nursing woman. She should be regarded as the member of the population needing the greatest "protection" in order to ensure adequate physical well-being for the child at birth and optimum nutrition during infancy.

The greatest difficulty is arranging such a diet as to provide adequate calcium, phosphorus, iron and vitamins A, B₂, C and D.

1. Milk, whole or skimmed, is a rich source of calcium salts and phosphates and of vitamin B₂; also a good source of vitamin B₁; milk fat is an excellent source of vitamin A. Eggs contain vitamins A, B₂, B₆ and D and are rich in iron. The proteins of these foods are not only themselves of the highest nutritive value, but also improve the utilization of the protein contained in cereals and vegetables. Milk has an additional advantage in the abundance and availability of its calcium salts and phosphates, thus enhancing the effect of any vitamins D derived from other sources of diet or from synthetic milk, although itself poor in iron, renders more effective the iron contained in the diet.

2. Gelatinous diets are usually inadequate in vitamins B₂ and niacin in winter months and sunny weather, a small daily intake of cod-

liver oil or a few salmon-trout in the diet of the pregnant and nursing mother and in that of the growing child. Fat-fish oils are the richest known natural sources of vitamins A and are also important sources of iodine. In northern regions, where sea-birds are not available, the presence of extra iodine in the form of iodized salt or in some other way is recommended.

3. An unrefined dietary use of the potato is recommended to replace part of the sugar and highly refined cereal in the ordinary diet. Potatoes provide extra vitamins C and iron, readily available calcium and phosphorus than are present in cereals. Potatoes also yield more iron and B vitamins than refined cereals.

The above paragraph applies to countries where potatoes are abundant, but it is of general application, due account being taken of local resources.

11. General Recommendations

A. Although a simplified diet may in an emergency be made from a few protective foods as to be satisfactory, it is a general principle that VARIETY IS BEST leads to safety, provided it contains a sufficiency of the protective types of food materials.

B. While flour in the process of milling is deprived of important nutritive elements the use should be decreased and partial substitution by highly refined cereals and especially by potatoes is recommended. The consumption of an excessive amount of sugar is to be condemned and in this case also partial replacement by potatoes is urged.

C. Milk should form a conspicuous element of the diet at all ages. The Commission commends the tendency manifested in some countries to increase the daily intake up to one litre per day for pregnant and nursing women, as well as to provide an abundant supply for infants, children of all ages and adolescents. The practice of providing milk either free or at a reduced price to these is highly recommended.

The Commission desires to draw attention to the high nutritive value of skimmed and separated milk, which, although deprived of its vitamins A through removal of the fat, retains the proteins, the B and C vitamins, the calcium and other mineral elements. The Commission deplores the large wastage in many countries of this valuable food.

D. Fresh vegetables and or fruit should always be constituents of the normal mixed diet. Adequate provision of the vitamins other than vitamin D can be readily accomplished by inclusion in the diet of optimum amounts of protective foods. Where these are not available, only such vitamin preparations as are officially certified and approved should be permitted.

E. The Commission emphasizes the need for provision of extra vitamins B₂, niacin or cod-liver oil or its irradiated products, whenever and whenever available is not abundant, especially in the period of growth and during pregnancy.

(Continued from p. 21)

procure them ordinary supplies of domestic living. Sweepers are well trained in private domestic houses, but urgently need a co-operative agency to relieve them from their squalid and ill-paid for their abilities. A colony of Kasis, segregated from Quetta after the earthquake, have managed here they live by house-painting like Kasis in Bikaner.

LATHKHA 18th April—Here too good welfare work is being done among sweepers who are imported from Alwar and South Punjab. A co-operative bank and school are being run for them. Boys and girls at study are well dressed in white uniforms and are well drilled.

Saw a colony of Kasis, a wandering tribe and a village of Orghatti Baidgars for about half two miles away. The latter village is completely laid out and kept scrupulously clean. Being situated in a compulsory education block, all their children receive training in reading and writing Hindi.

Narayan Purohitarao, a student of Bikaner arts college belonging to the Qas caste and a recipient of the Bhangi's scholarship of Rs. 12 a m got up here. He was ushered into the room when we were having our night meal. Wearing a heavy white Sindhi turban, he looked more like a Sindhi Muslim Zamindar. He spoke correct and fluent English and his Principal had spoken to us of good progress in his study. When in vacation with his father in his village, he dug earth and built mud walls with his father that being his traditional occupation. All along he has calculated on scholarships after the primary education in his village. His Principal feels like at his own table as his family, and it is hoped that Narayan's career will be bright.

SURETHA 11th April—Met the Municipal authorities on behalf of the sweepers to request them for a grant of Sunday half-holiday, casual and customary leave and provision fund and for the contract of removal of refuse from the town, which will be tendered for shortly.

SAITHALA is an important island temple on the middle of the Indus close to Sukkur. Met the Mahant of the temple to request him to throw open his temple to Harijans, without payment. He is waiting for more education of public opinion of the orthodox Hindus of even unorthodox kind. He was very courteous, but refused to march with the three.

NOTICE

Subscribers are reminded that the Manager would accept instructions re Change of Address by first post Thursday morning in to effect. The regular notices should also be given.

MANAGER

A. L. V. L. A.

Maganvadi

WASCOE, C. F.

20th April 1936

NOTICE

A meeting of the Board of Management will be held at Maganvadi, Washa, C. P., on Thursday the 7th May at 3 A. M.

STAGGER

In addition to the ordinary business the following matters will come up for consideration

1. To arrange for exhibitions in future to be held at the time of Congress sessions
2. Terms of the Declaration of Trust
3. To consider future programme, and such other matters as may be brought before the meeting

SHANTANU KUMARAPPA
For Organiser & Secretary

NOTICE

The first annual general meeting of the All India Village Industries Association will be held at Maganvadi, Washa, C. P., on Thursday the 7th May at 3 P. M. when the Annual Report and accounts for 1935 will be considered and any other matters that may be brought up will be discussed.

There will be a gathering at the Training School for Village Workers, when Gandhiji has kindly consented to speak.

An exhibition of articles falling under the programme of the Association will be held from the 3rd to the 10th May, 1936.

J. G. KUMARAPPA
Organiser and Secretary

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HARIJAN

(Editor: MARGARET BELL)

(Under the patronage of The Hindustani League)

Vol. IV No. 12

POONA.—SATURDAY MAY 5 1934

[ONE ANNA]

WEEKLY LETTER

My Heart Is in the Village

Strange as it may seem, Chaudhri made the first public announcement of his intention to go and settle in a village, in his own address as President of the All India Literary Conference at Nagpur. It came in as a natural part of his remarks introducing his printed speech to the audience. He said he was out of place in a conference of literatures, especially as he knew better than anyone else that his knowledge of Hindi literature, and even of Gujarati literature was nothing to speak of, that his knowledge even of Gujarati grammar was rudimentary. But he had been told that it was an impossible task to get together harmonious literatures, who were like house cats enough in their own cages but difficult to keep together and in to make to work together. It had been thought that he as a contact man and 'a Mahatma' might be of some service in bringing them together. There he was available to them for what he might be worth, but he wanted to make it clear that he was there simply to facilitate the work of bringing the literary men of every province speaking the different languages, and of serving the masses of India by making available to them the best in all the rich languages of our country. And then came the announcement I have spoken of. He said "I am here for a short while for the limited purpose I have told you, but you may know that my heart is neither here nor there. My heart is in the village. For days I have been striving with the harder to get me to a village near Wardha. He is still unconvinced, but my mind won't rest, and God willing I hope to go and settle in a village near Wardha in a short while. But that does not mean that I will not do the work I am doing now, or that I shall cease to be available for consultation to friends, or for advice to those who will seek it, only my address will be a village where I would be living actively. I have been asking all my co-workers who are doing village work to go and settle in villages and to serve the villagers. I feel that I cannot do so effectively until I go and settle in a village myself."

The Guards of the Deities

The incident was unfortunately caught a few days ago in the village itself when he said a

visit to it soon after his return from Lucknow. He had been discussing the thing with Jemmalji and Madan Vallabhdas for some time now but the decision, however tentative, was explained to the villagers in a bold speech on the day of the visit. He said "Madan who is just in your midst came here with the mission of setting down for good. But I find that she is not in a position to carry out her mission. Even if she stayed on, she could do so without considerable mental struggle. The will is not lacking but perhaps the flesh is weak. Now as you know an unbearable load of domestic worries hangs on both, and so I thought it my duty to do what she could not do that willing, therefore, I shall come to stay in your midst. Maybe God will give me the strength that He did not bestow on her."

But even today will be expressed through various agencies and unless I have your goodwill even I may fail in my mission. Ever since my childhood I have been a principle with me that I should not think of inflicting myself on those who saw my going in their midst with mistrust, misgivings or apprehension. I should not think of coming here, except to serve you. But in many places my presence and the programme I stand for are viewed with considerable dread. At the back of this dread is the fact that I have made the removal of untouchability a life's mission. You must have known from Madan that I have cast out all untouchability from myself, that I hold all classes of people—Brahman, Kshatriya, Vaishya, and Shudra, Rajput, Mahaj, Chamar—all alike, and I regard these distinctions based on birth as unimportant. We have suffered because of these distinctions, and this cause of high and low has ruined our lives. But I may tell you that I should not think of imposing these distinctions on you. I should try to do so by persuasion, above all by my own example. I shall try to serve you by clearing your minds and your surroundings, by trying to render such help as I can if there is distress in the village, by teaching you actively by way of helping you to revive your handicrafts. If you will co-operate with me I shall be happy if you will not I shall be content to be situated among you as one among the few hundreds that still live.

I hope I shall come to settle here. But it depends on the wall. For I did not know that the wall would run from India to South Africa, and from South Africa I should come to Subarnashil, and from Subarnashil to Nagpur, and now from Nagpur back to Nagpur."

Two of the village people stood up and warmly welcomed his proposal and promised co-operation. An old Telai said that whilst he looked forward to our settling in Nagpur, he would not think of donating water from the same well as an untouchable, and would not allow untouchables to go to Chate Hindu temples. All his life he had lived like that and he could not in the evening of his life effect a violent change in the way of living.

Other Alternatives

As I have said the matter was being discussed for some weeks. Other alternatives had been suggested. If he must settle in a village, why not settle in some village in Gujarat? He could not do so, because as he would not be able to look after his work at Nagpur, he had Gujarat. Work was already going on in Gujarat, and he would not think of going and disturbing the work that was being done by the workers according to their own lights. Their relations may suffer and they may begin looking to him for suggestions at every step.

Why should he not go and settle in one of the villages where Vinoba's co-workers had been carrying on rural reconstruction work for some time? The same reason applied there too, and he should prefer to go to a less promising village than to a promising one.

Why should he not have old co-workers with himself? He wanted to do himself what he had been asking others to do, he wanted to be faced with the difficulties that others were being faced with and to tackle them in order to feel himself. He would try to get all the help he needed from the village itself. He had already heavily drawn upon the middle-class people for co-workers. Why not try to get them from the masses themselves so that they may get an opportunity of being trained as workers in their own villages?

It was said that it was too late in the day for him to try this new experiment, that it may be physically impossible for him to stand the squelch and the dirt and heat and the hard life in the rainy season and that his health may suffer a permanent breakdown. He said he was healthy enough to confirm himself being and to come away if he found that he was physically unable to do the very work he had gone there for. Still he refused to anticipate breakdown.

Cultural Sharing

The movement of which Kaji Keshavnath Kulkarni and Chhatrapati Shastri had been quietly working for almost upon a year found its concrete expression in the All India Literary Conference at Nagpur where Chhatrapati as stated above announced his proposal to settle down in a village. The All India Literary Conference is intended to develop further cultural and inter-literary contacts between the different provinces of India—contacts whose influence would not be confined only to a few individuals who wrote books but which would be shared by the village folk in the different provinces of India. Chhatrapati deplored the present state of things when people were, as he says, in a little-bound way content to remain in their own linguistic and cultural walls, not ready even to compare themselves with the language and literature of their neighboring provinces. A handful of our literary men may be studying different provincial literatures and exchanging the treasures of other provincial languages. But we had to seek to do more. "We must," he said, "not only seek to know the phenomenal language of the village folk, but also to spread a knowledge of modern world literature among the villagers. It is a shame that Chhatrapati's lyrics are a sealed book to people outside Nagpur and Orissa. Few of us here may know the name of Thiruvalluvar. People in the North are ignorant even of the great south's name. Few schools have given us treasures of knowledge contained in poetry systems as he has done."

But for that purpose not only the existing literary treasures had to be made available in a language which could be easily learnt by the masses in all the provinces, but even new literature had to be created—new literature of a healthy and health-giving type.

"Today," he said, "a plethora of highly deplorable world literature exists to be its evidence in every province. Indeed there are some who say that having the world there is no other race worth the name, and because the world is at a premium, those who have no contacts in literature are held up to ridicule on behalf of all races. They forget that even those who are said to translate everything do not translate race. Each one of us finds himself on some race or racial passion. Dadabhai Nauroji translated everything for the country, but he was held by the racial passion of patriotism. That gave him all his power happens. To say that Chhatrapati was devoid of race is to make nonsense of all race. Parmananda Mahata the poet saint of Gujarat has described himself as a dog, but his dog was that of unqualified devotion to God. If you will not be annoyed, I would go the length of saying that the death of the lowest of all races, and when I picture of the darkness of

is wholly to be achieved if I had the power I should take all literature calculated to promote nationalism, fratricide, and ill will and hatred between individuals, classes or races."

The Subjects Committee sat down seriously to devise ways and means for the achievement of the object which seemed to find favour with all. The representatives of the Central University, Mustafa Sabah Akbul Hay, and M. Agop Sabah, a representative from Jambh Vilas library, took keen part in the discussion and made helpful contributions to it. The mission was accepted to be "Khidm-i-Hindustani" — an expedition designed to devote a language commonly spoken by both Hindus and Mussulmans of the North Frontier Provincial States, especially those in Sagar for the purpose of this Conference, which derived an added importance from the fact that no less than three Congress Parliament took active part in it. In the discussion, which during the absence of Chaudhary was led by Pandit, he narrated his experience of similar experiments in Europe, especially that of Kemal Pasha, who sent out professors and linguists to villages in the remoted part of Turkey to study the peasants' tongue in order to introduce in Turkey new words of the living language. They had thereby added some thousands of new words. A similar thing could be done here, he said, and a few journals of serious study and persevering endeavour be devoted to it. Kaka Sabah did not seem to be far wrong when he suggested that a kind of surveyor plan would have to be devised. Pandit also made an appeal to the writers there to have due regard to the new currents of thought and to see that the village folk's travels and hopes and aspirations were reflected in their literary productions. Altogether the Conference may be said to have inaugurated a new epoch in the domain of letters.

Rajendralakesh's Great Speech

In time and keeping with the temper of the hour and mood opportune was the pronouncement of Babu Rajendralakesh as President of the Hindi Literary Conference. There have not been many presidential addresses from the platform of the Hindi Literary Conference at once so simple and elegant as happy and choice and packed with constructive suggestions. In his characteristically persuasive manner he laid a non-resistant case at the root of the Hindi-Hindustani controversy, showing by means of a wealth of evidence that even the word 'Hindi' had been coined by Muslim ears of letters of old who were devoted to the tongue, who did not flinch shy of using Hindi words, and used them more effectively and he made an irresistible appeal to break down the barrier of prejudice between Hindi and Hindustani.

They were both identical, so they might as well be, and it was patent, he said that when Indian speaking Hindi claimed that about 500 million Indians spoke Hindi they naturally claimed the Hindustani-speaking Mussulmans as speaking a common language. He appealed to the Hindi and Urdu writers to accept the entrance of Sanskritisation and Persianisation that they had hitherto fallen a prey to, and he asked them to make a common endeavour to simplify their expression, in order to enable Hindi to become the lingua franca of India. He gave numerous instances of simple intelligible words from Indian vernaculars other than Hindi and Urdu which they might do well to adopt forthwith as also of so many words from the tongue of the village folk which deserved their place in any modern Hindi lexicon. It was an error to think that the vocabulary of the village was as stagnant as their life. Their language was evolving every day and they were coining new words and phrases for corresponding foreign words, the simple directness of which would harness the wit of literary men. Babu Rajendralakesh did not rest content with constructive suggestions for a replenishment of the Hindi vocabulary, he went the length of suggesting liberal provisions in the rules of grammar in order to make the language acceptable to people of other parties. Many of the suggestions were so thorough-going and striking that I think all progress would do well in publishing translations of Babu Rajendralakesh's speech in their own vernaculars for the benefit of those vernaculars themselves. This remark applies with greater force when I come to that part of his speech wherein he made an appeal for placing an effective check to the growing tendency towards cheap diatribe, the obscene and the sensational. This part seemed to remind the student from Chaudhary's speech I have already taken. But as it is done in a manner all Rajendra Babu's own, I make no apology to translate it too.

"It is the business of literary men not to lower and debase the public taste, but to elevate and exalt it. Profane and effeminate writers can make a considerable contribution to this. They should approach their task without fear or favour, and they should guard the wells of literature and keep them undefiled as bright fountains guard their master's treasure. Literature leaves an indelible impression on human character and the function of the faithful writer lies in guarding the human character from all literature that is sordid and degrading. This guarding is even more important than the protection of life or property, for life and property are useless without character, if that be the writer's function, still greater is that of him who creates literature. He is so profound

(Continued on p. 32)

and the old physician who has seen his patients live and die.

Lord Dawson's sentence is not to be denied. But with all due respect to his goodness as a physician, I am tempted to question the value of his evidence, especially when it is piled against the experience of men and women who have lived a life of continence without suffering any moral or physical harm. Physicians generally come across those who have toiled hard of health that they have contracted some illness. They, therefore, often mistakenly prescribe what doctors should do to become well, but they cannot always know what healthy men and women can do to any particular disease. Lord Dawson's evidence, therefore, about the effect of continence on married people has to be taken with the greatest caution. No doubt the tendency among married people is to regard sexual satisfaction for itself as legitimate. But in the modern age in which nothing is taken for granted and everything is rightly scrutinized, it is surely wrong to take it for granted that because we have hitherto indulged in the sexual appetite in married life, the practice is either legitimate or healthy. Many old practices have been discontinued with good results. Why should this particular practice be exempt from examination especially in the light of the experience of those who were as married men and women are living a life of continence with mental, moral, health, physical and moral?

But I object to contraception also on special grounds in India. Young men in India do not know what sexual restraint is. It is not their flesh. They are married early. It is the custom. Nobody tells them to exercise restraint in married life. Parents are ignorant to see prohibitions. The poor girl who is expected by these surroundings to bear children as fast as they can. In such surroundings the use of contraceptives can only further aggravate the mischief. The poor girls who are expected to submit to their husbands' desires are now to be taught that it is a good thing to desire sexual satisfaction without the desire to have children. And in order to fulfil the double purpose they are to have recourse to contraceptives!!

I regard this to be most pernicious education for married women. I do not believe that women in any country have to be more strict as men. It is easier for her than for men to exercise self-restraint. I hold that the right education in this country is to teach women the art of saying no even to her husband, to teach her that it is the gist of her duty to become a mere tool or a doll in her husband's hands. She has rights as well as duties. Those who are in this a willing slave under Sarda do not realize the lethargy of either sex

involvement in sexual satisfaction. The key in everything this was an Indian's wife. Women incapable of protecting herself or her honour. To ask India's women to take to contraceptives is, in any case, putting the cart before the horse. The first thing is to free her from mental slavery, to teach her the sacredness of her body and to teach her the dignity of national service and the service of humanity. It is not fair to assume that India's men are any beyond redemption and that they have therefore to be simply taught the use of contraceptives for the sake of preventing births and preserving such health as they may be in possession of.

Let not the women who are rightly indignant over the miseries of women who are called upon to bear children whether they will or no, be impatient. But even the propaganda in favour of contraceptives is going to promote the desired end overnight. Every method is a matter of education. My plan is for the right type.

WEEKLY LETTER

(Continued from p. 51.)

of other people's words, he produces words himself, he contributes to the building of the structure of mankind by means of his tongue and pen. Hence all those who can write grammatically correctly or even those who can express people's minds by weaving words spells are not only literary men. There is one and only one and but of true literature. Does it seek and create mankind? If it does it is genuine literature, even if it is considered trivial of one. If it tends to take mankind in the wrong direction, it is like a lion's cub, however beautiful in the end. It follows that the art of creating, creating literature can be created only by those who have changed and purified their lives by restraint and sacrifice, those who will not write for fame or fame, but who write because they must, prompted by a divine impulse which can lead to the best of ages of good and sustained living.

"And these remarks apply to all literature—whether it is scientific, economic, philosophical or archaeological. True literature is the gift of single-minded devotion. Realism is one thing, intellectual aesthetic quite another. One is the living pure delicious honey. The other is a description of it. Whatever the literature one creates, it should have the living stamp of perfection or imperfection, to be abiding and true. All other literature is ephemeral beauty, more beautiful but less."

THE GANDHI SEVA SANGH

Although this institution has been in existence for more than twelve years now, it has been mentioned in the Press even occasionally only during the last year and a half. Sri Bhikshar Dasal has given recently a brief history of the foundation in these columns. I try to supplement briefly the information supplied by him.

The Sangh was founded by Seth Jasmalsingh in 1912. It was registered in 1927. Sri Jasmalsingh was its president till November 1933, the other trustees being Sri Vallabhdas Patel, Bhikshubhau Jaisi, Balu Rajendra Prasad, Gnanadharan Dasgupta, C. Rajagopalachari and Madhocrdas Tirmazji (now Vinoba Bhave, resigned). The Sangh consisted mainly of members working directly under his auspices and they were maintained from its funds. Several of the first members were non-co-operating plebeians. Occasionally the services of the members were also lent to allied institutions.

The original idea of the founder was to work out constructive programmes of the Congress in the various provinces through its direct organisations. These were branches of the Sangh in Madras (at Tiruchengode, Madurai, Roparapur, Nizampur, Agumal, Orissa (Bhadrak, Balasore), Bihar (at many places then and now) and United Provinces (Wardha). The bulk of the members were attached either to khadi work or to national education, and side by side with that work also such social work as anti-contaminability, anti-drunk, medical relief, etc. As the programme of the Sangh was identical with that of the Congress, naturally several members held (as they do even now) responsible offices in Congress organisations. The Satyagraha campalains, therefore, seriously found most of the members in difficulties and several of its institutions in the hands of the Government.

The work of the Sangh was being carried on in such an unco-ordinative manner that very little was known in the Press about it.

But as the organisation grew a meeting of all the members now and then and consequent publicity became inevitable. Then Sri Jasmalsingh desired to be relieved of the Sangh's presidency as he thought that one who could give the whole mass and who could carry out the ideals more fully than he did should be at its head. For this reason, it was decided to convene a Conference of the members at Wardha in November 1933.

Gandhi guided the deliberations of the Conference. He advised that the constitution of the Sangh should be broadened so that it could have on its rolls all persons, whether in India or abroad, who believed in a matter of faith in truth and non-violence and in the practical application of Satyagraha, and sought to realise them through service. This led to the appointment of a Committee for studying the constitution.

After some discussion held in Gandhi's advice Jasmalsingh was released of the responsibility of being the chairman. The duty was entrusted to Sri K. G. Madhocrdas who accepted the office with reluctance.

Time the Sangh got a new constitution and a new personnel of office-bearers. The new constitution was formally adopted on 17th March 1934. The following is the purport of its most important provisions:

1. (a) The object of the Sangh is service of the people in accordance with the principles of Satyagraha as laid down in the teachings of Mahatma Gandhi.

(b) In order to carry out the object of the Sangh the immediate activities recognised are as follows:

- Revival of handicrafting and handweaving
- Service of the village,
- National Education,
- Propagation of the national language,
- Removal of evils of drink and other vices,
- Service of all backward classes,
- Establishment of inter-communal unity,
- Improvement of the position of women
- Medical relief and nursing,
- Relief works,
- Improvement of cattle,
- Propagation of Gandhian literature,

and such other activities as the Executive Board may permit.

NOTE.—The expression "the principles of Satyagraha as laid down in the teachings of Mahatma Gandhi" means an eternal and timeless search after Truth through the ever-progressive process in thought, word and deed of the following and allied means of realising it, viz., Non-violence, which includes love, control of the senses, non-possessions, non-avariciousness, freedom from fear, control of the palate, broad labour, neighbourliness (Dharmatva), removal of untouchability and conception of high and low, equal regard for all religions, and resistance of evil through good.

2. There are three classes of members in the Sangh: (i) the Service wings, (ii) the Satyagrahi wings and (iii) the Sahayak wings.

3. No member can be admitted to membership unless (i) he declares his adherence to the object of the Sangh and, in particular, to the principles of Truth and Non-violence as a matter of faith, and (ii) in practice is a habitual worker of khadi from a conviction that handicrafting is an indispensable supplementary industry of villages, as deriving from attachment to his person associated with harmony or sense of absolute equality, and promotes friendliness among people of different communities.

4. In addition, a Service must have a working knowledge of Hindustani, be fit and willing to do service work, constantly endeavour to translate the principles of Satyagraha in life

own life and conduct. **3.** The role of men less than 18 (1 year) put emphasis on a whole-time worker, and must not do any work for personal remuneration or profit without the permission of the Karyavakha Samiti.

5. A Sahayogi must regularly take part in one or more activities programmed by the Sangh, be amenable to the discipline of the Sangh in that respect, and must open in the same way as a Sevak.

6. A Sahayogi must render some regular financial assistance or contribute such lump sum donations to the cause of the Sangh as the President may consider adequate in each case.

7. The Karyavakha Samiti (Governing Body) of the Sangh is constituted as follows:

The president elected for five years, three and by the Sevaki members.

Two Sevaki members elected from and by the Sevaki, each holding office for three years, but retiring by rotation annually in batches of two, and

Three trustees for life selected from the members of any class.

The present Karyavakha Samiti consists of Sri. Kicharl Bhaktravala (President), Vallabhlal Patel, Shrikishandas Jena, Jivanlal Nayak (Trustees), Ganpatirao Deshpande, Ganpatidas Chaudhari, Bala Kameshwar Prasad, V. V. Dastur, Pt. Dada Mahant Ashvaya and Dr. Parvalla Chandra Ghosh (Members).

If the aims and objects of the Sangh as concerned above are to be realized, it is necessary that all persons who can fulfil the above conditions should become its members in the appropriate class. If the number is over, he will appreciate himself with the Sangh as that by mutual work and co-operation we might reach one another's faith and effort.

The membership fee for a Sevaki 100, Sahayogi 5 and Sahayika 5.

The undersigned will be glad to supply copies of the constitution and forms and of the latest report of the Sangh (in Hindi) on application accompanied with a postage stamp of 1 s. 8 ps.

K. S. TAYLOR,

Secretary, Gandhi Hari Sangh Wardha.

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UTKAL REPORT

(Continued from p. 50)

The Sangh distributed scholarships as follows—
(1) General Course Rs. 1,798 4 8
(2) Vocational " 668 12 7

Hostels. The Sangh ran four hostels and kitchens during the year. There were 34 boys and girls, the total amount spent on the hostels during the year being Rs. 1,130-3-18. In seven of the hostels attached to schools, (one Angul K. K. School) Harijan boys were lodged with caste Hindu boys.

Vocational Training

During the year Harijan boys were training in the Midland Reo, Industrial School, The Balasore Sangh has sent another boy to the Belpada Cottage Industries Institute in Mourbhag State for training in carpentry. On the completion of his training he will work in different Harijan work centres of Orissa to teach carpentry to the school boys. Attached to the 'Kalyajna Kutir' at Cuttack there is a carpentry section where 5 Harijan of different vocations were trained in carpentry under a master-carpenter who was also the Superintendent of the Kutir. One of them left the Institute in the middle of the year and has since been earning his livelihood. The Provincial Board spends Rs. 40 p. on the vocational training of these Harijan boys.

Economic Welfare. Wherever available, the Sangh has appointed Harijan as teachers in schools under its control. The Orissa Co-operative Society at Puri started with the joint efforts of the Sangh and the Municipality is working well with over 150 members. Its financial position is quite sound. A sum of Rs. 1,348 is reported to have been advanced as loan to the members from January to the end of August 1933. A similar society is working satisfactorily at Cuttack since April last. At Talpada the Harijan have a village bank of their own financed by very small contributions from all of them. In most of the schools under the Sangh, table-tennis and net-making are done with more or less regularity by the Harijan students.

Sanitation. In all the Districts of Orissa workers on Harijan service regularly visited Harijan quarters, and advised them to keep their persons, households and surroundings neat and clean. In some places the workers themselves undertook the cleaning work. In Ganjam members of Harijan schools previously gave bath to Harijan children at least once a week.

At Talpada, Barhagla and Kadambaring workers were supplied by the Sangh with Homeopathic homeo. Serravallo. Harijan paid for the medicine given to them and out of the money so obtained the Harijan were supplied medicine free. Workers at Talpada and Barhagla centres regularly undertook cleaning operations as a result of which the top of the two villages is now completely cleared.

CONVERTING WITHOUT AGITATION

(By M. P. Chundatharan Rao)

Polevay is a village 7 miles off Ellore. The village contains one or two Brahmin houses, one belonging to the temple priest, a couple of houses of Vaidikans and the rest of other low-caste people commencing with Parhars. The total population of the village is 1,200, of whom 800 are Harijans who have to live of course at a respectable distance from the village proper. Until a little while ago the Caste Hindus of the village were steeped in animosity.

The village is exceptionally fortunate in having two elementary schools, one for boys and the other for girls. Though larger villages in their parts of the District do not possess even one school, this one has two perhaps because of the fact that one of the villagers was once the president of the District Board. Both the schools are single-teacher schools and are situated in the heart of the main village, in the neighbourhood of the Brahmin houses and of the temple.

Ever since they were opened until August 1932 the schools never had any but Caste Hindu teachers. But in August 1933 a Harijan young man was put in charge of the boys' school by the then District Board President. As soon as the fact was known in the village there was a big uproar, and representations were made to the President for his immediate removal or transfer as the villagers regarded the appointment of an 'untouchable' as a trespass on their children, and that too in a school situated in close proximity to the village temple. The President rejected the application and the Harijan youth went and took charge of the school in August. The result was that of the 35 boys who were attending the school only four remained, and the rest were withdrawn by their parents as a protest. The Harijan teacher prepared himself to face the wrath of the orthodox by sticking to his job. He had served under the Harijan Break Bands, and knew the value of patience and suffering. He refused to be drawn into argument, he was never angry, but went about his work patiently and regularly and spared no pains to give his best to his four faithful pupils. The villagers who expected a voluntary resignation from him did so in vain. He sat and never flinched and he never lost hope. His bounding, his patience and his persistence triumphed over the popular prejudice, and within a couple of weeks people began to come slowly in and by the end of the month almost all the boys who had left had come back and had even brought five fresh ones with them. The second month had hardly passed, when one of the influential villagers who is a Caste Hindu requested the teacher to give private tuition to his children at his own residence. That led to the other villagers too asking the teacher to come to their houses to give private tuition to their children. By the end of the second month, the teacher who being freely allowed into most of the houses of the villagers who had protested so vehemently against his appointment, found more people signed peacefully, and the villagers never forgot that the teacher of their school was a Harijan. The teacher was not idle during the interval but was pursuing his own business as the Harijan family to send their children to the school. The Harjans of the place were then surprised at the suggestion of the teacher and the wise ones laughed at it. But the teacher persisted in his advice and, after some time he could persuade one or two of them to send their children to the school. So within five months after he had taken charge of the school, he admitted two Harijan boys in the school. This again raised a little storm. The villagers complained that the teacher was taking unfair advantage of their 'goodness' in sending their children to the school in spite of the fact of his being a Harijan. But he smiled at their protests and went on with his work. He had already converted some of the orthodox people and these now supported him. In course of time six more Harijan children were admitted into the school, and the strength of the school is gradually increasing. The next step taken by the teacher was to admit four Harijan girls into the girls' school of the place, but this time there was no opposition. The stormy days are now past, and both the schools are flourishing. Patience, perseverance, tolerance and goodwill had worked a miracle which an amount of agitation could possibly have achieved.

NOTICE

In Panchala Chandra Ghosh, Member of the A. I. V. I. A. Managing Board (Calcutta), and Sri L. K. Ghosh, Secretary of the Tamil Nad. Harijan South Bengal, (Trichinopoly), have been authorized by the local education of Harijan and to receive correspondence on our behalf.

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Editor: MURRAY DOOL

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WEEKLY LETTER

Gujarat

In the early morning on the 28th April Gandhi walked to Gujarat, about five miles from Maheswari. The talk of the distance is clear when he arrived in the night and the rest is a little hard work and some sleep by Gandhi. He has from the village in order to move on.

A few workers from Maheswari accompanied him, more in order to carry certain things to the village than to help him himself. No one could have been greater than this march to Gujarat. The people in the streets of Maheswari through which Gandhi walked with his companions did not know where he was going. They were surprised at his going out for such a long distance. Perhaps they thought, he was going to Maheswari that day. An unexpected but deep-seated pang was in the heart of everyone. Some of them had been with him for the last part of their lives. Had the time for a few days to be dropped out, as it had happened to the companions of Yashwantrao Chavan, he would not have been for the Kingdom of Heaven. In each according to his desire and it seemed to accept the event as inevitable.

One of the questions is who has the care of all this work of the march, argued with everybody. Harijan whether Gandhi's journey himself to the village was the immediate need of the hour. He had not seen Gandhi for some months and had never had before a chance of discussing with Gandhi his plan of going to the village. It was too late in the day to argue, but he did so in order to understand the importance of this matter. 'Don't you think, Dada,' he asked, 'rather than busy yourself in this village, you should undertake a tour through the country, just for the Rural Reconstruction programme?' I cannot tell you what a jubilation that Harijan found was, how it worked a great revolution in people's minds. Nothing else could have achieved it. Couldn't you take a tour like that?'.

"Oh no," said Gandhi. "There is no similarity between the two cases. In Harijan work the practical and theoretical aspects were combined. Here I cannot combine the two. I have been telling every all these days, listening and giving advice on village work without having

personally come to grips with the difficulties of village work. If I understood the way any other people there, someone in a village and among the villagers a year hence, I should be able to talk with knowledge and experience which I have not got today. Yesterday I went to think to see how Gandhi had been working. The conditions of things there were nearly better but he is suffering on his work, physically and mentally. The moment I saw him last morning I said to myself, "If I had been working with Gandhi, I should certainly have had intimate experience of the difficulties he is meeting with. So it is easier to see than ever before that my place is in the village."

And then he is already at work. He has a not yet ready a place to sit in and work has been rigged up out of split-bamboo rafting which serves as roof and water-work wall-tightened to the tree which protects him from the sun. A beautiful well with crystal clear water makes the place slightly cooler than the warm surroundings.

I went there the next day with Dr. Ambedkar and Shri. Wadhwan Hirachand who were on a visit to him. We attended the evening prayer. A brief talk that Gandhi gave to the villagers, indicated that he was already busy to face with the village problems. The village children had been to him, and their dirty and lumpy hair and various teeth and clothes and new eyes had attracted his attention; the women too had sought an interview with him, they had their talk, but after the talk they sat, as in the west of village talk, far away from him. He gave them a splendid demonstration. And so on and so forth.

Our Goshals

Those who saw the La Shere Exhibition have already begun to make use of the knowledge gained there of various processes. A fitted fence, a fenced water about the perimeter there and of the practical waste of time and other value, also parts of the process there, and wonder if anyone knowing all the processes of building the various parts could be made available. The 'Mush' prepared in another work has after two to three hundred head of cattle the every year and are simply turned to a 'large pit made for the purpose' and working from the other side, say, to see the exhibition there then, and want

difficult in the transportation of the carcasses to the various parts of different manures. He said that he was experienced as worker in this line. John Agnew gave Singh and says that there are numerous fields yielded a quantity of cow manure which was properly prepared yielded 24 manure. It was stated that it was suggested how manure, but there is no doubt that manure makes a tremendous change. People, he said, would not manure their fields for want of water and would not collect the manure either. The Singh has placed two carts at the disposal of the village and manure pits have now become the order of the day. "There is," he says, "in a neighbouring village the branch of Agni Goshala. Some of the manure is turned into cowdung cakes which are sent 25 miles to Agni for sale. The bulk of it is, however, lost. Loads of it is loaded into manure. There are 120 loads of cattle there, about 20 die every month. The carcasses are buried, and then every year 150 skins are lost along with valuable parts of carcasses. Sometimes people dig out the carcasses and steal the hides, and often enough they kill a cow to skin and hide. A professor of the Agricultural College, Chawpura was telling me that if after boiling, the carcasses the remains were to be deposited in a pit and mixed up with plenty of gypsum, the whole would be turned into rich manure in the course of six months. Could you not appeal to those in charge of postcards and pamphlets to be mindful of the huge waste of hide and manure they are responsible for, from year to year?"

The appeal has often been made. The need is now for workers to man all the processes. I do not know the Chawpura professor whose authority is cited in the letter, but he could not have meant the burying of the whole of the carcasses of a carcass after the hide has been removed. It should be remembered that every little part of the carcass has various uses (as I shall indicate in the following note) and they should be all known and mastered by the village worker.

Kannappa's Guide

I referred some time ago to the A. L. Kannappa Kannappa Guide. That was a very brief description but of the various sections of the Lohitika. The larger guide which is called "An Introduction to Dairymaking at the Khandi and Village Industries Exhibition" (to be had from the A. L. V. L. A. office for 4 annas a copy) is a most valuable guide for those wanting to know and understand what is possible and for those who would organise future exhibitions. It had to be done in a hurry and there is perhaps room for some improvement, as Shri Kannappa himself admits. "It is obviously not humanly possible to publish an authoritative work on dairy industries in six days," he says, and is further convinced of more and supply of

further information. It is not my without hesitation that the programme gathered in due with remarkable vigor and determination, as the following note on "learning and disposal of carcasses" will show.

"Not only is it important to utilize, learning to and can be a national industry entirely suitable for villages.

"If the household farmers are instructed in the correct method of killing the dead animals and in utilizing the hide properly tanned. They can obtain a much larger price than they usually do at present. They have also to study the various uses of by-products such as bones, flesh, blood and other parts of the dead animal but which today are thrown away. By improved methods an entire industry based on the parts of the dead animal can be economically utilized.

"This problem has been tackled and a better way of disposal of carcasses which is simple, economical and profitable in villages has been discovered and followed. The carcass is removed with care and placed in such a way as to avoid unnecessary cost and permit every part of the dead animal to be made use of. From the hide which comes off when the skin is skinned, glue is made. From the outside the fat is removed and the intestines and the organs of the body-bone are converted into glue used in making shoes, tooth brushes and musical instruments. The fat is separated from the flesh by boiling and is used for lubrication and for other industrial purposes. The well boiled flesh and bones as well as the blood when dried are pounded into powder. This powder is a valuable manure and can readily find a market. The bones are used for the manufacture of combs, tooth-brushes and such like (see Harrowood under Section II). Bones also can be used for the same purpose. Brushes are made from the same bristles (see Harrowood under Section III). The rest of the various parts of the dead animal are known to the chemists and to many others who, however, in most cases do not trouble themselves about it."

Taranath Temple Entry Campaign

The Taranath Temple Entry Campaign is making steady headway. The Harijan South Singh's bulletin reports crowded meetings and boundless enthusiasm. It had organised 'Jathas' to walk from village to village doing propaganda and collecting signatures—the Jathas in each case to be led by the foremost Harijan leader of the District. In Taranath the Jathas were proclaimed by the District Magistrate, but in British Malabar District they marched without any help. The name 'Jatha'—and to have been elected to by the authorities as having an appearance report, and the Temple Entry Committee immediately dropped the name. The Committee also accepted the suggestion of Mr. P. K. Choudhury to shift the name.

each party to H. to have fixed routes and to have only one authorized "Jafer" under each committee. This suggestion is expected to have resulted in the prohibitory orders being cancelled by the State. The whole campaign is directed by men who are Satyagrahi in spirit, and no one should be surprised if the sort of extraordinary sacrifices to this peaceful agitation greater than one might expect.

For the rest I shall allow the Provincial Secretary's report to speak for itself.

Public meetings are being held everywhere throughout the province. The Malabar District in the South is doing very well. The Cochin State is moving rather slow. In Travancore, there is unprecedented enthusiasm. Mr. V. Abraham Menon B. A. B. L., High Court Vallu, who moved Central Travancore has reported that even those orthodox people who at the time of the Government temple entry Satyagraha still opposed to Marjona temple entry are now willingly giving their signatures to our temple entry forms. 10,000 of these forms capable of including 500,000 signatures have been distributed throughout the province. Mr. Abraham Menon further reports that in Central Travancore where the movement among the Ezhavas for admission to Christianity was the strongest, he saw clear evidence that the Ezhava masses have been considerably impressed by the sincerity of our movement and therefore the conversion movement is beginning to collapse. We have further reliable evidence of this from other sources also. The systematic collection of signatures has not yet been taken up by all the committees. One or two of these have lagged behind. But arrangements are being made for efficient work in those places also. So for the work of collection of signatures can be said to be only little well exposed. But we are now concentrating our attention on this item, and this week the part of the work would be better organized everywhere. Reports from South Travancore from Dr. M. E. Naidu, I. R. O. F. S., indicate that just as in Central Travancore vigorous opponents at the time of the Government temple entry Satyagraha have now changed their attitude and are willing to help.

Let it be remembered that the whole campaign is led by Non-Brahmins, so it should be. Even among the Ezhavas there are some most enlightened ones who are strengthening the hands of the fervent workers. I take the following from an Ezhava leader's letter to the HINDU. It is couched in a language that is irreconcilable.

"We have not known the Hindumani Kari Marjona Gura then when there could be no greater love for an Ezhava was actually a Hindu. His speaking of 'One God, one religion, one caste' is not the loftiest sort of 'photo-montage' Hindumani. The great path Karmata

Asian lived and died a Hindu. The leader of the irreconcilability campaign, T. K. Marjona, who gave the lead to others in the same field throughout India, spent his life for the cause of rebuilding Hindu society, he was a Hindu. If we abandon now the religious of these leaders of ours, their souls will be taunting in their graves and poisoning their according. Suppose it is, they will be smiling as traitors. The Ezhavas in Travancore today are very well be moved and inspired by my other great victory for their solidarity and united front. On the question of change of religion differences and dissensions are bound to arise. The day this question is pushed to its extreme, will be struck the trail of a great and solid community." There will be appeals to the community to

'Before hear those like we have

Then try to others that we know not of'

M. D.

HARLIAN WORK IN SIND

(By A. F. Tashir)

II

RAJAPUR 12-4-36 — 120 families of Aghas, Mughals and Ghoras reside here in a planned village near the railway station. All depend on labour in grazing pastures, about 50 families depending of labour. A day school opened here but the monthly work is attended by 12 boys only. The village looked half deserted. Ghoras do tending work.

RAWALPURI 12 and 13-4-36 — A lady show was held here by the Singh in a small building. I met here with the case of a dull blind boy studying English, whose father insisted on his studying further though advised not to do so by the administrator and the Singh. A average case of a Mughal boy eating opium pills up to 500 grains, under a misrepresentation, and of his life being saved by the civil surgeon was brought here to my notice. A two-teacher day school and a night school, temporary and non-paying on a small scale by boys are being conducted here. Few samples of Mughals, Ezhavas, Vaghals and Vaghals, all doing labour in waste pastures and elsewhere.

TAKRI ADAM 21-4-36 — A two-teacher day school in the well planned village near the station and in a good public building free of cost given by a Muslim landlord was visited. A mixed school of 24 Hindumani and 18 other children (including 3 Caste Hindu girls) was visited. A night school was provided for laundry workers — Ezhavas, Mughals and Vaghals — and in sweeps. Children's sports were held and prizes distributed.

All the three towns mentioned above have a fairly large number of cotton growing and

[Continued on p. 104]

HARIJAN

—WEDNESDAY, MAY 2, 1934

HINDI OR HINDUSTANI

(By M. K. Gandhi)

Elsewhere the reader will find a deeply interesting letter from an educated friend which was read to the delegates who recently assembled in Nagpur and also incorporated the *Akhil Bharatiya Sahitya Parishad*. There is a similar letter from another Muslim friend enclosing a leading article on the subject in the *MOHANT* Convention dated 19th April last. These letters and the *UNIONIST* article generally expressed my views on the question of common inter-communal speech. However, I fear that there are perhaps misunderstandings to my agreement which need to be publicly stated. The limitations if they may be so called are destined to compass the very end that my friends here in view.

At the moment I must distance from consideration the suspicion entertained by some Muslims. The whole atmosphere is exchanged with courtesy. No person's declarations or acts are there regarded. The best way, in my opinion, for those who sincerely desire full communal unity and have themselves given no cause for suspicion is to act on the square without being swayed one way or the other by the passions of the moment, especially as matters like the *Parishad* which have nothing to do with the passions. The object of the *Parishad* is to gather together all that is best in all the languages of India and to make it available to the largest number of her inhabitants and therefore through a speech understood by the largest number Urdu is undoubtedly one of the many languages and contains treasures which should be the common property of all India. No Indian who wishes to know the Muslim mind or to know all about Islam as it is being interpreted through the Indian medium can afford to ignore Urdu literature. And the *Parishad* just established will fall in its duty and purpose if it does not speak for all India the treasures to be found in the current Urdu literature.

My correspondent has made a mistake which needs to be cleared. He could not have had before him the full text of Tardool's speech made not as the friend thinks at Benares but at Allahabad, as he would not have made the serious mistake of thinking that when Tardool talked of it meant speaking Hindi, he had to mind only those who wrote the modern artificial Hindi. He made it clear that he referred to the vast mass of people of north of the Vindhya including the mass masses of Muhammadans who more or less speak and

understand the language which is evolved from Urdu, Hindi, and which has the latter's grammatical structure. The name Hindi given to it is not original. It was given by Muslim writers to what they wrote for the people of the North and what was undoubtedly like that which their Hindu brethren wrote. Later on a transformation took place and Hindi written in Devanagari came to be the speech of the Hindus of the North and Urdu written in Arabic or Persian script came to be the speech of the Muslims of the North. It is hardly true as yet to say that Urdu is common to the Muhammadans all over India. I know that the *Ali Nadwi* and I found it difficult to make ourselves understood by the Hindus of Malabar through our Urdu. We had to have a Malabar interpreter. We faced a similar difficulty in East Bengal among its numerous Muhammadans. Both Tardool and Balrajendra Sahu therefore meant the same thing absolutely as my friend when they said the word 'Hindi'. The use of the word 'Hindustani' would not make their position clearer.

But the writer of the letter is on very ground when he complains of the writers of the North who write a language which they call 'Hindi' but which every few persons even of the North would understand. It is an effort which is destined to fail like Judean speech.

Then why insist on 'Hindi or Hindustani' and why not simply say 'Hindustani', the writer may say. For one simple reason that it would be important for me, a new comer in an association of 12 years standing to alter its name when the need for it is not clearly proved. The new *Parishad* is an offspring of the older Association and wants to cater both for the Muslims and Hindus of the North who speak the common mother tongue, it does not matter whether it is called Hindi or Hindustani. For me either word has the same connotation. But I could not quarrel with those who would use the word 'Hindi' if they mean the same speech as I do.

I do not understand the writer's objection to the adoption of the expression *Akhil Bharatiya*. It is an expression universally known to the Hindus all over India. And I make bold to say that even the majority of the Muhammadans of the North would understand it. The Indian culture of our times is in the making. Many of us are striving to produce a blend of all the cultures which exist today to be in clash with one another. No culture can live, if it attempts to be exclusive. There is no such thing as pure Aryan culture in existence today in India. Whether the Aryans were indigenous in India as were conventionalists introduced, does not interest me much. What does interest me is the fact that my remote ancestors blended with one another with the utmost freedom and we of the present generation are a result of that blend. Whether we are doing any good to the

country or our beds and our very glaze would concern us or whether we are a burden the future alone will show. So far as I am concerned the new Parlied and the Hindi-English Movement have the common good of all through a blending of the best in all India's languages. If they have not they will perish. Not blending is to shut out and mean exclusion of everything that has an Indian flavor any more than that of anything that has a European is for that matter English means other flavors.

I am not pressing the statement this week. There are still some important points to be covered. I hope to deal with them next week.

FOR HINDUSTANI ONLY

I wish I had been possible for me to come to Bangalore instead of sending this letter. My chance to attend the Bangalore Parlied coverage was all the better because there is much work which demands in the policy of the Parlied and much that comes on page and there is no side in the country except you who is generous enough to withdraw honest motives even to those who differ radically from you. What I am submitting to you here would mean evidence of not impartiality to anyone who had doubted things for himself, but you practice a hospitality which does not distinguish between followers and dissenters, and it is the assurance of a friendly response that gives me the courage to knock at your door. If it were a political issue that had to be settled, I would have known my place, but the present issue is mostly cultural and literary, and it is because of disagreement that I feel at all the more a moral duty to approach you. However others may feel, I think the worst that can befall a writer is to be the people today is to be cut short from the issues you cherish and the policy you pursue. I cannot have peace till I have pointed out my heart and moved you to sympathy if not agreement.

I shall begin at the beginning. For many years past the Congress has been advocating a common speech as the necessary counterpart of common political action. From the literary point of view this has involved public speakers to some extent of success and commendation, but I think that in Urdu literary circles it has sown a seedbed of suspicion and hostilities that was unknown before. Even a writer like Maqbul, Syed Gulshan Haider, who has spent all his life reading Arabic books and tracing schools possessing a terminology that could not be created without dissent, took to simplifying and "Indianizing" his language with great enthusiasm, because the ideal of a common Indian language was so dear to him.

The common language was called "Hindustani" in Congress circles, though the Congress did not come to any definite understanding with Urdu and Hindi speakers on the question of

the name. One common name for Urdu was overtones, polished as Urdu influences because of their sanctity and are to mean to be given to our common language is therefore very important. So far Urdu has been the only language not confined to a province or religious community it has been spoken by Musalmans all over India, and in the North the number of Hindus speaking it has been larger than the number of the Musalmans. If our common language cannot be called Urdu, it must at least bear a name in which the peculiar contribution of the Musalmans — I am of having evolved a language more or less common — is implied. "Hindustani" may serve the purpose. "Hindi" cannot. It has been studied by Musalmans in the past, as they have done so much, it not more than that Hindi desires to raise it to the status of a literary language. But it has also religious and cultural associations with which Hindi means as a whole cannot identify themselves. Indeed, it is now evolving a vocabulary that is exclusively its own, and is generally unintelligible to those who know only Urdu.

I could not have been relevant to emphasize this, had there not been a marked tendency to equate Hindi and Hindustani, but even Urdu and Hindustani. Your speech at Lahore last year concerned the details involved that you consider the two identical, and in your foreword to the first issue of the Hindi, you have spoken of the two as being the same. I am quite sure what you mean by Hindi is precisely the language of the common people, the language which they speak, and which will serve as the best medium for their education. But the "Hindi" of many who work for its propagation is no such language, and when they substitute Hindi for Hindustani they substitute a vocabulary, a taste, and political and religious associations. I was appealing against this tendency to you because the Khwaja Khazra Parlied seems to have taken a step to do also.

I was among those who felt very happy when the Parlied was formed, because I believed that it would provide a solid base for a common literature. I also welcomed the publication of the Hindi. I cannot say anything of the other activities of the Parlied, but if the basis of the Hindi are any indication of its attitude and its policy, they have been a sad disappointment. Maqbul from Ghazal Khab is truly perhaps our greatest literary figure, one of those rare personalities for whom literature is a form of both self-expression and service. He is a master alike of Urdu and Hindi, and he writes in Hindi the best literary as well as useful writings of Hindu-Muslim culture. The Hindi should have used the language he wrote, and stood for the tradition he represented. It has not done so, and that I say again and

The Government of India has been very much interested in the study of the living languages of India. It has been the policy of the Government to encourage the study of the living languages of India. It has been the policy of the Government to encourage the study of the living languages of India. It has been the policy of the Government to encourage the study of the living languages of India.

A much smaller matter than this will be the study of the living languages of India. It has been the policy of the Government to encourage the study of the living languages of India. It has been the policy of the Government to encourage the study of the living languages of India. It has been the policy of the Government to encourage the study of the living languages of India.

It is a pity that the study of the living languages of India has been so neglected. It has been the policy of the Government to encourage the study of the living languages of India. It has been the policy of the Government to encourage the study of the living languages of India. It has been the policy of the Government to encourage the study of the living languages of India.

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The study of the living languages of India is a very important matter. It has been the policy of the Government to encourage the study of the living languages of India. It has been the policy of the Government to encourage the study of the living languages of India. It has been the policy of the Government to encourage the study of the living languages of India.

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The points are:

1. That the study of the living languages of India is a very important matter.

2. That the study of the living languages of India is a very important matter.

3. That the study of the living languages of India is a very important matter.

4. That the study of the living languages of India is a very important matter.

5. That the study of the living languages of India is a very important matter.

"You are suffering. And what's the good of suffering, when you are ready to suffer with me? If you want to suffer, it means we will have no more misery, suffer will cease."

There is no arguing with Dr. Ambekar. When we returned to him the tremendous stress to which a healthy change was noticeable in the attitude of the Hindu community. He said: "One wonder does not make a change. You are highly optimistic. But you have the definition of an optimist? An optimist is he who takes the brightest view of the people's condition."

As I have said, there could not be any answer to this heartlessly bitter feeling. The only answer can be more investigation, more self-purification. Bitterness can never be the answer for bitterness, can anger for anger especially when the bitterness and anger are more than justified. Let us put on the armour of all the love and sweetness we are capable of and leave the rest to God. He is our only friend who is in control of impetuous darkness.

M. D.

HARIJAN WORK IN HIND

(Continued from p. 19)

growing centres which engage workers from Harpur, and allied centres who get labour for six months or a year in this way. In this working season children are hardly spared by their parents for attending schools.

HYDERABAD AND TELHAR, 15 to 17-4-34--In the village centre of Telhar is posted a worker, Sri. Narayan, a round-headed man, who goes on foot from village to village, and sometimes on cart, gets children admitted to village schools and provides them with school requisites, books, uniforms, etc. simple conferences start three-monthly night schools for adults and is looked up to by Harijans as their friend, philosopher and guide.

Hyderabad workers are neglected by the Municipality. They are ill-housed, not even provided with latrines and water taps and street lamps. The Municipality will not build sanitary houses for them, will not give even land for erecting workers' huts from public funds, which for that reason is lying uncultivated. That body went even the length of compelling the Health Officer to resign from the management of the workers' Co-operative Society. One workers' locality is situated adjacent to the sewage farm, which is very close to the town, and on refuse dumping grounds.

Other Harijans, too, of whom there is a very large number in Hyderabad are quartered in slums which bring a great deal of disease to the city. Even the sweeping and removal of dirt from these slums is not attended to by the Health Department.

The Harpur Co-operative Society, a Harijan, and provides free attendance to Harijans who come at home on days of evening classes.

KARNATA, 18 to 22-4-34. The City of Karnata is expanding fast but the housing accommodation is not kept up especially for the poor working classes. The result is that slums, wada, Bida and other similar slums, not only live in dark, dingy and ill-ventilated grounds floor rooms but they are driven from place to place to make room for upper class. A department of waste for housing poor people is working. Arrangements for a residential colony have been made for this purpose. The town is a town of mud.

All municipal schools freely accept Harijan children and have opened schools near Harijan localities. The Sangli has opened three primary, one Marathi and one Hindi night schools, which are well attended. Harijan boys are studying for the vernacular final examination in the night classes, and the majority of Harijan boys are ordinary labourers or hilly-pickers. Five boys are studying in the local college, two Telugu and two Mahomedan. A school has been working for the last three months in the village of the Harijans, have been employed from old times.

Workers are well housed in the Harijan colony, and a library, a bank, a shop and night school are being conducted in the colony known as Harijan colony named after the labourer Sri. Narayandas Bhatkar.

The Harijan Welfare Institute is run with Rs. 10,000 granted in the machinery and working capital by the Mahatma family. There are 10 students and 12 workers at work here. Shoes and clothes worth Rs. 10,000 were prepared and sold last year. Four sturdy Harijan boys from Tamil Nad learn here scientific shoe-making as along with other Harijans and non-Harijans as they are all well housed in a good hostel.

A free hostel for 12 boys studying in secondary schools is being conducted by Sri. Narayandas and all night schools in Karnata exempt them from payment of fees.

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HARIJAN

Editor: MURRAY DOGAL

Under the auspices of The Harijan Sevak Sangh

Vol. IV No. 141

POONA — SATURDAY, MAY 14, 1938

[ONE ANNA

A GREAT FRIEND GONE

(By M. K. Gandhi)

It is not often in these columns to have obituary notices of all the great men who pass away. This is a journal devoted to a special cause. Such notices are taken generally only of those who had specially identified themselves with the Harijan cause. I had to use extreme reticence and restraint to avoid noticing Kunda Nehru's death. It almost became an aggression. But I used exercise no such restraint about Dr Amrita Datta. For he was essentially a friend of Hindu-Muslim Unity with Hindu-Saiyid-Sikh unity. Dr Amrita never wavered in his faith even when it was put to a severe test. He was an orthodox Mussalman proud of his descent from the helpers of the Prophet when the latter was sent to lead of help. His very staunchness and his intimate knowledge of Islam made Dr Amrita a believer in Hindu-Muslim unity. It is no exaggeration to say that he had at least as many Moslems as he had Mussalman friends. He was one of the select population in all India. His advice was freely available to the poor of all races and what he earned from the private and rich men, he spent with both hands aiding his many needy friends. No beggar approached him without emptying whatever his pocket contained, and he never minded what he gave. He was a tower of strength to hundreds of men and women who swore by him. I have no doubt that he has left many hearts aching for the personal love that have contained. He has left a wife who is a philosopher though travels like a lowly slave and too much of a believer to shed a tear over her loss. But the many whom I have in mind are no philosophers. Their faith in God is vapoury. Their faith in Dr Amrita was strong. It was no fault of theirs that their faith in God was weak as with most of us. They had many proofs of the Doctor's friendship when they thought God had forsaken them. They felt that even the great Doctor could only help them so long as his Maker allowed him. Would that what he could not accomplish while he was alive would be accomplished by his death.

UNTOUCHABILITY IN MEDIEVAL INDIA

"Untouchability"—an age poem of the 19th century by the great Kashmiri poet Khatima—has been presented to the English reading public with extensive and valuable annotations, appendices etc. by Mr. Ramesh Prasad who has had not only Sanskrit scholars but students of Indian history under a deep debt of gratitude. For the poem is a history too and though it is the story of kings and royal families and the nobility of Kashmir, it is, as Prasad Jambhadracharya in his foreword says, "a rich storehouse of information, political, social and to some extent, economic" about a "country which delighted in luxuriance". The interest of the readers of HARIJAN in this monumental work lies in the vivid picture it gives of the social conditions of the medieval times. The author translates by R. S. Prasad. Some whose interest in the book was mainly archaeological and topographical while certain passages which he had were accompanied with the narrative proper. Mr. Ramesh Prasad has presented an unobscured translation and we thus get through it all the references in the poem to "untouchables" and the people's attitude to them. There were no slaves in those days and no pariahs, but the condition of the common people in Kashmir, says Mr. Prasad in his introduction, "did not differ in essential respects from slaves. Neither made out birth was, however, a bar to the holding of any civil or military posts, the Doms and the Brahmins were alike soldiers", "inter-caste marriages are mentioned," and "even untouchability was no bar".

The poet describes in the 8th canto the circumstances to which King Chakravartan (103-125 A. D.) married an untouchable Dom's woman (the Dom of the present day), and made her "the premier queen who enjoyed the privilege among royal ladies of being dressed by the red-tail".

"At this juncture a famous Dom's vassal named Banga, a person from abroad, was created an eunuch by the King. Followed by his own troops dressed in soldiers, waiters, artists, musicians and other persons the Dom's singer made his entry. Hymns and Nagas, etc."

An English translation by Ramesh Prasad (formerly printed and widely distributed) published by the Harijan League, Poona, 1937.

his two daughters, with polished eyes made the assembly which was studying its next to reflect, appear as if delineated in a picture. Between the king and the two of them, whose hearts were drawn towards one another, through the exchange of glances comprehensible to themselves, a conversation was as it were established " (V, 184, 184, 184, 187).

A symptom of the king gave his position into force by direct arguments one of them being that "there should be no discrimination against women of the aristocratic society because of the unreasonable prejudice of those who followed the scriptures" (V 214). "The king's love at night waited along with constant vigilance and in the absence of those two Shungshu maidens he got no peace of mind any more. . . By the king who was made kind with prison Hsueh was made the prisoner queen who enjoyed the privilege among the royal ladies of being banished with the petition. Those who had eaten of the liverage of her plate were considered as the court of Chakravartan and of subordinate kings as well.

Being blackheads some of the Shungshu did not themselves get as concubines, but others who were worldly wise administered state affairs like ministers. . . In the main goals of dead supernatural power did not merely reside at that time, elsewhere how could a Shungshu woman have entered their temple? When she proceeded to visit Hsueh-sueh (Temple) on the day of Wednesday, only the grand Dharma did not follow in her train. An order having been the month of the Dharma who were proud of their status as members of the king's family became like a rural command difficult to transgress and was not transgressed by any one" (V 185, 185, 185, 185, 185, 185). "Ever were others than the king (who had taken an un-acceptable woman to wife), were some Brahmins who accepted Agastya even from him and led at his residence" (V. 463). Then comes Tanshara, a later king, who associates with followers "who had perished of the food remnants of the Dharma" and "understand some over Tanshara just as from the touch of a laser betide the affliction of leprosy" (VI 84). In the same mode the king's consort is described as running away with a Chundala night-watchman.

Chundalas as soldiers and adept workers are referred to at various places throughout the text. Shungshu was pined on seats of hills for their own safety (3 218). Shihwa, a village Chundala accompanies villagers to the battle, and with carrying him discharge a stone and kills Jaga instantaneously.

All these texts show that untouchability who are described as Dharma, Shungshu and Chundalas had access even to the harem apartments, that though public sentiment was applied the marriage between a high caste Hindu and a Dharma,

it could not be very strong, for the King dared to defy it to the extent of making a Dharma dancing girl his premier queen; that a Dharma woman could visit a temple, and though the good Dharma did not follow her, many did follow her. The king is referred to as a donor for having taken an untouchable woman to wife, but certainly not for touching or introducing untouchable girls to his palace. That the Shungshu and Chundalas were capable workers of war aim and that they accompanied people to the battle also shows that there was no untouchability in those days as we know it today. Kadhana, the poet, who was a Brahman, joins down in those days associations with Dharma and Shungshu, but even he never seems to condemn untouchability. In fact his own prejudice against untouchability and social relations with "untouchables", which would seem to be quite common two hundred years before him, was less a later growth. The social relations, including marriage relations were there, and the poet expresses his own prejudice when in one place he says, "the king ordered certain punishment to the stage of defeat at the hands of untouchables for breach of morality." But even in the 15th century the attitude Brahmins put does not fight shy of untouchability as such, politics by such a method continued, and he holds the rights of Chundalas as warriors.

N D

THE TRAINING SCHOOL FOR VILLAGER WORKERS

The academic year of the All India Village Industries Institute Training School for Village Workers will begin from the 1st of July 1934.

1. The Course will be of twelve months at which some time will be spent in villages.

2. There will be the method of instruction

3. Subjects of teaching,

(1) Clothing, spinning and one more industry.

(2) Food and physical sciences. (3) Book-keeping.

(4) Rural and Village administration and local self-government institutions. (5) Village Economics. (6) Co-operatives. (7) Handicrafts, Health and Hygiene. (8) Extension of Village.

(9) History and Constitution of the Congress and the working of the All India Village Industries Association and All India women's Association. (10) Book-keeping for those who know the language well. (11) Methods of spreading literacy.

4. The students will be recruited at the end of the year by an Examination Committee appointed by the Board of the A. I. V. I. A.

5. Applicants for admission should not be less than 18 years of age and should possess an educational qualification of not less than that of the Intermediate middle course.

6. Applicants for admission should be sent to immediately to the Representative of the Training School for Village Workers, Mysore, India (C. F.) Admissions will be closed on 30th June, 1934.

The applications should be accompanied by two recommendations. A deposit of Rs. 10 will have to be made on admission. Tuition and

(Continued on p. 106)

ANNUAL REPORT OF A. L. V. I. A.

The Annual Report of the A. L. V. I. Association was adopted at their annual general meeting held at Nagamandi, Wardha on the 15th May. The report traces the history of the Association, and says that at the end of the year the Association had on its roll 32 agents, 222 members, 4 paid workers, 25 central shops and 5 affiliated institutions. Its Head has been decentralisation, agents collecting funds from their respective areas for their work, and it has concentrated attention on, among others, the following pressing needs of the villagers: (a) Sanitation and hygiene; (b) Improvement in diet; (c) Promotion of hand and dying industries. It has insisted on the payment of a minimum living wage to the workmen engaged in the industries sponsored by the Association. It has tracking school for village workers. The general donations during the year amounted to Rs. 28,24-2-12 and associate subscriptions to Rs. 4480. The appendices attached to the report include a detailed statement of receipts and expenditures, a list of agents, and a list of central shops with the statistics in respect of which certificates have been issued to them. The Report contains a detailed account of work done during the year, which will be published in three columns. The first instalment is given below.

H. D.]

I

The following report on work done when necessarily to outline where work has been undertaken by the association. It confines itself to what we have been able to do in about 115 villages, 10 groups of villages and in parts of 15 districts. Conditions described in it therefore should be taken with special reference to such centres and not made to apply to the rest of the country.

(a) Sanitation and Hygiene

Villagers have a way of using streets, open spaces and other bits as latrines, and this habit of sanitation cannot be changed in a day. When fields are open and uncultivated they generally use them. In some villages our workers have introduced slaps, latrine pits, and are inducing people to use them, and a few families have provided themselves with such latrines in their own houses.

People are being urged to cover up the excreta with earth in order to prevent bad smell and spread of disease through flies and also to learn to convert them into manure, but as far with their success. Only from Nagpur have we received reports that people are acquiring this wholesome habit.

In spite of the best efforts of our workers, most of the villages continue to dirty streets and open spaces, especially during the rains when the fields are under cultivation, and in order to keep the villages clean, scavenging

work had to be done. In this, however, there has been little co-operation from the people owing to traditional sentiment against this occupation.

One of the things we have been trying to get people to do is to utilize human excreta as manure. Those of our workers who have begun to encourage are successfully collecting it in pits and in the case of much latrines it is automatically collected in trenches. In Bandra and Budhwa (Gujarat), practical demonstration of the value of night-soil as manure has been undertaken by sowing cultivated plots in which it has been used, side by side with plots where it has not been used, and it has thus been shown that plots in which night-soil had been used yielded much better crop. Consequently some peasants have agreed to use it in the future. Other workers report a certain amount of hesitation in using human excreta as manure owing to reasons of sentiment. But we hope that when farmers see the value of such manure in terms of better crops, they will not allow sentiments to stand in the way. Some have allowed pigs to be dug in their fields for depositing night-soil and in one or two places farmers buy the manure, though at present at a nominal price. There is much prejudice against reusing night-soil. Consequently it is difficult to get people to collect it in pits. Such prejudice can be overcome only if "high" caste people take up this work to show that there is nothing degrading in it. Amazingly, our workers, many of whom are of "high" caste, as called, are doing this work.

Not much has been done in regard to educating people as to the scientific disposal of farmyard manure. Only one centre in Nagpada, Udaipur, has done some work in this direction in the way of digging cow-dung manure pits where they did not exist formerly.

Sweeping roads, removing thorns, bushes and shrubs and clearing up rubbish have been carried on practically everywhere in our centres. In Khandoli (Wardha Taluka) a village Committee of the leaders of the village has been formed to supervise and direct such work. The Committee engaged sweepers for this purpose and gave them some as remuneration. However it is proposed to pay them by cash. In Muzumati (Pune) the villagers have decided to sweep every street and lane themselves every fortnight. On other days the boys of the village help in regular sweeping of lanes. One lane belonging to goldsmiths is being cleaned entirely by their women after our propaganda drive. Householders are being urged in many villages to clean the street in front of their own houses, so that thus the whole street may remain clean. Good work has been done in Khandoli Ward Khandoli.

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HARIJAN

WEDNESDAY, MAY 11, 1938

HINDI OR HINDUSTANI

II

(By M. K. Gandhi)

In the previous article I have already showed how and why I regard Hindi and Hindustani as synonymous terms and why it is necessary to stress the use of the word "Hindi."

An objection to the use of the word "Hindi" has been thus stated in the letter reproduced in the last issue "It has been studied by Mussalman in the past and they have done so much it not more than their Hindi brethren to raise it to the status of a literary language. But it has also religious and cultural associations with which Mussalman as a whole cannot identify themselves. Besides, it is now evolving a vocabulary that is unrecognisable to one and is generally unintelligible to those who know only Urdu."

If the Mussalmans of old studied and enriched Hindi in the past, why should they of the present generation avoid it? Surely the Hindi of old had greater religious and cultural associations than modern Hindi has today. And should we avoid the use of a language because of its religious and cultural associations? What I asked Arabic and Persian for their religious and cultural associations? I may not be affected by the latter, if I do not want to be as if I have antipathy towards them. Surely if we are to live together as Hindo-brothers that we are, we may not fight shy of each other's culture and why quarrel with the use of Sanskrit words in Hindi to the point of substituting the language Hindi? The ancestral practice of using Sanskrit words in the place of simple current words or giving the desired words their original Sanskrit form is undoubtedly a commendable practice and not a language of its mode, but a certain use of Sanskrit words, as the Indian classics, is inevitable in the hands of Hindus who know only Sanskrit, as the use of Arabic is inevitable in the hands of Mussalman who know only Arabic though both write the same language and have reported their own culture. Educated Hindus and Mussalmans will have to express themselves with both the forms. Is this not true of all growing languages? Educated English can know both 'sympathy' and 'sympathising' as 'fatherly' and 'paternal' or 'yearly' and 'annual'. The difficulty with us is that just now our hearts are not set and the best of us are affected by the virus of mutual suspicion.

Hindi, Urdu and Urdu are different words for the same word, just as the dialects

of Congress, Government and Mussalman are different names for the same speech. What is being aimed at today is not to evolve a new language but to adopt the language known under the three names as the inter-provincial language. I believe that Hindi was right when he defended the form of the language used in *Uttar Pradesh*. For rendering say a Tamil or Telugu poem into Hindi or Hindustani, the use of Sanskrit words is almost inevitable, even as the use of Arabic words would be inevitable if one was translating an Arabic poem into Hindi or Hindustani. Marhaban's *Changal* in Hindi would read much less awkward than it does, if the Hindi or Hindustani translation studiously avoided the Sanskrit words with which Bengali is a native literary Mussalman like *Muhammad Ali Jinnah* or *Abul Kalam* have had to make their own contribution to the common speech to avoid its degenerating into a language only spoken by the Hindus. I would if I could warn them from treating the Urdu form as the exclusive speech of Mussalman, as I would warn literary Hindus from treating Hindi as the exclusive speech of Hindu. If none of them is warned, there will be no common speech for Hindus and Mussalmans of the North, no matter by what name it is known. Here at least, therefore, we do not need to quarrel about the name. Let it be by what name you like, if only you mean the same thing in all contexts.

There remains the question of script. At the present moment suspicion on Devanagari by Mussalman is not to be thought of. Insistence on the adoption of Arabic script by the vast mass of Hindus is still less thinkable. What therefore I have suggested as the definition of Hindi or Hindustani as that language which is generally spoken by Hindus and Mussalmans of the North, whether written in Devanagari or Urdu. I state by that definition, in spite of protests to the contrary. But there is undoubtedly a Devanagari movement with which I have allied myself wholeheartedly and that is to have it as the common script for all the languages spoken in the different provinces, especially those which have a large Sanskrit vocabulary. Anyway an attempt at being made to translate in Devanagari script the most precious treasures of all the languages of India.

(Continued from p. 100)

judging will be free. The main charges will be about 20 p. per month. The contents will be supplied to people themselves with their own baggage, clothes and eating utensils.

Manuscript notes before receiving a letter of clearance from the figures about the same.

I have a prospect for receiving a few manuscripts of 10 p. per month each and that will be supplied in part and covering various such manuscripts will have to be written in 10 p. per month. I have a list of names of authors of manuscripts.

Suppl. The Training School

WEEKLY LETTER

The Doors of Peace

Now that the saga of Algerian is complete, the Peace is busy understanding why peace efforts failed. It may not be easier here to recall Gandhi's message called at his request to the Editor of the "Consciousness" New York at the commencement of the Italian invasion.

"Not to believe in the possibility of permanent peace is to disbelieve in goodness of human nature. Methods likewise adopted have failed because rock-bottom sincerity on the part of those who have effected has been lacking. Not that they have realized this lack. Peace is unobtainable by part performance of conditions, even as chemical combination is impossible without complete fulfillment of conditions of attainment thereof. If recognized leaders of mankind who have control drew energies of destruction were wholly to renounce their use with full knowledge of implications, permanent peace can be obtained. This is clearly impossible without the great Powers of the earth renouncing their imperialistic designs. This again seems impossible without those great nations coming to believe in anti-destruction competition and to desire to multiple wants and therefore increase their material possessions. It is my conviction that the rest of the world is west of a living fact is a living God. It is a first-class human tragedy that peoples of the earth who claim to believe in the message of Jesus whom they designate as the Prince of Peace show little of that belief in actual practice. It is painful to see sincere Christian devotees limiting the scope of Jesus's message to select individuals. I have been taught from my childhood and I have tested the truth by experience that primary virtues of mankind are possible of cultivation by the consent of the human species. It is the undoubted universal possibility that distinguishes the human from the rest of God's creation. If even one great nation were unconditionally to perform the supreme act of penitence, many of us would see in our life-time visible peace established on earth."

Faith

But each peace can come from a faith which not only suffers but individuals lack, faith which Marshal called "that moral faith which is the parent of victory, the faith that assumes the possibilities, faith in their own destiny, in their own release, and in the mission of the spirit."

If faith is needed to bring peace it is also needed in seemingly hopeless efforts. The matter was brought out most forcibly at the Khart Fara at Farnes, an annual gathering of believers in Khadi as Marshall-speaking C P. In fact the freedom Khadi is nothing but an expression of that faith which seems to be threatened everywhere. For it would seem odd

to some people that so many men and women should gather together for two days simply to engage in all the processes of eating from the changing of it to its spinning and weaving. Cotton dressing is now well-known, they say, so too is garment. Likewise spinning on the loom and the cloth. Why then such repeated demonstrations of Khadi? Well, the demonstrations are in order to give expression to and strengthen the faith that is something to prove—the faith in the mission of Khadi, the faith in the mission of our epoch. For ever so long ago Gandhi explained this aspect of Khadi love, and in doing so brought to bear all the wealth of imagery and illustration of which he is master.

We gather together we are our brothers' force, the force of our brothers and sisters from the villages," he said. "The very sight of them fills me with ineffable joy. It can be no joy, can will say, to see the Indian face, ground down by poverty and inertia. Well that is only one aspect of the faces of our brothers and sisters from villages. Poverty has a double aspect—certainly that of dark despair and dead inertia, but when it is voluntary more certainly of that divine confidence, the weakness that is capable of inventing the earth the weakness that is at once the glory and strength of our ancient civilization and which can yet be seen on the faces of our simple village-folk, the weakness which is supreme beauty, is shown. I know that the emphasis today is exclusive on the other aspect, the aspect of inertia, and it is freely supposed that there is no salvation for our poor unless they are taught to do something in the contrary direction, taught to do something violent. Our poor are weak like the cow, they say. They should be made lionlike tigerlike. Well, let me tell you that if the leopard cannot change his spots, the cow likewise cannot shed her weakness. The attempt to find a violent philosophy as a means which is so essentially non-violent is futile. It is a desperate remedy. Violence is not in our bones. If it was in our bones, we should not have surrendered our arms so easily and completely. No amount of force could have availed to bring about that surrender but our was almost a willing surrender. Let us not make that faith attempt to treat our very nature which is essentially non-violent. One of the freedoms of Khadi Fara into being home to our poor the power of Khadi which is at once the symbol of non-violence and of work and freedom. We have to be like so many lamps to enter darkness. The lamp is itself unconscious of darkness, it turns all darkness into light. These lamps have all to collect together to dispel the darkness around."

"The lamps have to be lamps everywhere. They will not be lamps in one place and cease to be lamps in another. So it is we

get back home, such is our sphere of work, we have to live as we do have them even in these days, following the same routine of proper and useful education, and healthiness and clean and simple living. Khadi and self-sufficiency mean all this and more. Religion is nothing if it does not mean the service of the poor—of keeping the laboring and toiling millions in happiness and prosperity. We are taught that he who eats alone, he who amasses wealth in eat alone, eats etc. The original Fable took gone even further. "The man who dies generous, only for himself and eats himself alone eats his own slaughter—not death but slaughter." It is more his own destruction. He tries to deceive God himself. God is never deceived. Every God assumes a manner shape and ultimately destroys those who keep them hungry."

A concrete demand

I have attempted to give the barest substance of that harvest of eloquence which those who had gathered there drank in with great avidity. Ghandiji followed Vinoba. He said he had come enough not to spoil the effect of that eloquent address by inflicting another speech on them. But he said, he would offer one last whereby he would like to re-emphasize their slavery and servitude next year. I should be excited if you were to follow the gospel of Khadi with even a hundredth of Vinoba's faith. We have to demonstrate to the poor that Khadi could be had for the price of captured cow hides, that is to say, those who produce cotton are here Khadi free. That can happen only when we popularize the kind greeting of cotton, a gesture which preserves the whistly link of the cotton fibre and of the wool. Jemchikji would take down his glowing factory tomorrow, if we were to ask him to do so. But it would bring no value. If you were to take upon yourselves to try up the cotton that you produce it would alone drive automatically Vinoba's cloak of the lamp was very beautifully expressive. Indeed, as darkness cannot stand in front of light, even so slavery of Khadi cannot exist in front of Khadi. Your Khadi will be defective only if you will bring to bear on it all the servitude and the powerlessness and, above all, the intelligent direction and powerlessness that it deserves. Only thereby will you be able to take it out of a barren and unproductive grove and convert it starting it with them when you come across."

The message of Rural Exhibitions

Quite a novel experiment was started by the A. I. V. I. Association by having a small exhibition at Nagawadi, to which advantage was kept deliberately free, in order to enable those who had not been to Lucknow to have an idea of what the Lucknow Exhibition must have been like. A number of charts and transparencies were brought from the Lucknow

Exhibition and the main industries have of course been there in the program. But it was not as well attended as it should have been. The people have yet got to be educated. Most of the village folk who come to Warina come either in search of work or come in the weekly market to sell their vegetables and other products and to buy their weekly provisions. They have neither the time nor the inclination to go in an exhibition and have not the knowledge of letters to follow our charts. We shall have to take our exhibitions to their doors, and our times to their times and make our charts intelligible enough for them. But the Warina Exhibition was done for the people of Warina than for those from the villages. The people of Warina have in general adopted an attitude of disinterested detachment to the new-fangled experiments around them and are more or less like Peter Bells. Even so there are many villages in India, there are many Warinas too. Ghandiji's remarks in declaring the Exhibition open were addressed to these poor people.

"As I was coming to Nagawadi", he said, "I saw the weekly bazaar that is held here every Sunday. That bazaar has the raw produce as well as manufactures from raw produce exhibited in abundance. This exhibition has those exhibited on a very humble scale. I therefore wondered how our exhibition compared with the weekly bazaar. The fundamental difference is that the exhibition is held entirely with a view to service of the village and the town folk, whereas the bazaar is a business concern in which the village is exploited. He is made to sell his wares as cheap as possible, often even below cost price. At this exhibition there is hardly any buying and selling. This Exhibition is an attempt to educate the residents of Warina in their duty towards the villages surrounding them and to educate the villagers in what is possible for them to better themselves in every way. The exhibition teaches them how to keep their villages clean, what food to eat and how to improve their industries and thus earn a little more than they do today. So far as the town dweller is concerned the exhibition teaches him to see the various ways in which he is exploiting the village, and how best he may serve the village by going in for his wares. The Lucknow Exhibition opened the eyes of those who visited it to the wonderful capacity of our village craftsmen, and even this will do somewhat. I may tell you here that though the education here has been kept free, at Lucknow it was not free. Reports have been published that the Exhibition there resulted in a heavy loss. They are wrong. The receipts from the sale of tickets exceeded the \$1000. There were besides receipts from stall holders. It is not possible that there will be a nominal profit. These around Lucknow will not see

with an exhibition in Lahore in 1929 to come. The Fourth India came at long but regular intervals. The Congress and the Exhibition may not be held again at the same place, and even if it is, it may be held at an indefinitely long interval, especially because the tendency, I hope, now will be to select not big cities but small towns for their venue. But local exhibitions like this should be inexpensive annual efforts of growing educational value. The village slogan has, for instance, deteriorated now-a-days. Its advocates do off with cheap and spurious stuff. It will learn how low it is possible to make the art absolutely pure and unadorned. The paper-maker will learn how to make the paper neat and lasting. In time you will be able to show improvements in these processes. I know that we have been able to produce little effect during the year, on our surroundings or on the villages or the neighbourhood. But that does not disappoint me. We have to plod on. Those of you who have come here have to go back to the villages as advertising agents and to draw the villagers to more exhibitions. The tragedy today is that the town-dweller is becoming increasingly indifferent to the villages, that he even believes that the villages are going to be destroyed in the near future. They certainly will be if we continue to prefer mill-made articles to hand-made. Those of you who have come here have to go out as preachers of the gospel of hand-madehood.

"A factory employs a few handmen and makes thousands unemployed. I may produce tons of oil from an oil-mill, but I also drive thousands of oil-men out of employment. I call this destructive energy, whereas production by the labour of millions of hands is constructive and conducive to the common good. Mass production through power-driven machinery, even when State-owned, will be of no avail.

"But why not, it is asked, give the labour of millions and give them more income for intellectual pursuit? Income is good and necessary up to a point only. God created man to eat his bread in the sweat of his brow, and I find the prospect of our being able to produce all that we want, including our food, stuffs, out of a machine's toil."

The Triple Malady

The question of the moral faith, the faith in our mission and 'in the mission of our epoch' that I referred to in a previous note came up forcibly at the annual general meeting of the Village Industries Association. The meeting which was to have been held on 2 P. M. on the 7th May, 1936 had to be adjourned for want of quorum. The adjourned meeting met the same day at 2 P. M. when Ghandi addressed the members as to the difficulties of the task before them. There were difficulties real and difficult enough, to which Ghandi

referred at length in his speech and exhorted them to go on with their task undeterred by them. "I take it", said Ghandi, "that those who are members of the A. I. V. I. A. know the rules of the Association, one of which is that there is to be an annual general meeting. Either such a meeting is necessary or it is not. If it is, surely it is the duty of every member to attend the meeting unless he is unavoidably absent. What I cannot understand is that the excuses have not all written to say what prevented them from attending the meeting. The feeling on the part of an individual member that his absence alone cannot affect the quorum is obviously wrong.

"Our mission is to make at least one member for each of our 700,000 villages, but our actual membership is 817! And the bulk of the members are not present! It is deplorable, but it does not dismay me. Let those who are present carry to the absence of most this message that it was their duty to inform the Secretary as to the reason of their failure. Failure even to inform the reason appears lethargy, which certainly should disqualify one to be the member of an association like ours.

"Some members talk of difficulties created from outside. I think most of them are imaginary. How much have we been able to do to whom there are no difficulties from outside? Take India and Japan where Gandhi and Miesha have both been working with a real and unrelenting determination that every one of us might say. How much have they achieved that could be shown? The reason is the inertia, the lethargy of our people, the masters. We want them to do something, i. e., to keep their surroundings clean, to eat wholesome food and to regulate their working hours so as to increase their income. They have no faith in all this. They have lost hope of bettering their lot.

"We have to tackle the triple malady which holds our villages fast in its grip. (1) Want of economic evolution; (2) Distress due, (3) Inertia.

"In Japan where Miesha is working, all the outside circumstances are more favourable than anywhere else. The conditions there are Japanese life and Japanese methods. They place no obstacles; they, on the contrary, help her. And yet, do you think she gets much co-operation from the people? Not that they are unfriendly obstructive. They are not interested in their own welfare. They don't appreciate modern machinery methods. They don't want to exert themselves beyond something their fathers or doing such labour as they are used to. These difficulties are real and serious. But they must not baffie us. We must have an unquenchable faith in our mission. We must be patient with the people. We are ourselves new-born in village work. We have to deal with a deep-set stress, failure and perseverance, if we are

them, overbush conditions of deforestation. We are like ships that may not leave their ports because they are reported to have an inoperable disease.

The only way is to set down in plain sight and work away in steadfast faith as their scavengers, their nurses, their servants, not as their patrons, and to forget all our prophecies and propensities. Let us for a moment forget even Bengal, and seriously forget the "haves" whose personal opinions as to every step they are there. There are many who are dealing with these big problems. Let us tackle the immediate work of the villages which is necessary now and would be even after we have reached our goal. Indeed, the village work which it becomes successful will itself bring us nearer the goal.

M. D.

ANNUAL REPORT OF A L V I A

(Continued from p. 127)

Village roads often being full of ruts and ditches and repairing and filling up ditches have been undertaken in places by our workers. 48 trees were planted in the Bhoosur Bha (Panch) for shade. The principle adopted in regard to this as in regard to all our other work is as far as possible to get the villagers themselves to do the work.

When water from houses often collects where it will be forming cesspools which cause a stench and breed mosquitoes. Some of our workers have taken up this matter in hand and built soak pits or good drains or planted trees which will suck up the moisture. Village drains are masses of foul mud and stench. These are being cleared from time to time, and one of our workers in U. P. reports pouring kerosene or kerosene oil into them and one one pole to keep them free from mosquitoes. In Meerut (Panch) regular brick drains are being built, the labour for this being given mainly free by the villagers. Mud pools are being filled up.

Several wells have been cleaned, but where our workers have been scavenging, they are not allowed to draw water from the well even for their own personal requirements, much less to clean it, so that they have had to content themselves with merely keeping the surroundings of the well in a sanitary condition. In one centre a brick platform has been built round the well, where formerly dirty water from bathing a few feet away used to stand round and run into the well. Village huts which were brought prosperity to the people have now, owing to neglect, become sources of dirt and breeding diseases. Fairs, water-baths and other works have made the water unfit for use. Fairs is considered by some to be the main source of food for the malarial mosquito, and in Bengal experiments are being made as regard

to this. Regular anti-fair campaigns have been made in some of the villages of Bengal with the result that now 4 villages have been made completely free from it. Cooperation in the part of villagers in cleaning tanks is reported from Bengal, where in Bihar even sickly people take part in cleaning the tanks every Monday for 1 to 2 hours during the summer season.

Arrangements for good drinking water are being made in Tipperah and elsewhere by sinking tube wells.

Vaccines have been freely distributed. Immunisation has been run by some and successful and preventive measures are taken when there is an outbreak of plague, cholera, typhoid, small-pox or other epidemics. Tubercular work has been well advanced in Tipperah (Bengal). Our workers are called upon not only to deal with diseases amongst people but also with cattle diseases.

In all our sanitary work wherever possible, the help of the Local Board and the medical officer is obtained.

Too much has yet been done as regard to the proper disposal of excreta. Not even this is expected as long as there are no regular sanitary centres in the villages. As present measures are allowed to rot in the open, or at most the shit is taken by Chinamen for burning while the women in sari or Dhoti or Ghagra away. In some cases dead animals are buried. Our workers are carrying on propaganda against urination and for cleaning the streets and making use of the latrine.

Much propaganda has been carried on in the villages in regard to sanitation. This includes the shape of those of demonstration by posters of sanitation in sweeping, house-cleaning by dams, filling up mud pools, taking children and washing the clothes. It has also taken the shape of distributing leaflets. Public lectures have been given in regard to hygiene and public health, necessary with the aid of many lectures. Radio-casts, films and conferences have been taken advantage of to get before the people in the way of clean, power and such like, the need for fresh air and water and clean surroundings. Besides this, there will work for us in villages have through daily conversations and example sought to teach people methods of sanitation and hygiene.

(To be continued)

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HARIVAN

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[ONE ANNA]

IN MEMORIAM

When Mary Chesley, an English woman, came to India in 1904 when the Congress was in session in Bombay, its soon as she landed she came to my hut in the Congress Camp and told me she knew Mirabehn and had expected to come with her but somehow or other she had postponed her by a week or thereabout. Her desire was to serve India through her villages. She did not proposition me by her talk and I thought she would not stay in India many months. But I was wholly mistaken. She had come to know of Miss Mary Barr who had already commenced village work in Elkhedi, a village a few miles from Neral (G. P.) Miss Chesley found her way to Mary Barr. Mary Barr brought Mary Chesley to Wardha, and we were together for a few days. Miss Chesley showed a determination that surprised me. She began work with Mary Barr in Elkhedi, adopted the Indian costume and changed her name to Tarabehn and talked at Elkhedi in a manner that stunned poor Mary Barr. She would die, carry baskets full of earth on her head. She emptied her food as much as to put her health in danger. She had her own handsome income from Canada from which she kept only a paltry sum of about Rs. 10 for herself and gave the rest to the A. I. V. I. A. as to Indians with whom she came in contact and who seemed to her to give promise of being good village workers and who needed some pecuniary help. I came in almost touch with her. Her character was boundless, she had great faith in the goodness of human nature, she was long-suffering to a fault. She was a devout Christian. She belonged to a Quaker family. But she had no narrowness about her. She did not believe in converting others to her own faith. She was a graduate of the London School of Economics and a good teacher, having conducted together with a companion a school in London for several years. She walked at once that she went from Elkhedi and was regularly studying it. For being able to pick up international Hindi she lived for a few months in the Wacha Mahila Ashram and there with two members formed a plan of going to Badkhal during summer. I had warned her against the adventure, but it was difficult to turn her from such adventure, when once her mind was made up. To only the other

day she started with her friends, on her perilous pilgrimage. And I got a brief message on the 12th June. Mirabehn saying "Tarabehn departed". In her love for India's villages she was not to be equalled by any body. Her passion for India's independence was equal to that of the best among us. She was impatient of the infernally complex whenever she noticed it. She moved with poor women and children with the greatest freedom. There was nothing of the police about her. She would take carriages from men, but would serve anybody with the greatest zeal. She was a self-effacing mode worker whose true hand did not know what the right hand does. May her soul rest in peace.

M. K. Gandhi

BRIBERY

Bribery is the name of money and the law to collect officials and the others is not an unusual interference in Indian life. Any official with whom the public has anything to do is generally said to be open to corrupt influences even for the performance of his duty not to speak of committing a breach thereof. I have had to suffer in my time for refusing to pay a paltry sum at the third class ticket window for getting my ticket as we were which would never come because favouritism had to be served that I have had to wait for hours sometimes before I could get a chance of buying my ticket. The customs and the railways were the two departments with which the general public have to come in frequent touch and it is there that the public suffer most. A correspondent draws my attention to the case of public workers who want to despatch goods or receive consignments. At other occasions you are prepared to bribe officials, you are made to wait, correspondingly long. He wants to know how the evil can be remedied. There is desire among spirited workers to resist this universal blackmail. It is difficult to adhere to this matter. Obviously no workers may possibly be given. Equally obviously public work must not be allowed to suffer. There is no quick remedy against a petty official who assumes his brief authority. Threat to lodge a complaint produces no effect on hardened officials. They know their strength and use it accordingly, for it is a matter of pecuniary gain for them. They have come to think that these regulations are a part of their life.

him to send specimens their right to demand that such be brought to justice. I mean on the lawns, some one has to have the courage to bring to book those who will not recognise the new spirit that is coming so many workers. Despatch on chambers who may suffer for the time being it is worth while taking the risk, if thereby officials will learn elementary morality of not taking bribes. If they are all paid, let them demand a higher pay, but they may not take bribes from the public whom they are paid to serve. I hope the higher authorities will see these lines and deal effectively with the evil which they know does flourish widely.

N. K. Gupta

A CITY WOMAN ON THE LUCKNOW EXHIBITION

I had the good fortune to be at Lucknow while the Exhibition was open, but the satisfaction of not being there long enough to see it as thoroughly as it should have been seen. I know, therefore, that I missed seeing much that was worth seeing, but I can never forget what little I was privileged to see and too immense of it will remain with me, I hope, for ever.

I can and have been a town-dweller all my life. Villages and villagers, therefore, have not occurred much more to me than people who live in mud-huts, in dirty surroundings, who are ignorant, uneducated and illiterate and with whom I have not much in common. I was born in an age when knowledge of English or even another European language, of Western modes of life and thought were supposed to be the hall-mark of a cultured person and I have, in consequence, to confess to a great deal of ignorance in the matter of things of vital importance pertaining to my own country. Further, I belong to a class of society that has never had to think about the means of subsistence. Food and clothing in abundance and luxury have been a natural and normal part of my existence. These must, I imagine, be much like me who live and move and have their being far removed from the real India which is the India of our villages. It is with them, primarily, that I would like to share some thoughts that have entered in me since during and since the Exhibition. In the hope that others placed as I am will turn their minds and hearts and energies towards the regeneration of our land. It is not possible to "reverse the cars which the locust hath eaten," but it is never too late to turn over a new leaf.

The imposing gateway with fountains on the walls on either side of it were the first things that attracted the visitor's eyes. The fountains depicted the simple life of the village though one would feel as that happiness and content on the faces of the present-day villagers as one saw in those paintings. The gateway itself was also symbolic of the peasant—the simple agricultural tools were there and two hundred

cart-wheels fastened the place has one means of transport has in his life. Some have cart-wheels repaired so much to me. How often do we who travel in motor cars grudge the road to over-taken bullock-carts with their clink and frequently asleep drivers, simply because their presence on the wrong side of the road or their slowness to make way for us retards our progress! We never stop to think that the bullock cart is the villager's sole means of reaching his products to the market and he has just as much right as we and probably more urgent need to be on the road.

The Agriculture section held a wealth of information for those who work on the land or even say as also an educational value for all. Personally I had never even heard of "fish manure" nor that water and "sewage" sludge could also be used as such and would check the damage done by white ants, where these should—in quite only one small instance. From the woman's point of view the dairy and poultry sections were of interest. Her husband again is an industry which women ought to be able to cultivate. It is clean and interesting and, I believe, quite paying. The different varieties of grain, the possibilities of more fruit-growing, the uses for vegetable gardens, improved implements, proper methods of procuring a water supply, suitable latrines and simple sanitation, the intelligent care of cattle, a model but etc. etc. etc. showed how much could be done for the village in an inexpensive way if only the necessary knowledge could be imparted to her. Also I could not help feeling that we who live in cities and thrive on the produce of India's rich soil seldom, if ever, remember that if it were not for the heaviest toil and labour of the peasant we would not be able to exist.

Tanning and the possibility of using every part of the carcasses of animals in a practical and paying manner provided an interesting study. It was certainly a revelation to me to learn that apart from the leather and goods made therefrom, glue, gut for musical instruments and bone-meal, crum, bone-marrow in the shape of powder, all kinds of articles of utility as well as ornaments from the horns, bristles from the harts and bristles could be made out, therefore, the industry could certainly become a most paying concern for villages. The processes of sugar-making, oil-pressing, deastringing with an improved type of handmill and rice-husking all provided income for the uneducated to using these things. Handmade paper furnished another source where one could easily spend hours watching the various processes and the final results which are daily improving as the Village Industries Association develops this industry.

Wood carving, brass and enamel work, lacquer work, marble carvings, stone work, pottery, toys of all kinds, carmen, clay modelling, glass

baubles is not, nothing of jewell wood and every carving provided a real feast for the eyes and captured some sense of artistry. The products of the cottage industries of the cities of Mysore and Trivandrum were most fascinating. No woman, I am sure could fail to fall to the adorable every carved figure of the gods and goddesses or to the sweet smiling ornaments of animal wood or the exquisite elephant and other animal figures and instant ivory keeps are also made from about and "shakum", or to the more whimsical from intricate grasses found in south India. But would the delicate treasury of the Dutch allow bare work left to wide public and astonishment at the skill of our artisans.

The "An Gollair" could not escape notice. It brought home to me the extreme greenness of brown India in a striking way.

Benarasee provided an eye-opener for us.

"What the eye does not see the heart does not grove" and with my love of silk I wish I had not seen that part of the process of silk-making which accumulates the cocoons with live worms in them being steamed then and then boiled. It reminded me to be reminded that this most ancient of the indigenous industries of our land has declined owing to our neglect of it and has been supplanted by the silks of Japan, China, Italy, France and England whose silk goods are almost and consumed our markets. To set their work special markets in the silk industry in Poona. It is said to be now started on to only four months in Poona in Poona state. Public works are essential but the labour required in weaving these most intricate and complicated designs is incredibly hard and is one of the fact that each and each Rs 125/- or more the time taken in weaving one a from three to four months and does not give the worker more than Rs 30/- per month. Silk threads are dyed in various colours according to the required design and to weave these threads in sarees with these multi-coloured and intricate patterns is truly a work of art—most exciting for the brain, the finger and the eye. This, surely, is an industry where our silk spinners should patronise in preference to foreign machine-made materials.

The wool industry was no less fascinating. Carpets of lovely design and soft texture can never fail to draw one's attention. Shal and Kashmiri shawls with their pretty coloured borders are definitely attractive and of course "Pashmama" shawls in their own unique shawlness and "Kashmiri" with intricate floral designs—both famous handicrafts of fair Kashmir—are in well-known to need no comment. It was sad to learn here too that genuine "Pashmama" is in danger of becoming extinct because of the competition of wool imported in shawls called "Kashmir".

Last but by no means least in beauty was the wealth of "Kashmir" displayed not only in the main "Kashmir Pavilion" but also in the stalls down the various Pavements. To see the cotton from its earliest stages after it has been picked, being cleaned, ginned, carded again, woven and then undressed or printed to look at the first products of Indian years ago and view the vast improvement now in the texture, quality and variety of the cloth to realise that it can supply all our needs—whether household or industrial—is to feel that it can be had to meet all needs, coarse enough for rough wear and fine enough for the most fastidious. It leaves that in the use of it by all of us, the contribution of the innumerable millions of millions of our countrymen and women are at once an education, a joy, a privilege and a spiritual upliftment.

There are many more things which I could not see, but much has already been written about the Exhibition by persons in a far better position than I to write as a knowledgeable way.

Apart, however, from the educative value of such an exhibition, apart from the 'look of beauty which it affords, what, one is tempted to ask oneself, are the lessons that we should learn? It was strongly borne in on us that if India is to live again it is to regain her pristine glory, it is through her daughters that this regeneration must largely come. The revival and encouragement of handicrafts, the use of them by us for our daily requirements, the preservation of all that is beautiful in these handicrafts depends in large measure on women. How much are we to whom God has given enough and to spare doing to help our country? I fear that if we were to be weighed in the balance today we would be found sadly wanting. We, the educated intelligentsia among Indian women are crying for speaking of ideas for ourselves, we want our rightful place as citizens, we naturally want the removal of all those shackles which bind us whether they be legal, political or social. But when are we doing to give their rightful place to and for the removal of the shackling disabilities of the struggling masses of Indian women? These are the main thoughts that I would like to share with my sisters. While it is sad to feel that our handicrafts are dying for want of patronage it is heartening to know, at the same time, that art and skill and labour are still alive in abundance in our land. It is for us to create the demand and the supply will surely follow, and with that increasing demand and supply will certainly come increasing prosperity to our poor. It is an ill that is required of us and so easy for us to give the return for all we have. May God open our eyes, ears and hearts so that we may rightly see, hear and understand the life and the work of our countrymen.

H A R I J A N

SATURDAY, MAY 22, 1936

WHERE'S THE HITCH?

The Kerala Sangha took laugh as to be congratulated on the through-going way in which it has been conducting the Temple Entry campaign in Kerala. It deserves Government's gratitude for making the campaign as public as it was effective, and it is now carrying on a sustained campaign to remove the Kerala State from the rest of the land in the winning way of May 22nd 1936. Government have recently responded to the invitation to open up the whole length of India to provide effective deliverance of the All Kerala Temple Entry Conference and to tear the area profitably from the end of the month.

The Conference was well attended and successfully planned. Sri. Kanchikrishna Pillai is the address as Chairman of the Reception Committee and the objectives and criticisms that were raised by some people "What the Kerala Sangha is doing," he said, "is simply the re-assertion of their position to the Government in the last three years, to take advantage of whatever favourable circumstances might arise and to achieve them by achieving temple entry. Temple entry has been kept in the forefront of our programme long before the Kerala threat of mass conversion. I do not want to say that this threat does not perturb or hurt us. But our pain is primarily that this threat is due to the fact that Hindutva has not yet established complete justice and equity within its fold. The knowledge that when we succeed, the Kshatriya would, if they choose, be chosen with the Hindus in temple entry is of course an additional impetus in our work."

Shri. Kanchikrishna Pillai's presidential address was a balanced statement which should appeal to the opponents of temple entry. "I ask," he said "how can a house of God be polluted by God who is the path of justice, the purifier of the impure, the cleanser of the unclean? How can He ever be polluted and how can the caste-Hindu claim to be purer than the Harijans? Purity resides in the heart, and not in birth or profession, or colour or nation. If anywhere else, we must learn to learn as equals at least in the presence and in the house of the Lord." He also appealed to the unopposed powerful section of the Kshatriya who have "used a new sentiment in the cry for conversion to Christianity. But how inevitable would it be to the Hindus the Mahatma and the Hindus the Mahatma of Hindutva, based on facts which are clearly for

immediate opening of all the temple doors to the Harijans. The major Harijans community in Travancore—the last of India—were all for temple entry. The thinking section among the Nambudhiri Brahmins were far temple entry. The opposition was confined to a handful of Tamil Brahmins. The Temple Entry Enquiry Committee appointed by the State and composed mainly of men of reactionary and orthodox views had recorded that they had found in Travancore "strong Harijan support for temple entry", and the majority of its two members had recommended the opening of the temple doors to Harijans at once. When then was the hitch against a royal proclamation declaring the temples open? "This enlightened State which holds the foremost place among the progressive states of India, which has set good example to be ruled by a just (Hindu) minded Mahatma and to be guided in every social matters by the mother Mahatma who has travelled wide, where women are free and where the power of the State is the highest in the whole of India, may yet add another laurel to its many achievements by abolishing from its boundaries the degrading practice of unacceptability in all forms and shapes. It is the duty of the State to open all the temples to the Harijans without any delay and without any reservation. The Hindus of Travancore look up to their political Mahatma to remove the wrong done by the older generation and thereby help in purifying Hindutva. I am confident that their expectations will not be in vain and will soon be realised."

The resolutions were comprehensive. The Conference urged "that the Government of Travancore and Cochin and all other temple authorities in Kerala take steps forthwith to admit all classes of Hindus into all temples, on equal terms with those who at present enjoy the rights", it resolved that a deputation consisting of the President of the Kerala H. S. Sangha, of Sri. Govindan, an Kshatriya and a retired Sessions Judge, of a respected Nambudhiri lady, of a retired Advocate General who is a Brahmin, and the Velupia Raja of Kottayam should "wait upon His Highness the Maharaja of Travancore to submit to His Highness the petition and for giving temple entry to all classes of Hindus without distinction", and it "invited the active co-operation of the public of Travancore, Cochin and Malabar."

There were moved and supported by men and women who count by a retired Chief Secretary to Government, by a retired Dewan Peshkar, by a retired Advocate General and a Brahmin, and by possibleness of all representative Harijans bodies.

When then, one wonders, is the hitch? Let their Highnesses know.

MARRIAGE BY PURCHASE

(By M. K. Gandhi)

Some months ago the Statesman opened its columns to a discussion of the dowry system prevalent among many castes almost all over India and dealt with it editorially. I used to write in the cruel customs often enough in the columns of "Young India." The cuttings from the Statesman reverse the cruel customs of what I used to know then. My remarks were noted at the time as the custom is known in India. Though educated Hindus were found who either large sums of money from parents who were anxious to see their daughters well married. The Statesman has stepped on a mine against the custom in general. There is no doubt that the custom is heinous. But as far as I am aware it does not touch the millions. The custom is confined to the middle class who are not a drop in the ocean of Indian humanity. Whenever we talk of evil customs, we usually think of the middle class. The millions living in the villages have their customs and ways of which we have as yet but little knowledge.

This, however, does not mean that one may approve the dowry evil because it is confined to a comparatively small number of the people of this country. The system has to go. Marriage must cease to be a matter of arrangement made by parents for money. The system is intimately connected with caste. So long as the caste is restricted to a few hundred ruling men or young women of a particular caste, the system will persist no matter what is said against it. The girls or boys or their parents will have to break the bonds of caste if the evil is to be eradicated. Then the age for marrying has also to be raised and the girls have to be to remain spinners, if need be, i.e., if they do not get a suitable match. All this means education of a character that will revolutionize the mentality of the youth of the nation. Unfortunately the system of education has no connection with our surroundings which therefore remains practically untouched by the education received by a microscopic minority of the boys and girls of the nation. What therefore whatever can be done to shake the evil must be done, it is clear to me that this and many others which can be named can only be tackled, if there is education which responds to the rapidly changing conditions of the country. Now is it that so many boys and girls who have even passed through colleges are found unable or unwilling to resist the manifold evil customs which affect their future so intimately as marriage does? Why should educated girls be found so much unable because they are not asked? Of what value is their education if it does not enable them to dare to defy a custom which is wholly indefensible and repugnant to our moral sense? The answer is clear. There is something seriously

wrong in the system of education that fails to arm girls and boys to fight against social or other evils. That education alone is of value which draws out the faculties of a student so as to enable him or her to solve correctly the problems of life in every department.

WEEKLY LETTER

Greetings?

A water in the "Hindu" writes earnestly about the social workers going with him latest into the midst of the villages whom apparently the worker has nothing new to give. "I want to apologise," he says, "that a villager occupies his present low position, not out of ignorance or perversion (on which basis some of our social workers at least want to proceed) but out of grinding poverty. Give him sufficient money, and without the advice or aid of our social workers he will live like a gentleman, eat like a gentleman, and perhaps also drink like a gentleman. He has sufficient brains and shrewdness to know what is good for him, and I believe on ideas of health and sanitation are even better than ours. I have not seen a village woman any wiser as we city men do—a thing which we may learn from him. I do not think that there is any villager who has a distaste for fruits or fresh vegetables and it would seem a mockery that we should preach to him the virtues of pure milk. Does the agriculturalist not know the value of strong and healthy cattle? But what can he do with poisonous bulls?"

There is what may be called going to the other extreme. There was once a time when the social and political worker went to the villages to preach to them, but no real worker now goes to the villages to that end, it is in the gaze of a police. But it is one thing to say that we must not approach the villagers as a police, and quite another to say that the villager if he is "given sufficient money" will prefer to do without the advice or aid of our social workers. If he is given that money he may, as the writer posthumously puts it, live and eat and even drink like a gentleman, but that is precisely what we do not want him to do. We do not seek to make "gentlemen" of good village-folk, neither would the ungodly among them care to be turned into "gentlemen." The villager of today is not disconnected with his life. He would not care himself to better his lot. Poverty has no doubt much to do with the existing degradation in the villages. But the selfishness of villagers has early come down in the degradation. Not all the village-folk know what is good for them, nor are they alone of health and sanitation what they should be. If "the village rustic" says water is an ideal food, he also does not sample to drink it out of a dirty pot, or out of a pot which has been used for washing clothes and cleaning stables,

not to mention the dirty functions for which sometimes these pools are used. A vast number of village-folk do not mind defiling the village streets and their sense of cleanliness or decency is not offended by men and women sitting here, there, and everywhere for the performance of sacred functions.

No. Let us not think the facts is trying to distort the village's life, and let us not ascribe everything to his poverty. His immediate habits and the tenacity with which he clings to untouchability have nothing to do with his poverty. As I go down to the Mandi Hill every morning I find four little villages swelling at its foot, which would take the rain in all kinds for cleanliness and sense of art. It is not that there is less poverty in these villages than say those in Gopuri and Mahanadi, but they have a sense that is lacking in others and which the casual worker has got to create in them. The poor village may not have a demand for fruits or such vegetables, but he certainly has to learn the virtues of those which a newer knowledge of sanitation has brought as much to his notice as to ours. And he does in a certain extent need to know the miracle of pure milk.

Tackling the rural problem

That, however, is not to say that we must not deal with the poverty problem. But it cannot be solved by giving him money. It can be partially solved by helping him to earn more money, by placing work in front of him, by giving preference to the articles he produces in similar articles that the factory dumps upon us, by use of means deriving improved tools for him, and by teaching him all the implications of the wealth he possesses in the midst of his poverty — viz, the wealth is the shape of his capacity to work with his hands and feet. Let the city-folk cultivate an acquaintance with the village in the midst of which their city is born as situated and think of helping them from the two or three points of view I have set out here. Here, for instance, where we are sitting some two thousand feet above the village around us, we could do some little service to the village if we depended for our daily needs on them and not on Bangalore. Sri Ramachandran of the Mysore Harjan Sewak Sangh who has been entrusted with the arrangements here, wisely purchases most of the provisions—wheatened rice, dal, hand-ground flour, vegetable, milk—from these villages. He has dispensed with the use of metal or china plates but purchases instead fresh leaf-plates and leaf-cups made by the villagers. These can be had at the rate of 1 anna a hundred and are cleaner than anything one can think of. I have still to ascertain how many they make in a day, but that it is a beautiful cottage industry there is no doubt.

As we were walking through the little village Mandi we saw a man working a plow.

the like of which we had never seen before. Spoken of the Kannada language was somewhat of a handicap, but the man fortunately spoke broken Hindi. The plow or the mortar in which the people pound the seeds was one huge plate of stone, the handle was like the usual one of wood, and it was worked by two bullocks just like a sugar-beet crusher in action. The seed being soaked was *harage* which grows in plenty in these parts. The soil is not acidic but is considered to be very good for crops, and the oil-cake is used for manure. The men told us that he produced about 150 pounds of oil every day. Now the proper substitute for kerosene for a village worker would be kerosene e.g. (1) Is there place an improvement on the wooden plow one made with its stone parts, from the point of view of cost and output? (2) Does the man earn his livelihood out of it? (3) The market for the oil, and how far business and commerce with it and should be allowed to compete with it, if it does, both from the point of view of village economics and the health of the eyes, and so on and so forth.

About Sahaspet, the village at the foot of the hill, according to the Mysore Gazetteer, Colonel Walsh wrote in 1889: "It had very good banana in it, and the place altogether is famous for the best potatoes and soft sugar (guddi) in the Peninsula, while the gardens abound in almost every fruit and vegetable of Europe and Asia combined." The cause of the ruin are obvious, but the village worker has, or we for him have, to find out how much of the wreckage can be repaired.

In concluding this note I shall narrate a story told me by one of the officials who came with selected gardeners for Gandhinagar and Sadar Vakhobhat. The gardeners were made of little pieces of money strung together and they lived the most with their perfume. He told us that Mohammedan women prepared the garland at home, that it was a beautiful cottage craft which was being revived now. The Dewan, he said, was offered last year garlands of flowers, and he (the Dewan) had suggested that rather than have garlands of flowers which would not last more than a few hours they should have these flower garlands which were durable things of art, which would last indefinitely and which were a good cottage industry. The suggestion had been taken up to the delight of the women workers.

The training school for Village Workers

In connection with the question of the village workers, I should like to mention the attention of the reader to the notice published last week about the Future School for Village Workers which is being conducted at Hosur near Madras. It is offered year will begin from the 1st of July, though admission began coming in from January. The school has now

17 students from various provinces: 7 from O. P., 4 from Bihar, 3 from each of the provinces of Tamil-nad, Madras, U. P., Basse, and Karnatak, 1 from each of the provinces of Bengal, Kania, Gujarat, Punjab and Mysore. They are selected on the recommendation of two known workers of each province, and most of those selected have been workers in the past in the social field. One of them is a graduate and 14 are matriculates. The subjects they are taught will be found in the notes published in the last issue. As much emphasis is paid to manual and technical training as to intellectual training. The students helped throughout the three months in building the school buildings and dormitories which are now ready and they do their own washing and cooking and have no servants. Their food-stuff does not come to more than Rs 4 per month, and as the Superintendent of the school said in his statement read before Gandhi on the occasion of the annual meeting of the A. I. V. I. A. at the end of the year they expect to leave the school not made of all trades and masters of none, but made of all and master of one.

The Ideal Village Worker

Gandhi speaking to the students explained at some length the grounds of the school and placed before them the ideal towards which they had to work.

"I may mention," he said, "that I was surprised about the opening of the school. We had not enough material, we had not much practical experience of village work, and I doubted whether we should be able to give the students anything helpful by way of training. I also doubted whether many students would be forthcoming and whether they would be the kind of men we need for village work. I am glad to say that my fears have been as far falsified, and that we have achieved during the last three months more than was expected."

"But today I propose to speak to you about the ideal of work and life that you have to keep in view and work towards."

"You are here not for a career in the current sense of the term. Today man's worth is measured in Rs. 10, 20, 30, and a crude educational training is an article of commerce. If you have come with that measure to mind, you are doomed to disappointment. At the end of your studies you may start with an honorarium of ten rupees and end with 15. You may not compare it with what a manager of a great firm or a high official gets."

"We have to change the current standards. We promise you no earthly career, in fact we want to warn you from ambition of that kind. You are expected to bring your food-stuff with Rs 4 a month. The food-stuff of an I. C. S. may come to Rs 48 a month, but that does not mean that he is or will be an ideal worker, physically or intellectually or morally superior to you. He may be for all his wages."

Living even better in all these respects. You have come to this institution because, I presume, you do not value your qualifications in metal. You delight in doing your service to the country for a mere pittance. A man may save thousands of rupees on the Stock Exchange but may be thoroughly useless for our purposes. They would be useless in our humble surroundings and we should be useless in theirs. We want ideal laborers in the country's towns. They will not bother about what food they get, or what comforts they are given by the village where they serve. They will trust to God for whatever they need, and will credit in the trials and tribulations they might have to undergo. This is leadership in our country where we have 7,00,000 villages to think of. We cannot afford to have a salaried staff of workers who have an eye to regular institutions, pension funds and pensions. Faithful service of the villages is its own satisfaction."

"Again if you will be tempted to ask if this is also the standard for the villagers. Not by any means. These proposals are for us servants and not for the village-folk, our masters. We have not on their backs all these pains, and we want to accept voluntary and humiliating poverty in order that our masters' lot may be much better than it is today. We have to enable them to earn much more than they are earning today. That is the aim of the Village Industries Association. It cannot prosper unless it has an ever-increasing number of servants such as I have described. May you be such servants."

M. D.

REPORT OF A. I. V. I. A. — II

At the Head Quarters of the Association various kinds of further called to villages are being used, — measures put are made, and the night-soil is systematically collected in towns and made into manure. The methods are shown to any who are interested. Illustration work has also been carried on in a neighbouring village and has taken the form of scavenging, removing rubbish, repairing and cleaning roads and building town latrines. Reports of our experiments have appeared from week to week in the "Herald."

(1) Diet

The present diet of villagers is very poor and lacks essential elements. In parts of Andhra, the food eaten by the poor consists nearly of rice, salt and water or rice and butter-milk. Even rice and wheat are beyond the means of villagers all over the country, who substitute them by cheaper cereals. Most of them cannot even afford vegetables and milk, ghee and flour are altogether out of the question.

The Association obtained the opinion of eminent doctors all over the country regarding the relative merits of polished or mill-ground flour, or unrefined sugar. Medical opinion being invariably in favour of the less polished kinds

leaders in this effort were printed and distributed, illustrated maps and posters exhibited, and articles contributed to various papers. Rice and wheat mills have played havoc in villages having in most cases substituted the overprocessed products which have been deprived of valuable elements for the more nutritive unpolished rice and whole wheat flour. Refined sugar likewise in replacing the more wholesome sugar. Many articles of diet, such as oil and ghee, are adulterated. It is not easy to change people's habits in regard to food, and those who have taken to the over-processed foods will not take to the less-processed but more nutritive products, except with much persuasion and propaganda. At the time of exhibitions and fairs as well as ordinarily, our workers have been instructing people by means of lectures, lectures, charts and posters the superiority of over-processed foods. There has been some success in this in spite of the fact that the unrefined products are cheaper and more attractive in appearance than the over-processed ones. Fortunately, in the more remote villages where these mills have not penetrated the old methods are still prevalent.

Soya beans were being experimented on in various parts of the country, and farmers have been induced to cultivate them. In some cases, seeds were distributed to farmers. At the Head quarters Soya beans were grown with quite good results the beans being even larger than the Manchurian variety. Analysis of our seeds gave the following results: Protein 40%, Fat 14%, Ash 4.1%, and Starch 18%, while the Manchurian variety has Protein 43%, Fat 14.4%, Ash 4.1% and Starch 10%. Our beans therefore contained more oil and mineral matter. Soya beans were also used as diet at both morning and evening meals by those who reside at the Headquarters. Other articles of protein food such as dal and ghee were completely stopped, and wheat is the form of cereals was reduced in quantity. The weight of persons experimenting with Soya beans was taken from week to week, and after three months of this experiment it may be said that while in a few cases increased weight was recorded, the evidence from weight was on the whole against such diet. Medical opinion was, based on this result, for an further enquiry we were told by chemical and diet experts that Soya beans should not be taken as the sole source of protein, but was valuable only when taken in comparatively small quantities in addition to usual proteins as it efficiently supplemented a vegetable source the lack of proteins from animal food and made up such deficiencies in them.

Our (Lupinus) which is so much used as an article of food by the people was chemically analysed by the Associates. Our analysis of lupinus gave the following figures: Case

sugar 10%, Invert Sugar 1%, and Ash 1.5%. Ash contains calcium, magnesium, sodium, potassium, iron, aluminium, manganese, chloride and phosphorus, all of which are good for health.

Analysis of other articles of diet such as turmeric, New leaves, oil and groundnut cake has also been obtained from time to time from the Nutrition Research Laboratory in Chicago and from chemists and medical experts in Calcutta and Bombay. The information has been published in the "Harlan". Some of these articles of diet were experimented on at the Headquarters. It was found that turmeric gave was effective in case of chronic constipation. One man of pulp labour with much in several cases induced free movement of bowels. It could be mixed with vegetables, rice or dal. It could be made into jam when mixed with sufficient quantity of sugar (sugar). It was used in the form of turmeric water with beneficial effect for reducing fever. In one case was it found to have induced acid or rheumatism or both as many people believe it to do. New leaves were tried by some but with no notable good or ill effect. They are said to have high nutritive value and to be superior to the most common leafy vegetables, for which they make a good substitute. Their use would enable the poor people without extra cost to take the green leaves upon which modern diet experts lay much stress. Oil cake and groundnut cake were also tried but not sufficiently to yield definite results.

Our enriched shops have sought to make available to customers, pure village food products such as unspiced dal, hand-ground whole wheat flour, pure, pure, ghee, glucose, oil, dal and honey. As unspiced dal and hand-ground flour are best used when fresh, one of our enriched shops has devised a coupon system which ensures that only the quantity for which there is a demand is prepared from week to week. Coloured coupon books are sold, different colours representing different days of the week when food stuffs are to be supplied. By the number of coupons outstanding of a particular colour, the producer knows how much quantity is to be produced on a particular day, and as more is prepared than the amount for which there is demand.

(To be Continued)

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only the Germans would tell their respective religions, they would do everything for them and even give them the leadership of the respective communities concerned. Now this is a big promise, a promise that does not become religious-minded people. Who can fulfill such a promise? Such promises have not been fulfilled before and, I dare say, could not be in the future, in the manner in which they are made. I understand there are wide distinctions and unreachability even among the Christians. In the Punjab where Harjans have been converted to one religion or another they still remain isolated. I cannot promise you anything so big if you remain loyal to Hinduism. I can only promise you our heart-felt assistance for the past and our tireless service in the future. If they will satisfy you, then all will be well. If these will not satisfy you, I have no other temptations to offer, but whether Rahmas and Harjans go away or stay with us we shall continue the holy task of purifying Hindutva and Hindu society, of purging them of the evils of unreachability and of the distinctions of high and low."

Is Religious Unity Possible?

Dr. Chandrasekharan Vachara, Rahmas came up the hill one afternoon with Professor Rahas from Switzerland, a reputed biologist. "He has discovered", said Dr. Chandrasekharan introducing him, "so much that one lives without food and water for 12 years, and has come to India for further research in biology."

"When you discover the secret at the back of it," said Gandhiji, "please pass it on to me."

"But," said the biologist, "I am a scientist and a monk also, and when I decided to come to pay my respects to you I thought of asking you a question or two. May I do so?"

"With pleasure," said Gandhiji. Dr. Rahas was surprised by the easy, smiling words in the world and wondered if there was no way of solving the conflict.

"It depends on Christians," said Gandhiji. "If only they would make up their minds to work with the others. But they will not do so. Their religion is covered acceptance of Christianity as they believe it. An English friend has been at me for the past thirty years, trying to persuade me that there is nothing but Christianity in Hindutva and that I must accept Christianity. When I was in jail I got three separate letters, no less than three copies of the "Life of Jesus Thomson" in the hope that I should follow her example and accept Jesus as the only begotten son of God and my Saviour. I read the book passionately but I could not accept even St. Thomas's testimony for myself. I must say I have an open mind, if asked at this stage and age of my life I can be said to have an open mind on the question. Anyway I claim to have an

open mind in this sense. But if things were to happen to me as they did, I should not be because Paul, I should not wish to be converted."

"But today I rebel against religious terms, mainly, as I am convinced that it has retarded the message of Jesus. He was an Indian whose message was delivered through many media and when it had the backing of a Roman Emperor it became an imperishable truth as it remains to this day. Of course there are noble but rare exceptions (the Andechs and Maria). But the general trend is as I have indicated."

"There was held the other day an Indian a parliament of religions. Now a positive bar to a real parliament of religions is the refusal to accept an equal basis and a mutual regard for one another's faith. We must not forget that it is a parliament of religions, and not of a few religious-minded men. But Christianity never the parliament on a par with the others? When they do not do so openly, they secretly criticize us for our having many gods, for getting that they have also many gods."

Dr. Rahas was not perhaps prepared for this reply. He made no answer. He put another question in reply. "If we cannot unite, can't we fight against which seems to be so much on the increase?"

Mr. C. V. Ramaswami who was sitting all this while as a passive listener now put in "I shall answer your question. If there is a God we must look for Him in the universe. If He is not there, He is not worth looking for. I am being looked upon on various questions as an atheist, but I am not. The growing discovery in the science of anatomy and physics seem to me to be further and further revelations of God. Mahatma, religious science says. Science offers the best opportunity for a complete fellowship. All men of science are brothers."

"What about the converts?" said Gandhiji. "All who are not men of science are not brothers?"

The distinguished physicist saw the joke and said "But all are become men of science." Then said Gandhiji, "You will have to present a Kalam of science as (I am present) one."

"Science," said Mr. C. V. Ramaswami "is seeking for a truth—truth not only in the physical world, but in the world of logic, psychology, behavior and so on. The virtue of a truly scientific frame of mind is the readiness to reject what is false and untrue. It proceeds from the knowledge that there is no virtue in sticking to tradition. I think the latest biological discovery is that there is no fundamental change between the life of man and the life of the lower creature and that evolution lies in the perfection of the biological

instinct for the perpetuation of race--the instinct to sacrifice the individual for the sake of the species."

Several years ago a great religious-minded scientist, Dr Henry Drummond, an F. R. S., like Sir C. V. Ransom, had said the same thing in his book "The Natural Law in the Spiritual World." And does not the Bible teach the same thing? Does it not proclaim that with sacrifice God created man, and supplied upon him creation as the only means whereby to seek to grow?

M. D.

IN ASSAM JUNGLES

(Dr. B. K. Bhattacharya, a graduate from Malabar, has been posted by the B. S. S., to work among the Assam tea plantations, coffee and exotics, who are all reckoned as autochthonic. The Easterns referred to in Sgt. Bhattacharya's report (Lachukade at Kachar Hill) were once total shiks but are now related to the state of coffee on plantations exposed to malaria. Much more, others which are quite common there. As Bhattacharya's headquarters lie at the hill station in Garo Hills District, between the Ky line running East and West and Shantinagar in the North. The programme is to have six schools at Nagavalla, a students' boarding-house and a dispensary in the area. By September 1936 Dr. Bhattacharya is the programme in charge of the dispensary. The following are extracts from Dr. Bhattacharya's latest fortnightly report. M. D.):

As already reported Dr. Gossman and myself started from Barua on the 15th afternoon for Muzampur. On the way to a village called Chikar about 4 miles north of Muzampur, we saw 200000 natives, suffering from malaria. Their plight was pitiable. They were lying on straw in an open shed like cattle. From their distant home in Chikar district, they came to this malaria-stricken hillside tract in search of work. I wonder what the condition is in their own home district which drives them to these places, where inevitably, all of them contract malaria or some other disease prevalent in the locality. On enquiry I learnt that on account of pressure of over-population there is hardly any employment for them in Chikar. Hunger drives them here into disease and broken in health they go back during the rainy season, to their primary parents with a few coins that remain after paying for whatever medicine they get from all sorts of quacks.

Dr. Gossman examined them and asked them to send somebody to Muzampur early next morning for medicine. This was all that we could do for them, in addition to applying a little Ammoniac to their aching foreheads and backs. There were all rather agreeably surprised to see strangers doing these services

for nothing. It is indeed sad to note that in these days people are so little accustomed to free humanitarian service even among the educated classes. The first station to reach on our questioning and suspicious life in all its aspects has in general degenerated into almost commercial transactions devoid of the human touch.

We reached Muzampur towards midnight. Early morning to the 17th steadily rained for medicine for the Muzampur natives. We attended three cases for the day, viz. two for malaria and one for fever on the 18th. In the evening we took a short trip one of the neighbouring Nagal Bazar. Fifty people and surroundings in the worst description of the huts.

On the 18th morning we started for Buzapur, a village about 3 miles S. W. of Muzampur.

Buzapur has got different huts via Buzapur proper, old Muzampur, Lachukade etc. There are nearly 300 families in all. There is an experimental L. P. School which will be taken up by the State this year. A stream flows near Lachukade and old Muzampur. But Buzapur with its 5 groups of houses consisting of 40 families within a radius of 1 to 2 burangs is about a mile from the stream. There is great difficulty for water. They have got little ponds which have nearly dried up now. What remains now is thick muddy water which they use for all purposes. The local people including those of the other huts reported that a well is going to be dug here. We have selected a central site for the well. From here we went to Buzapur (1 mile) where also has got several huts consisting of about 100 families. There is an experimental L. P. school. The temporary school although it has got the distinction of possessing a thousand books, seems to be a collection of school bags. It is surprising how the teacher and the people, who are said to be about 50 (perhaps only on the wall), ignorant and uneducated, in the midst of the drug traps. The village is far away from the stream and so much has got the same water difficulties as Buzapur. From here we returned to Muzampur (1 mile) where we got the place at 4-00 P. M. The day was rather heavy specially for Dr. Gossman. There were 30 patients in all, malaria, dengue, skin trouble etc. Our food which is a mixture of rice, dal and potatoes, is made more unpleasant by absence of domestic fire. Our host Inayat of his owning a large number of cattle loses his little calves so much that he rarely permits taking more milk than what is required for the tea of the house. Moreover, milk and its products are neither relished by these people nor considered quite necessary for the health of human beings. The practice is however steadily giving way, specially on account of the absence of tea, which is a universal beverage throughout Assam and

HARIJAN

SATURDAY, MAY 30, 1935

WELFARE WORK BY STATE AGENCY

In a recent report on the working of the Industrial Class Department for the year 1934-35 makes interesting reading. It contains an appendix containing a second list of "Scheduled" and of "intermediate and backward classes", the number of scheduled castes being 14, of the intermediate (12 of short-staffed and Hill tribes) being 23, and of "other backward classes" being 143. The report says that a number of applications from various communities for inclusion in the list were received, but it affords no information as to how these applications were dealt with. We have no clear-cut definition of the three classes included on the general term "backward classes" and we are not told to what extent the new list differs from the old, who applied to be newly included and whose applications were granted, and whether any one of the communities applied to be deleted from the list.

The report shows that the number of scheduled caste Harijan children attending all schools increased from 11,318 to 15,428 in the last 1935 and that while the number of schools attending special schools for Harijans showed a decrease of about 1500, the number of those attending common schools showed the remarkable increase of over 8000 (44,133 as against 34,131 in the previous year). The same for a separate schools had gone down from 411 to 37. The number of scheduled caste children in common schools showed a satisfactory increase (115 as against 113 in the previous year). All this may or may not indicate an improvement in the attitude of the caste-Hindus towards the Harijans but instances of a voluntary attitude were not wanting. The report is full with this after making no head the other features of the report.

All year teachers and other people were encouraged to take part in the Harijan welfare work and many of the principal of Government schools attached to their schools. One school the report had given some indication of the extent to which these principles were accepted. In a few cases special scholarships were given and some were given to the principal of Government schools. The report makes it clear that we are to judge from the check of applications for help in the direction that the Harijan does much good throughout the year.

The Department of Public Health, the 27 municipalities, 18 Government school staff and 35 non-scheduled backward class residents. The report does not say how many of these were Harijans.

The report contains details of various public facilities given to the backward classes in various districts, but obviously the more I dig into the list and the list of the various demands for help that we know the more.

The report gives interesting instances of relief afforded in respect of administrative provisions. These include (1) assistance in case of distress for the, (2) arrangements to some drivers and to drivers refusal to carry Harijans on public vehicles plying for hire, (3) absence or paucity of public facilities for Harijans in municipal areas, (4) absence of bathing facilities, (5) absence of large in Harijan quarters in municipal areas, (6) absence of and so forth. These are mentioned in detail in order that Harijans and workers for their welfare may remain on the alert as regards these and other matters and leave no stone unturned to open to secure relief.

We now come to the defective that still exist in the matter of equal educational facilities for Harijan children and of water-supply in local board areas. The report states in detail a case of caste-Hindu opposition to the enforcement of Government orders prohibiting all differential treatment with regard to the admission and sitting of Harijan children in common schools. In a village in the Baram district, says the report, the caste-Hindus "continued in refusing the Harijans and the Chairman of the Village" — Hariprasad — to withdraw their children from the school and also passed a resolution to boycott the Government teacher of the village, since the caste-Hindus continued sending their children to school. The caste-Hindus stood firmly by their rights in spite of various harassmentes including the filing of a complaint against them which led to their arrest. The report states that "most local authorities are seriously trying to carry out the orders of government, but in many villages the prejudices of the village folk still lead to their reluctance" and suggests that "an uncompromising attitude towards such persons on the part of local officers is likely to be necessary." It may be pointed out on this occasion that "uncompromising action" in all such cases ought now to take a definite step, viz. that action should be given to all caste-Hindus parents withdrawing their children from school that their children would not be readmitted to the school after a particular date and that they would be refused admission to any other school. Once where social boycott is employed as threatened should be all seriously dealt with.

The report discusses the water-supply difficulties of the Harijans, states that Government had directed all local boards to put up schemes

on all public wells to the effect that they are intended for the use of all sections of the community irrespective of caste or creed, and that they had approved of the proposal of placing pumps on common wells for use of the Harijans. They however note that "in practice, especially in rural areas, in spite of the measures taken, the scheduled classes have not access to the sources of water-supply used by other castes." In this connection too, it may be pointed out that a more unimpeachable attitude on the part of authorities is needed. Special facilities should be provided for the enforcement of the action, wherever it is observed that the Harijans have no access to public wells, and Harijans should be encouraged in this direction in respect of observation in the use of public amenities.

But the problem demands much more than the enforcement of the action. That neither Government nor the public have been able to reach even a stage of the problem will be apparent from the following extracts from a small monograph on the *Colombate Cluster of Kottowala* by Sri Bhagat published in the *Journal of the University of Bombay*. "There are 117 villages in all that come under my survey and of these villages five villages are such that they have apparently no provision for water for the use of their classes. Out of the remaining 112 villages, where they have got provision for water, in 54 villages they find it difficult to get water in the summer season. In 39 of these villages they have to buy water from the villagers, in 18 villages they bring water from long distances, in 10 villages they get water from wells or other dugwells, in 2 villages they buy it from the villagers, in one village on the bank district they employ a Mahatma servant to pump it in the pots, and in the remaining village on the Ahmednagar district the local authorities provide a pump to pump it in their pots." If this is the state of things in an district surveyed by the author, the conditions of things in the district not surveyed cannot be very different. Neither an awakened public conscience nor a civilized Government should tolerate this. Apart from the enforcement of action where there are wells, large sums of money ought to be set apart for providing facilities where none exist.

The report rightly emphasizes the necessity for "sanitizing pressure from all quarters to reduce the number of cases" of intemperance of Government orders. The Government report might well mention the number of cases and the result of such complaints received, in order that the public may know exactly the quarter where "sanitizing pressure" was not applied.

M D

For further information, interested subscribers are requested to mention that 50 is all their annual tuition fee as

SELF-CONTROL (1931), by S. R. S.

(By T. K. S.)

"Your earnest article on self-control has created quite a stir. Persons who are so deeply busy with your work find it difficult to exercise self-control for any length of time. They agree that you are applying your own experience and practice in the whole of it. And even you have admitted that you in the field the definition of a complete lack of control. For you yourself are not free from selfish passion. And where you admit the necessity of limiting the number of children a married couple may have, the use of contraceptives as the only practical method open to the vast majority of married." Thus writes a correspondent.

I have admitted my own limitations in this matter of self-control or continence. They constitute my qualifications. For my limitations show quite clearly that I am like the majority of earth earth and am hence as presented in any extraordinary gifts. The motive for my self-control was also quite ordinary, viz., the desire to lead the proper life for the purpose of serving the country or humanity, leading to support a large family should be a greater motive than the very distant one of serving one's country or humanity. That in spite of thirty-five years of successful (from the present standpoint) self-control, the usual or the self-made wishful shows in no evident degree that I am very much an ordinary mortal. I therefore, do suggest that what has been possible for me is possible for any human being who would make the required effort.

My quarrel with the advocates of continence even lies in their taking it for granted that ordinary mortals cannot exercise self-control. Some of them even go so far as to say that even if they can, they ought not to do so. To them, no matter how evident they may be in their own sphere, I say, in all humility but with utmost confidence, they are talking without experience of the possibilities of self-control. They have no right to limit the capacity of the human soul. In such instances the positive evidence of one person's life may, if it is reliable, be not only of greater value but decisive. To diminish any evidence at random because I am popularly regarded as a "Mahatma" is not proper in a serious inquiry.

For more weighty is the argument of a writer who says in effect "We, the advocates of continence, have come on the scene only recently. You self-controlists had the field all to yourselves all these long generations,—may be thousands of years. What have you to show to your credit? Has the world learnt the lesson of self-control? What have you done to stop the misery of over-burdened families? Have you heard the cry of wounded motherhood? Come, the field is even now open to you. We

to do, using your agency of self-control. We may even wish you success, if for chance you are wiser than the unwearied approaches of their husbands. But why should you seek to deny the methods which we employ and which take care of and make every allowance for common human weaknesses or habits and which when properly employed, almost never fail to accomplish their purpose?"

The talent is dictated by the approach of a water filled with compassion for the human that are always in want because of the ever-increasing number of children. The appeal of human misery has been known to only hearts of stone. How can it fail to attract high-souled others? But such appeals may easily lead one astray, if one is filled off one's feet and, like a drowning man, catches any floating straw.

We are living in times when values are undergoing quick changes. We are not satisfied with slow results. We are not satisfied with the willing service of our own contemporaries, not even of our own country. We feel or want to feel for the whole of humanity. All this is a tremendous gain in humanity's march towards its goal.

But we won't find the remedy for human ills by loving sickness and by rejecting everything that is old because it is old. Our ancestors also dreamt, perhaps vaguely the same dream that live on with us. The remedies they applied for similar ills, if it is possible, are applicable even to the human that appears to have widened beyond expectations.

And my plea based on positive experience is that even as truth and ideas are not merely for the chosen few but for the whole of humanity to be provided in daily life, so reality is self-control not merely for a few "saints" but for the whole of humanity. And even as because many people will be ignorant and violent, humanity may not lower its standard, so also though many, even the majority, may not respond to the message of self-control, we may not lower our standard.

A wise judge will not give a wrong decision in the face of a hard case. He will allow himself to appear to have misheard his heart because he knows that trust money lies in not making bad law.

We may not attribute the weaknesses of the probable body or the flesh to the impossible soul that resides in it. We learn to regulate the body in the light of the laws that govern the soul. In my humble opinion, these laws are few and unchangeable, capable of being understood and followed by the whole of the human family. There would be differences of degree but not of kind in their application.

We have felt, we want him to, because it takes a million years before humanity makes the nearest or visible approach to the goal. In Chamberlain's language, let us give a strong message.

The state's challenge, however, remains to be answered. The "self-controlists" are not idle. They are working on their propaganda. If their method is different in kind from the method of counterpropaganda, so is and must be their propaganda. "Self-controlists" do not need clients. They cannot advertise their case for the simple reason that it is not an article to be sold or given. But their criticism of counterpropaganda and warning to the people against their use is part of their propaganda. The counteractive note has always been there, but naturally as an adult and unsexed man. Advocacy of self-control has never been suspended. The most effective is that of example. The larger the number of honest persons who practice successful self-control, the more effective becomes the propaganda.

Notes

Prize Essay on Better

Those who are interested in the question of better in the place of exchange are reminded that the date for closing the competition is drawing near. I reproduce below the notice that appeared in *Harper's* dated August 26, 1936.

"The Uppalahti Vankkilahtimies offers a prize for the best essay on better and he has chosen me as his arbitrator for announcing his intention. I have gladly consented to be the arbiter for having access to the system of better. The prize-winner will be given at his choice Rs. 500 in cash or Rs. 500 worth of goods of his choice which were in the Scandinavian fleet. The cash cannot be deposited with me.

"The essay (which should be in English) should trace the early history of the better system, the causes of its decline, and its possibilities of its revival at present. It could also describe the purpose it served in the past and the part it may play in the future economic life of the world with particular reference to its adaptability to the Indian village life concentrated with or without the dependence of its activities. The essay should discuss the conditions required for its successful working and development and to what extent the assistance of the relevant power is required for the same and should indicate the nature and scope of exchange if the adoption of the system is recommended. The essay should also discuss the effects of the better system on the development of the internal and international trade of India.

Prof. E. T. Saks, Rector Vankkilahti I. Kala and Prof. J. C. Kinnunen have kindly consented to act as members. Prof. Kinnunen will also act as Secretary to whom all essays should be sent addressed Magnus W. Warkila. The essays should reach Prof. Kinnunen not later than the noon of August 1st 1936. No prize will be awarded if no essay reaches the

standard to be determined by the audience. The result of the examination will be announced not later than 1st December 1938. The copyright of the prize essay will rest in the Khadiar Samitiyan. I do hope that there will be keen competition for winning the prize, not for its monetary value but for the importance of the subject.—M. K. G.

Certified Dealers, not Certified Khadi

The manager of the Mysore Branch of the A. I. S. A. writes to the Secretary:

"With reference to the article of Gandhiji under the caption 'Uncertified Khadi' in *Harjan* of 21-4-38, I beg to bring to your notice the fact that here in Mysore also, spurious Khadi is sold in large quantities and it is a common practice amongst the uncertified dealers to deceive the buyers that they are dealing and selling Khadi certified by A. I. S. A., by showing to them the words 'Certified by A. I. S. A.' stamped on (some) cloth or the label bearing these words affixed on (some) the cloth. They also dealers to their signboards, posters, pamphlets, letter-heads, bills, invoices etc. that they are stocking Khadi certified by A. I. S. A. These merchants are all mischief dealers and therefore certified by us, but they profit in the above fashion by the use of the words 'Khadi certified by A. I. S. A.'"

"We have therefore often and often to bring to the notice of the public and the decision buyers the fact that Khadi or cloth is never certified by A. I. S. A. but it is only the dealer or the party that is certified, (and the public are advised to buy only from A. I. S. A. or A. I. S. A. certified dealers or depots). You will thus see that it is wrong for us to use the words 'Certified Khadi' or 'Uncertified Khadi' because it only strengthens the hands of uncertified dealers."

"Now that the use of these words is made over by Gandhiji (in the article above referred to) I have not been able to check myself from bringing to your notice the mistake that we unconsciously commit by using the words 'Certified Khadi' or 'Uncertified Khadi' which provides uncertified dealers with a means to misguide the Khadi buyers and which is inconsistent with and contradictory to our repeated warnings to the public that cloth is never certified by A. I. S. A. but only the dealer or the party is certified."

"I trust you will put the matter before Gandhiji, so that the necessary amends may be made and you will also draw the attention of Khadi workers in the nation."

I chiefly make amends. It is undoubtedly an error to speak of certified Khadi. It will be difficult to certify places and it is better to report buyers & make use of every facility

they possess, whether it is genuine or not. The A. I. S. A. has always therefore followed the practice of certifying stores and dealers selling only genuine Khadi in the cloth line. I hope that, whether in Burma or elsewhere, lovers of Khadi will make themselves sure that they buy only from stores or dealers certified by the A. I. S. A.

—M. K. G.

South India Harjan Workers' Conference

By Nandakumar, Secretary Harjan South India. Mysore, writes: "Gandhiji has announced to visit the South India Harjan Workers' Conference in the form of a Round Address, near Bangalore, on the 19th, 20th, 21st and 22nd of June."

The Secretaries of the Provincial Harjan Board in Andhra, Tamil Nad, Kerala, Karnataka, Madras and Mysore are expected to select from their respective areas fifteen-hundred workers and women representatives to the Harjan Board and desire them to attend the conference. The names of such delegates should be sent to the undersigned before the 1st of June 1938.

The delegates will be provided with free boarding. The District Board Executive Committee has provided provision for the Provincial Harjan to pay the costs here for the workers attending the conference.

(Continued from page 135)

among the poor. Although Amren is the home of tea and the people are much addicted to it the quality of the tea they use is immensely enough miserable. Neither do they seem to know how to prepare tea. Tea-dust, sugar, milk and water are kept on boiling for any length of time. Hospitality is not complete unless a cup of this strange concoction is offered to and accepted by the visitor or guest.

On the 18th morning we visited Shogapure, a village 3 miles north of Kumbhari. It has got 4 families with 51 houses. There is an experimental school which seems to be well conducted. It has got a strength of 48 with several more awaiting admission. The villagers find it very difficult to run the school.

Shogapure proper has got 38 houses. Some families are Kumbhari. Some are Kacharis who have undergone the moral transformation of movement to a higher order of Hinduism, through religious conversion by the Gurmukhs, in which process they lose the 1-1 to any amount put head, according to capacity to pay. The word "Gurmukh" indicates one who has become Gurmukh—applied—to God, or more truly to the Gurmukh, for after the conversion he never finds under his control. They are supposed to give up food or pig eating and drinking. Generally family well-to-do families go in for this privilege. Unfortunately the delegates to the Kachari Society as a whole Samadhi do not generally get with or from the Kacharis. In Shogapure 1 Samadhi families have got various occupations. But the others cannot take water from them. These are some Kacharis who are called into "Kachari", by the

Lambert, an English Missionary, Director of Education (and former Consul). The doctor was a white man, a tall, slender man, a few, ungracious, white, softening in his conversation. In our house, to maintain cleanliness as equal to the doctor — there were "English" medicine — but not further asked to leave a doctor his opinion any specified medicines for curing the fever that is interfering. The change also has developed a surprising reaction, though mostly it was least intended by the authors. Some wonder why these uneducated people should not be allowed to retain their original name of "Eskimos" and all efforts be directed towards their social and moral regeneration through education and propaganda.

In the evening we visited Karsuk, a Napiin village 1 mile N. E. of Maniituk. In one a young man suffering from fever for the last 10 days or so. When we reached the house somebody was continuously watching some medicine in front of the weak patient who was subjected to the ordeal of waiting down perhaps for a long enough period with the same intention of driving away the spirit supposed to possess the suffering person. The doctor had to leave to wait for a few minutes before he could examine the patient. We returned towards night-fall. But to add to our fatigue message was received from Shogapuk (1/2 mile) that a person had a bad accident due to a fall in the forest. A thick piece of bark had run into the foot close to the knee-joint. Without any instruments for extracting the barkless piece we started at 8 P. M. with a little dressing equipment, a party of five with axes and lights to drive away wild beasts. After losing our way in the wild grassy place with their immovable foot-paths, and roaming about for half an hour or so we were put on the right track by a kindly villager. When we reached the house, we found that the village surgery had succeeded in successfully pulling out the thick barkless piece about two inches long and had applied bandage all into the wound. The person was observing with pain. Dr. Howard washed the wound and dressed it up. Here I was detained to see a relative of the wounded person who had come from another hamlet, making his own food because he was now a Nomad, whereas the patient and the family were still Eskimos. We returned to Maniituk at midnight and Dr. Howard cooked the usual rice and potato meal by 1 A. M. The same patients were treated that day.

On the 20th we were too fatigued to visit any village except the neighbouring Napiin. But to dress the wound on the foot of an old man caused by a nail-wheel passing over it accidentally. The philosophy originated with

which these people can suffer pain is astonishing. The old man although he was within three days from our place did not need work for the doctor for nearly 14 hours.

On the 21st morning we visited Beligut, a village 1 mile from our place, to see two children suffering from fever and other complications. Almost all in this village suffer from fever in the evening we went to Adiluk (1/2 mile) to see three children suffering from fever and worm trouble. There are about 40 Eskimo and 30 Inuit houses in this village. The nearest school is 1/2 mile away. They are trying to start a new, want help. There is a stream close by from which they drink.

We returned to Maniituk by 8 P. M. I could hardly walk back on account of fever which though anticipated was not expected so suddenly. The rest in the tale of my own suffering physically from fever almost to the end of the month of March.

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Dr. Trafile Charles Clark, Member of the A. I. V. I. & Managing Board (Calcutta), and Dr. L. N. Gopalakrishnan, Secretary of the Tamil Nat. Congress, Madras, (Tamilnadu) have been authorized by us to collect donations of change and to receive correspondence on our behalf.

NOTICE

Subscribers are reminded that the Manager must receive communications or change of address to last post Thursday morning to be effective. The regular number should also be given.

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HARIJAN

Editor: MANMOHAN MALHOTRA

Under the auspices of The Harijan Society, Nagpur.

Vol. IV No. 17

POONA — SATURDAY, JUNE 6, 1936

[COST 4 ANNA]

TO MY NUMEROUS MUSLIM FRIENDS

(By U. A. Ghosh)

The newspaper report that about a fortnight ago, when our Muslim comrade was passing fifty years' anniversary and that on Friday last (May 1) in the midst of a large congregation at the Jinnah Masjid at Bombay he was permitted to announce his acceptance and great satisfaction and that after his speech was finished he was embraced by his admirers who held with one another in shaking hands with him if his acceptance was from the heart and not from any worldly considerations, I should have been amazed. But I believe Islam to be as true a religion as my own.

But I have the gravest doubt about the "official" story from the heart or from some other "understandable" story. One who knows my son, Farid, knows that he has been for years (since 1) the drinker and has been in the habit of visiting houses of ill-fame. For some time he has been living on the charity of friends who have helped him amazingly. He is married to some Pathan from whom he has inherited an insatiable interest. Up to only recently he was in dread of his life from his Father's creditors on Bombay. Now he is the son of the house so that only he had a man married wife who always forgave him many "unintentional" misbehaviours. He has three grown-up children: two daughters and one son whom he ceased to support long ago.

Not many weeks ago he wrote to the Press complaining against Hindus — not Muslims — and threatening to go over to Christianity or Islam. The language of the letter showed quite clearly that he would go over to the highest Master. That letter had the desired effect. Through the good offices of a Hindu councillor he got a job in Nagpur municipality. And he came out with another letter to the Press about renouncing the first and declaring emphatic adherence to his ancestral faith.

But no events have proved his pecuniary condition was not satisfied and in order to satisfy that condition, he has embraced Islam. There are other facts which are known to me and which strengthen my inference.

When I was in Nagpur on April last, he had come to see me and his children and he

told me how he was amazed by the attention that were being paid to him by the municipality of rural India. God can work wonders. He has been known to have changed the stubborn bones and turned sinners into saints, as it were, in a moment. Nothing will please me better than to find that during the Nagpur meeting and the Friday announcement he had repented of the past and had ardently become a changed man having shed the drink habit and sexual lust.

But the Press reports give no such evidence. He still delights in sinners and in good living. If he had changed, he would have written to me to shake my hand. All my children have had the greatest freedom of thought and action. They have been taught to regard all religions with the same respect that they paid to their own. Farid knew that if he had told me that he had found the key to a right life and peace in Islam, I would have put no obstacle in his path. But no one of us, including his own wife twenty-four years old and who is with me, knew anything about the event till we saw the announcement in the Press.

My views on Islam are well-known to the Muslims who are reported to have criticised over my son's professed brotherhood of Islam has telegraphed to me thus: "Expect like you can you brother to embrace Islam trust religion of world."

I must confess that all this has hurt me. I was no relation with him behind this demonstration. I feel that those who are responsible for Farid's acceptance of Islam did not take the most ordinary precautions they ought to have in a case of this kind.

Farid's apostasy is no loss to Muslims and his admission to Islam a source of weakness to it. If, as I apprehend, he remains the same weak that he was before.

Early conversion is a matter between man and his Maker who alone knows His unseen heart. And conversion without a clean heart is, in my opinion, a denial of God and religion. Conversion without cleansing of heart can only be a matter for sorrow, not joy, to a godly person.

My object in addressing these lines to my numerous Muslim friends, is to say that I am a sincere Muslim. I am not a Hindu. I am not a Christian. I am not a Jew. I am not a Buddhist. I am not a Jain. I am not a Sikh. I am not a Parsi. I am not a Zoroastrian. I am not a Hindu. I am not a Muslim. I am not a Christian. I am not a Jew. I am not a Buddhist. I am not a Jain. I am not a Sikh. I am not a Parsi. I am not a Zoroastrian.

just and if they find that his conversion is a serious matter, to tell him so plainly and discuss him, and if they discover anything in him, to see that he is protected against temptations so that his sincerity results in his becoming a God-fearing member of Society. Let them know that someone who has been softened by his heart and understood the means of right and wrong, truth and falsehood. I do not mind whether he is known as Aikido or Harold E. by adopting one name for the other, he becomes a true devotee of God which both the names mean.

THE LEPROSY PROBLEM

Leprosy in a Village-Warrior

I Warlike is a Tolo having a fair share of Leprosy Village-warriors often come in contact with them. What are the warriors to do? May they freely mix with the lepers? How may they help these unfortunate people? In these days now? There are daily questions for some village-warriors. I, therefore, approached Mr. Donald Miller, whom I have the pleasure of knowing for years as a great worker among lepers in the Pacific Layer, Angkor and otherwise, for simple directions for village-warriors. He readily agreed and a series of letters in an imaginary village-warrior was the result. The first letter is given below. M. R. G.]

My dear Parah

I was glad to have your letter and to hear of all that you are doing for the welfare of your village. You ask me to let you know how you can help over the leper problem. You say that you know there are several in your village who have the disease, but that nobody cares as long as they are not very serious cases, or badly deformed, and that when they are very deformed their relatives take lepers and seek to drive them away. Is there nothing that a layman like yourself can do, you ask.

I am delighted that you have asked this question. For if all lovers of their country and leaders of their villages knew what to do, and also did it, considerable steps forward might be made in eradicating India of leprosy. And would such patients as yourself do what they can, leprosy hospitals, doctors, research workers will labour to van. The home of leprosy is the village. It is in the village that it must be stamped out. You have, therefore, a very important part to play.

Now I cannot write you all that I want to in one letter. And as I am going to write you several letters, in each giving you some information that, I hope, will be of help to you.

First of all you must know a little about the cause of the disease.

Leprosy is caused by what is called a "bacteria", a tiny germ too small for you to see with your eyes. In some cases these "bacteria"

are damaged, particularly from the sun, in other cases the bacteria are very few and are not discharged. You need to remember this because it means that some lepers are dangerous to their neighbours, and others are not. Just as a fire in your house is no danger to the village, but your house on fire, so some lepers have got bacteria in their bodies but are not discharging any, while others have so many bacteria that they are constantly discharging them, to the danger of their neighbours. You will see later why it is necessary for you to bear in mind the fact that some lepers are non-dangerous and others infectious, when we come to consider the means for making your village and India, of the disease. Just now remember that usually about 15% of lepers are infectious and 75% non-infectious at any one time.

"But how do healthy people get this disease from the lepers who are discharging bacteria?" you ask.

We can't answer that question exactly. But somehow or other these bacteria find a place to live in, in people whom we call 'hosts'. Probably the bacteria get in through an abrasion on their skin. Now to go back to that example of the house on fire. When the sparks blow about they fall in all sorts of places. Some fall in water and they at once go out. Some fall in damp earth and they too slowly go out. But others fall on dry sticks and not light is it. Now is not the same way. These lepers sometimes find congenial "hosts" and sometimes unmanageable ones. And what you need to remember is that the congenial "hosts" are—

(1) Children.

(2) People who have some disease at their bodies like hookworm or malaria, which weakens them.

(3) People who are unclean.

Now what we have learned teaches us that (a) some lepers are dangerous to others and some aren't, and (b) children, weak, and unclean people are the most likely people to catch the disease from the dangerous lepers.

In my next letter I will tell you something of what you should do and hope that in the meantime you will share with others this letter, so that they may also learn what I have told you.

All good wishes to you.

Truly sincerely,

A. DONALD MILLER.

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HARJIAN WORK IN SIND— III

(A F. Thorpe)

Tharal, (13-4-34) Valled Tharal, the former birth-place of the Mogul Emperor Akbar the Great and Shadra, the Wool Centre of Thar. At Umaral, which is 12 miles from the railway station, I saw the memorial to Akbar looking mean and in a condition of disrepair not befitting the memory of the great Emperor. The old fort, however, was in a good state of preservation as were some other historical monuments.

Welfare work among the weavers was stopped here three months ago. Regular visits were paid to their houses and temples by workers and they were advised to abstain from gambling, drinking and incurring heavy expenses on marriages and funeral feasts. Funds given at funerals are called "Amaro" literally meaning special occasions.

A Conference of the State was held here and it was attended by delegates from 45 villages. To begin with, subjects relating to their social reforms were discussed informally and later in the evening resolutions on the subject were passed at the open Conference. While in Sind are treated in the same way as Maghwal, i. e. Harjians. They suffer from identical difficulties, because the State are given no serious-aiding. Fortunately the State are giving up the practice. The State are a tall martial-looking race, and if properly trained and disciplined, will do credit as very fighting soldiers. At the said Conference they passed resolutions: (1) appealing their gratitude to Mahatma; (2) appealing to the state-Sindia for the removal of their disabilities; (3) appealing to district and local Boards for opening schools in their villages and for granting scholarships; (4) appealing to the Hindus to give them employment in their houses, shops, and in all professions and not to charge them excessive interest on loans. They further appealed to their own Panthapaths to stop caravan-eating, to stop Amaros in the case of those who cannot afford that luxury, to spin wool in their houses looms, and to tax themselves voluntarily for raising a Red Protection Fund. They all appealed to the new Governor of Sind and the Collector of the district to have strict action for the stoppage of all Dager or forced, illegal labour which is still extracted in the desert area.

Shadra, (13-4-34) Six miles from the railway station. Here I saw the Ashram which is really the protection centre by hand-loom which weaver white blankets with beautiful patterns in colour. The Ashram and the looms are financed from public funds. There is a great waste of wool protective. Wool yarn is purchased here from the people round about and weaves into excellent all-wool blankets, shawls and shawls, all by hand-loom. Some looms are now being added for weaving, "ghislas"

or woollen carpets. The centre gives employment to a large number of spinners and weavers of wool.

I visited the Maghwal's quarters. They were advised to leave off the use of saris and to educate their children who are freely educated in District Local Board schools.

Wells in this area are 300 feet deep and water is holed out by means of pulps of camels in leather buckets.

A philanthropic Maghwal has constructed one such well which is used by all people of the village without distinction.

The train came to an end on the night of 13-4-34.

INDIA IN A VILLAGE

(By M. E. Ghandi)

I tender my congratulations to the Mahatmas Provincial Congress Committee on their decision to hold the next Congress session at Khadi, a village near Rajapur—another village in East Khairpur. If the plans are properly laid and preparations undertaken in advance, the Reception Committee will be able to put up a brave show at a comparatively less cost than is usually incurred at these annual national gatherings. The conditions are adverse. The Committee must not aim at reproducing a city in the village. That would be doing violence to the whole conception. They should aim at giving the city people who, let us hope, will gather in their thousands, such hospitality as a model village should be able to supply. In other words, we should use in December a miniature edition of village India in Khadi. By wise planning the organisers will find that there is practically nothing that a model village cannot supply in the way of hygienic comfort, proper food, proper sanitation, and in case of sickness proper medical aid. There are not to be had today in the majority of villages. Therefore, I have used the expression 'model village'. A model village should lack nothing that is required for healthy living. Not everything in a village has to conform to the village scale when used never be shoddy and be, at the same time, selected. For lighting, I would suggest electric light, though it may be a long time before our villages are able to have electricity. The whole show should be an object lesson both for villagers and townsmen. The chief attraction of the Congress will necessarily be the Exhibition. Lucknow Exhibition was undoubtedly a success when one realises that it was the first effort of its kind. The coming Exhibition should be a much greater success and yet, so far as I can see, need not cost as much as the Lucknow Exhibition did. In order that it may become a success, artists, engineers and like professional men will have to volunteer their services free of charge on a larger scale than hitherto. And they will have to approach what to me is a sacred task with the village mentality.

HARIJAN

SATURDAY, JUNE 4, 1934

A FALSE ALARM

(By M. K. Gandhi)

When I saw a newspaper report purporting to be a summary of what Pandit Jawaharlal Nehru had said on Khadi during his recent visit to the Khadi Bhander at Bombay, I refused to believe it. It seemed to me to be so thoroughly contrary to what I had understood to be his considered view about Khadi. I therefore, sent the editor to the Pandit and the following is the reply he promptly sent me—

I attended and spoke at several dance meetings in Bombay—I have lost count of them—and had no time to see reports. I spoke at Hindustani of course, and repeating was no my matter—and then condensed reports are sent to be misleading. The report of what I said on Khadi, however, was sent out to me and was corrected the same day or the next day. What I had said was that for many reasons—economic, political, social—Khadi was an important item in our present programme and must be encouraged. But that I did not think that it would finally solve our poverty problem, especially if the present social system continued. This system transferred the impoverished and additional earnings of the peasant to the landlord. But I pointed out that this historical argument did not apply today. For now, I said that although I was in favour of it, industry I believed that even with the cessation of colonisation there would be no adequate room for the development of our industries in India. At present, of course, they were even more restricted from various causes of war.

The position may not entirely 'wholesome' but it is vastly different from the misleading report. Each misreporting is the lot of public men, especially in India, when they have to speak in an Indian language which reporters do not always understand and which has invariably to be translated into English for the purpose of transmission to the West. The moral is, the public should wait for authentic information before believing the so-called pronouncements of leaders in important matters.

From the letters I have received I see that the report created great uneasiness among some Khadi-workers. To them I should like to give a warning. It is fortunate that, for all practical purposes, what Pandit Jawaharlal actually says is satisfactory. He is too noble to say anything to please anybody, if he does not believe in it. The question from his letter, therefore, derives added weight from the fact that the balance of the Congress holds these views favour-

able to Khadi. But individuals should know that there are many important public men outside the Congress who deny Khadi and would never touch it. They should know too that even in the Congress ranks there are some who do not believe in Khadi, who are never tired of ridiculing it, and use it merely as a means of discipline till they succeed in bounding it from the Congress programme. Khadi has progressed in spite of these obstacles. No doubt it would have made greater progress if we had not met opposition to contend against. It is a matter of very great consolation that Pandit Jawaharlal believes in Khadi as he does. But what should Khadi-workers do if he, on further study, finds it necessary to decline himself against it? I hope that after various years of experience of Khadi and its possibilities, we have sufficient number of confirmed believers whose faith in it is based on their own knowledge of its working. If it is still a deserved thing, the popularity of a great principle will undoubtedly come true that in my death Khadi will also die and that the wheels that would be broken after the natural event, would be sufficient for full creation of the body.

The nervousness over the false alarm is a point, if it is a token of weak faith of Khadi-workers. I suggest to them that they examine their own position and if they have doubts about the great economic importance of Khadi, let them revise their attitude. In order to help them to carry on the examination, I propose, if at all possible in the next issue, to put my view of the importance of Khadi for India from several points of view.

FOR UNCERTIFIED KHADI DEALERS

(By M. K. Gandhi)

Unfortunately it has been found that owing to the increased scale of wages that are being offered to hand-spinners on behalf of A. I. E. A. and a consequent slight rise in the price of certain style of Khadi, several uncertified dealers are selling Khadi as if it was certified by the A. I. E. A. and some of them do not even hesitate to defend their imposture, and advertisement action on the ground that the A. I. E. A. is not a registered body. In order to ascertain the true legal position, instead of relying on his own casual knowledge of law, Shri Jagannathlal referred the matter to an eminent lawyer for opinion and thus is his dearest upshot.

I have no doubt that the Khadi merchant has been wrongly advised as to the law. The law protects unregistered bodies as much as registered bodies in this respect. To use an unregistered name pretending to be certified that he is not to as much a deceit of the public as it would be if the name had been

registered. Registrations under a statute may have statutory consequences and protection, but as the protection of the public from deceit there is no distinction between registered and unregistered names. It is almost proven *fact* that because a name is not registered, he can assume the same name and pass off goods as certified by A. I. & A. An action will lie for injunction and damages. Injunction you will have. Damages will depend on proof that persons purchased believing the stuff had been made or created by the A. I. & A.

"If formal opinion with authorities is required I shall get it drawn for you at an early date."

Cable, Hind. Map. '36. (56) T. E. V. KARNI."

The eminent lawyer is no other than the Advocate-General of Madras, Hon. C. E. Ven. Kateswara Sastri. I hope that in view of this opinion those dealers who are carrying on an unauthorised sale of Khadi as if they were authorised by the A. I. & A. will desist from the practice which has been described as fraudulent. If it becomes necessary, opposed though I am to resort to law courts, I would not hesitate in the interest of poor dumb spinners to advise legal steps being taken against those who knowingly injure their poor clients.

WEEKLY LETTER

A Happy Family

Lady Ramani gets on one afternoon a pleasant surprise by coming in with a membership party of students from the Reserve Institute. The young men wanted leave to go to their Institute. So far. Why should they not see him at the place of his residence in Bangalore? If he listened to them, he would have to listen to many other requests, he argued in reply. Some of them wanted his autograph and had also thought of presenting him with a poem for the Harjans. "I wish every one of you would want my autograph, so as to swell that poem, but you must do all that where I am staying, but not drag me to the Institute," he said. They had brought Lady Ramani to plead on their behalf, and if her pleading failed, they had kept Sir C. V. Ramani in reserve! Sir C. V. Ramani, who had come to the hill with them, had for the moment stayed away. For a moment it seemed, however, that the students had in Lady Ramani a bad advocate. She was too considerate to press Gandhi to go to the Institute in the face of his argument. But where the combined efforts of the students and Lady Ramani failed, Gandhiji's own devotion to service carried the day. For at the last of Gandhiji's politeness was the ignorance about the Institute to which he was being asked to go. The moment he was told that it was the Reserve Institute, he capitulated. And he sent behind their revolving wheel he said, "Of course if it is the Reserve Institute, you are talking of. I never make an exception to the Harjans, provided Sir C. V. Ramani will show me some maps there."

And now he proceeded to do a little business. "I have heard," he said to Lady Ramani, "all kinds of good things about you from your husband, but I have to find out how far they are true. He told me the other day that whilst he is absorbed in his work, you had time for all kinds of humanitarian activities." Before Gandhiji finished the sentence, there was a chorus of endorsement from the students and the natives from Bangalore who were also sitting there. "Not much, not much," she said, with a modest reserve that seemed to blend beautifully with the determination that any one could read on that good lady's brow. "Not as much as I should be doing. But I am certainly interested in Khadi, and Harjan welfare, and social service and things of that kind. You know Mahatmaji, I have been a spinster since many years ago. Some fifteen years ago I sent you a quantity of my own handspun yarn to be woven into cloth and the late Bhagwanlal Gandhi sent the cloth on to me. But my husband had no faith in the wheel then," she added as the boys roared with laughter. "He would put away my wheel, smash it and break up but I am glad to tell you that in my own lifetime the day has come when he no longer ridicules the wheel. He has believed in it."

"I am very happy," said Gandhiji. "Well then I want you to do a little work for me. Did you ever meet the late Kamala Nehru?"

"Once or twice, Mahatmaji. But I knew the old Mrs. Nehru very well."

"But you of course knew what a good woman Kamala was. You know how she spent herself for the country. But what I prize most of her is not her political contributions but her great spiritual beauty which I should like every man and woman to know."

"Yes, I know of her services and her moral beauty."

"Then you must help me in collecting some money for the memorial we are having for her." And he explained to her the object of the Memorial.

"Oh yes, Mahatmaji," she said, "don't I know how you are down in Coimbatore after Deshpandhu Das' death for a few months and collected as much as 50,000? You are certainly called a lot if you sit down like that here. I had the privilege of helping in that collection. I was in Coimbatore then."

"Oh yes, but I have not the time I had then at my disposal. But you can bring to bear all your influence and collect as much as you can."

Lady Ramani heartily agreed. As the business was going on, it came the suggestion for C. V. Ramani. She was talking to Gandhi as he came in. "Now, is that Hindi any good?" he asked playfully. "Certainly as good as your science," said Gandhiji. And again the boys roared with laughter. "Oh yes," spoke the

longed invitation to Sir C. V. Ramana. "She has an amazing capacity for picking up languages. She knows Hindi, she knows Bengali better than I do."

"Of course", said Gandhiji. "she has stayed in Calcutta for some years."

"Did necessarily for that reason. I too have stayed with her. But I know not a word. And now here she has picked up Kannada and talks it." Sir Chandrasekharendra then began wondering what language would be the language for the masses of India and asked for a moment to be inclined to the belief that English had the chance. But he could not move perhaps to provide Gandhiji then seriously.

"Don't you think it will be a bad day for the many millions of India who know Hindi without learning it to attempt to know English?" said Gandhiji.

And Mr Chandrasekharendra immediately said he was glad that Hindi was making rapid strides in South India and added: "I know Hindi too, Mahatma. I understood it very well. I learnt it from an old teacher from Maharashtra whose wonderful Hindi I had sometimes to hear for hours when I was in Kashi, and I could not help learning it. But I cannot speak Hindi. It is that conceit, you know that I am full of so much as you."

And with that conceit, as opposed to vanity which is vanity, he proceeded to tell us what he would show us when we should visit the last-visit, how a little paper of two pages that he had written had taken the world of science by surprise and won him the Nobel Prize, how that was the best part of what he had done, and how the scheme of science had been lately changing mind of his time and energy. "I should really have been a famous physicist, you know" he said. "How we wish you had been a famous physicist," said I. I do not deny he witnessed the idea, for I think he is for the pursuit of science for the sake of science and he would rebel against an institution, as is Robert Hooke, an obscure and scientific research being related to the social life of the nation. And yet, there is an embarrassing the value of that Roman institution Science pursued for the sake of science, I discovered from the purpose of humanity, would be as valuable and even harmful as art pursued for the sake of art.

Mr Chandrasekharendra introduced a young lady from amongst his students who was probably the first lady student who had decided to devote herself to scientific research. "Try as much as I may, I cannot dissuade her from this pursuit, Mahatma," he said. "That is the result of the revolution you have wrought in the minds of the young people during the past fifteen years. Who had you could have asked a couple against such and unsuitability and yet commended the reverence of those who still hug those things?"

That talk would have gone on for hours, had not both Lady and Sir Ramana been as persons of Gandhiji's time as their own. But they and their students gave us a most pleasant impression of a happy family and left us wondering as to whose was the superior single couch—Lady Ramana's or Sir C. V. Ramana's!

A PRIZE

Another distinguished visitor during the week was Dr. Hilda Derman. Hilda is the daughter of that German current of happy memory, Dr. Paul Derman, and the wife of a doctor whom the Nazi persecution of Jews has driven to India. She is supervising the whole-wool work in Mysore and wanted to know from Gandhiji the secret of teaching people to help themselves. One talks to them of cleanliness and of sanitation, and yet all that one says merely goes off from their like water off a duck's back. "Could you teach me how to make them co-operate with us?" she asked.

"I am trying to learn it myself", said Gandhiji. "You may have heard that I am now going to settle in a garden village instead of living in a glorified village that Wardha is. Well, all that I have been saying to the people and my co-workers will be there put to the test. But if I have said that I am going to learn the art, there is no doubting the fact that the only way is to go in their midst and do the things oneself. Dumping educated persons amongst them or even the more relying the help of uneducated men cannot go a long way. One must do so the late Miss Chaudry did."

And with that he narrated the pathetic history of Taraben Chaudry who met her death on her pilgrimage to Benares.

"But," said Dr. Rosenthal, "that was, if I may say so, a mad adventure and I should not imitate her."

"No, I do not want you to. I am talking of her spirit—the spirit in which she tried to identify herself with the poorest. There is Miss Mary Barr there who, if you please, is more sensible, who makes allowances for her own limitations and still has completely identified herself with the people. You must see for yourself the work she is doing."

"I must. What I mean is that a foreigner cannot and must not adopt all the ways and habits of Indians. He should assimilate what is best in their life, Miss an Indian goes to Europe and picks up the superficial things of European life, much to her own damage. That is what I don't like."

"What you say is most far and true. The foreigners ought not to attempt to adopt more than they naturally and easily can. Miss Barr has, I think, struck the true balance."

"Yes, one has to sit down in the mud like a Hindu," said Mr. Dr. Hilda who accompanied her.

"Yes," said Dr. Rahmatullah but unexpectedly added, "but not with the desire to convert the people. The religious matter is what spells most of their work. I have conversion."

"No doubt you would, being the daughter of your father."

"And yes, you will be rather surprised that I have come up against a resistance in my father's writings which I cannot understand. He says, in effect, that he could not understand why people were unable to accept a religion because of the visible temptations that were offered them."

"It must be just the contrary. I should like to see the text. It cannot be as you say."

"I shall send you the text."

"You do. And then if I am right and you are wrong you will have to admit that I am a better son of your father than you are his daughter."

"Yes, I think, Bahadurji, we have to contend against religion being mixed up too much with the daily life of our people."

"No, if it is true religion we want more of it."

"I do not want to exclude other religions. I shall give you an example. We have in one of our centres a very good Marjani woman. One day a Brahman came there with his son who was suffering from scabies. The doctor with the help of the nurse washed the sores and dressed them and bandaged them. But he could behold the contamination of the Brahman when he found that it was a Marjani nurse who had dressed his boy's sores. He took him to the nearest river, bathed him and washed away the whole dressing and bandages."

"That is no religion. It is only superstition. You will never secure possession of that kind, but they are getting there every day."

A final memory

I cannot conclude this last letter from Mandi Hill without thinking with pure joy of the prayers especially the morning prayers, at Mandi. It was an ordinary thing to find people coming from a distance of thirty to forty miles just to attend the morning and evening prayers. I have found them waiting from 1 a.m. for the striking of prayer bell, quietly taking part in a prayer of which the words flow at them unobstructed, but which certainly could not but turn their minds to higher things for a while. An elderly lady one morning came to an agreeable surprise by repeating from memory the whole of the eleventh chapter of the Gita with us. As soon as the lights were put on after the prayer, I remembered her as the daughter of the late Justice Sahasraiah, J. C. "You know the whole of the Gita by heart?" Questioned asked her. "Oh yes," she said. "We brothers and sisters all know the Gita by heart and my sister has the prayer with the Gita path (Chaman) every morning just like you."

M D

ANNUAL REPORT OF THE A. I. V. I. A.—III

Research has been carried on in regard to the sort of the present diet of villagers and the sort of balanced diet as a scientifically prescribed minimum both Curran and ourselves in regard to this were issued from the Central Office and answers obtained. The results vary from district to district, the cost of the present diet ranging generally from 1 to 1½ annas a day and that of the balanced diet from 3½ to 4½ annas a day. It is obvious that if villagers are to be induced to improve their diet in accordance with the scientifically prescribed minimum, their earnings capacity has to be improved. Till this is done no headway can be made in getting them to take to the balanced diet. On the other hand owing to malnutrition people's capacity to work has decreased, as we are in a vicious circle.

(a) Inducement.

The inducements which are carried on or are being experimented on under the auspices of the Association are the following:

1. Paddy-feeding by Hand

This industry can be tackled only in rice-growing districts, and wherever it has been more or less supplanted by mills. In Bengal and parts of C. P. double-tusked rice is used in ground, and in the Punjab and parts of C. P. so now is grown. So our Association has not taken up this industry in those provinces.

In the south, various centres have carried on the hand-pounding industry, especially in Greater District where a hand-pounding committee is run, paddy bought, husked and sold in large quantities. In North Arcot District, hand-pounding of rice was introduced last year in Thanjavur and more employment to several women. Similarly good work has been done in Madurai. The work has also been carried on in parts of Coimbatore, C. P. and U. P.

The Association has been carrying on research in regard to the best way of getting paddy husked without poisoning and removing the water covering of the grain containing valuable properties. It has obtained information in regard to methods of poisoning rice in various parts of the country. It has been found that double-tusking and husking by pests and mortar polish the rice to some extent, while husking on earth, stone, cement and wooden chails gives better results. In Madurai and parts of Sylhet a contrivance called "Dabara" is used for husking paddy and it is reported that the proportion of paddy to rice in the output is only 15 per cent. Improvements are being made in regard to this device.

2. Flour-Grinding

Experiments in regard to stone-grinding have been carried on at the Headquarters. It is

bury it and then grinding can be carried on over greater area and number of heaps of guano on the ground with legs stretched out. The grinder either sits on a stool or stands. To make the stone turn well, an arrangement has been devised whereby the topstone revolves on an iron centre fixed on a pile of wood on the lower stone, and the place of rest acts as another supporting place by pushing on its rolling end while the stones may be made to run smooth or tight as desired. With such a device as a shaft of 18 in. diameter a man can grind 5 lbs. of guano an hour with ease. It has also been found that if the stones are then run of wide circumference, and so made as to be high in the middle and sloping towards the circumference they are easier to turn and grind finer.

3. Gas (Jaggery)-Making

Preparation of gas is an easy process and can be done within a short time. Gases of sugar worth palm-gas can be produced if palm trees are allowed to be cut off. Fruits and liquor were collected by depositing a special worker in Bengal and it was found that a man could earn about Rs. 125- in a season of less than 4 months, by engaging himself in tapping about 15 trees and producing gas from the juice so obtained.

There is, however, a certain amount of sentiment against "laddy"-gas, or all palm-gas is called. But when it is remembered that gas is not prepared out of fermented toddy but out of the unfermented sweet juice, there can be no objection to it. On the contrary, when palm trees are used for gas-making they will supply a good and wholesome article of food as well as income to the villagers, while at present they are used primarily for toddy, which is both injurious to health as well as deprives the villages of what little money is easy money. Besides, palm-gas is preferable even to sugarcane gas, for the reason that sugarcane requires cultivable land and plenty of irrigation, palm-gas grows on waste land, often on the edge of fields and requires no irrigation or attention. There are millions of trees growing all over India not being utilized for this purpose and easily capable of yielding about Rs. 50- worth of gas per tree per season. It is, therefore, a sound economic proposition that efforts should be concentrated on making gas from palm juice.

There are many places where date-palms are not tapped for gas-making. In Bengal, only the night juice of the date palm had been used as the day juice gas fermented. But by previous addition of lime to the rumel in which the palm is collected (1 to 4 lbs. of lime for 4 cases of the juice) it was found that fermentation could be prevented and good gas

made. This method is now in vogue in various places and successful results have been obtained in Panchajanya, Chittagong, Barisal, Sylhet and other places. Some districts have begun to really use date-palm gas for the place of the sugarcane product made in houses. In Calcutta, some have been able to make clothes gas without incurring a financial expenditure. It was found that if the gas in which the juice is boiled is clean and aerated there are taken to prevent ashes or dust falling into the juice, quite clean gas can be made. At present people do not even stir the juice while it is boiling so that it becomes brown and turns black in colour and has a burnt taste. The attention of the public has been drawn to these facts by letters and articles in the vernacular press. It is possible to make clean gas also by adding the juice of "Ladies Fingers" (Amaranth) to the palm-juice or cane juice.

Better methods of tapping date-trees so that the tapping may not have a harmful effect on the trees have been taught. In Bihar (Bengal) the number of date-trees tapped has doubled this year.

A worker was deputed to Bengal from Ceylon to teach palm-gas-making. He has started the industry in Puna, Ashokan (Sardar Dast) and produced good gas. He expects to extend his work. It is hoped that gas-making will be adopted as an extensive work throughout the country in the coming years.

4. Coconut-shelling

Experiments are being started on in Tirunelveli (North Arcot) in regard to this industry. At present it takes two persons working 10 hours a day to shell a bar of ground-coke by hand and the payment for this is only 2 to 15 annas for a bag. If the process could be speeded up, more could be earned by the labourers.

(To be Continued)

NOTICE

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Manager, *Barjan*

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welcome given to the idea of the liberation of oppressed humanity. I was happy to see in the demonstration a strong symbol of the changed mentality and awakened conscience of the Hindu women.

But this was not all. In rural as well as in urban areas, I had to address meetings which were attended by thousands of people educated and uneducated, men and women, Brahmins and Harijans, men and women, all came freely. The resolution demanding temple entry for Harijans was passed at each meeting. Again and again I asked if there was any dissent but not one was forthcoming. Frankly everywhere the resolution was passed unanimously. It was only at Quilera out of a huge gathering of thousands, a feeble voice was raised against the resolution and when I asked the speaker to come forward to state the reasons for his objection a young man came and started by saying that he neither had a religion nor a caste. As such he had no right to vote on a matter which was definitely religious. We were trying to assist the wishes of the Servant Hindus only and the meeting was decidedly in favour of the temple entry proposition.

Very valuable was the support of the Namahisti ladies. The Namahisti Brahmins are supposed to be the most orthodox community in India. Their women live in seclusion and are the victims of many old and unjust customs and practices. My heart warmed with joy when at Tirunelveli at the Temple Entry conference I saw an old Namahisti lady hardly come up to the platform from amongst the vast multitude of the audience. Her dress and demeanour did not show a trace of Westernisation. She could not speak or understand a word of English. Yet her enthusiasm was awakened to the ends of untouchability and she gave her unstinted support to the proposal. She even said that she was giving this support against the wishes of her own father (in another meeting at the village of Kilaru a huge meeting of thousands was presided over by an educated Namahisti lady. At this meeting and at many other meetings later on women's support was given unreservedly. There was one other feature of these meetings which struck me. It was difficult to distinguish between the educated and uneducated between the villagers and the townsmen, between the rich and the poor. In the other parts of our country there are clear-cut sharp divisions between the two sections. It seems that in India western education has not created the gulf we see elsewhere between the educated and the uneducated.

The workers of the Harijan Sevak Sangh deserve congratulations for their untiring efforts. But I should be untrue to the cause if I did not speak about the other side of the picture. There do still exist a few orthodox people to whom no argument will appeal, who still are

strong in their belief that untouchability is a part of Hindu religion. They argue that the chief aim of Hindus with all its detailed rules and regulations is to secure a part of the faith as its purely spiritual moral and philosophic side. I had the privilege of meeting a few such learned people and discussing the matter with them. We could find no meeting ground, no common point from which to proceed. Argument was fruitless, but I could see that if an order opening the temples came from the rulers, these great people will submit to them. To give unquestioning allegiance to authority is also, they say, a precept of orthodoxy.

Therefore, the responsibility of these in authority is all the greater as it lies on their power to direct or retard the path of progress and purification. I therefore hope that after the unimpeachable demonstration so freely conducted by me of the opinion of Servant Hindus in favour of free temple entry, the Government will not hesitate to throw open to Harijans all the temples under state management.

In conclusion, I would like to express my thanks to the authority in Tirunelveli and Coimbatore for the kind hospitality extended by them to me.

ANNUAL REPORT OF THE

A. I. V. I. A.—IV

(Cont.)

1. Oil-Pressing (Ghadi)

This again is an industry which has been widely carried on in our country and which is capable of easily adding to the income of villagers. The Association has accordingly sought to encourage and rehabilitate oil-pressing wherever possible. It has been experimenting with the industry at the Residencetown and has succeeded in making some improvements which make the work of the bullock easier and the oil free from impurities. The press available locally for villagers, worked by one bullock, with which the work was started, was badly shaped and too much material was lost in making it. First only 8 sacs of oil were pressed in a day, but now 14 sacs of oil are obtained a day. It is hoped, in course of time, to increase the output still more. The oil extracted never lay in stock as it was purchased as soon as it was produced, there being always a ready demand for it, as much as that people in the surrounding villages are beginning to put up smaller oil-presses. The only difficulty felt by people carrying on this industry is one which arises from lack of facilities for storing seeds for the year. This difficulty, however, is not insurmountable, and it is expected that the industry will bring new life and hope to several. As a result of the systematic propaganda of our workers going in regularly, morning-to morning, to Nuhara, Tipkara and Fortiger (Bengal), Muzerol (U.P.) and Shaluk (Uttar).

By collecting facts on Bangla, it was found that Bangla is made between 15-25% oil in pure state in Bengali and U. P. the yield was 45 and 55% respectively. The Bangla seeds were chemically analysed and found to contain less oil than C. P. seeds. It is proposed accordingly to try C. P. seeds on Bangla seed.

Existing information from various parts of the country also shows that the output of oil seeds varies from place to place. It is necessary to disseminate information about present and future oil-seed output, so that the country's oil seed production may thus be increased.

1. Oil-keeping

There is an industry regarding oil-keeping, so called, spreading on ground and no storage from oil seeds. Besides low-keeping and agricultural oil-keeping, the seeds are kept often packed in this purpose. The industry can protect the industry and in the way of loss to the country and they add substantially in their country economy, considering that our country produces oil from more than any other country. The oil seeds are even now collected by villages in the old methods which are deteriorated. In the last and before Modern Village groups have accordingly been adopted. The development of Oil-keeping by the Government is necessary to be done in the future, to give in the future. Several facts have been collected and are under the observation of a research team. Oil-keeping, but no substantial success has been reported, as the loss of oil was about 10% after a month or 2 weeks of oil-keeping. Oil-keeping is successful in South India, but it is not clear that in time we shall come with the Indians by closely studying their oil-keeping system.

Articles contributed by those who have had success with oil-keeping have been published from time to time in the "Harjan".

2. Fish culture

A few tanks in Bankura (Bengal) have been taken up for this purpose and villagers have themselves contributed towards this work. They pay a minimum amount of 4 annas. Those who contribute derive benefit in proportion to the amount paid.

3. Dairying

In Bankura (Bengal) an attempt has been made to increase the yield of milk by keeping a bull of Montgomery cross breed variety for breeding purposes and by teaching people to grow fodder crops.

4. Silk Manufacture

The workers of our Association corresponded with the Bengal Government regarding silk manufacture and had a circular distributed in regard to this with the result that now about 75% of the people in the Diamond Harbour Subdivision are well prepared in the vicinity

of Diamond Harbour (Bengal), the silk rearing work brought here in some short run in the past and discontinued. In Diamond Harbour (Bengal) District, silk rearing has been made in the manufacture of silk from earth. The silk produced has been chemically analysed and the processes are being made in the production of manufacture in the light of this analysis.

5. Ginning

This is an industry which brings good income to villagers formerly and which is still capable of doing so if only the output could be speeded up by improvements in the ginning machine. In fact the village can now obtain several times the income he got formerly from this industry, for the cultivation of cotton is very much greater than what it used to be. Experiments have successfully been carried on in Bahadurpur by our workers and a pedal-ginning machine has been invented, whose output is about 3 times that of the old-fashioned machine. As soon as its price is fixed, it is expected to spread information about this machine, so that it may be used widely in cotton-growing districts.

6. Basket-making

A full time worker has been appointed to study at the weaving school for weavers at Hapur and improve this industry in Mahabubpur. It is one of the industries which holds great promise for the future.

7. Silk and Tassar Industry

The Association is collecting facts and figures in Bengal about this important but gradually dying industry, and is trying to find out methods for utilizing the waste products. The Association first started work in Tassar in a big village named Taptipara (Bengal) in April, 1955. The village produces the main bulk of Tassar of the district. In Tassar they not only give such brilliant shades on dyeing as silk or muslin cotton, weavers were generally using dyed foreign material silk yarn for border. Our worker has induced weavers to use dyed Tassar yarn for border although the colour might be dull. He has succeeded in this and by systematic efforts has created a market for Tassar both within and outside the district.

8. Jute Spinning and Weaving

Preparation of many bags from jute in the village was tried in Tipperah and Dacca. Tipperah bags are decidedly better. The industry is still in the experimental stage.

9. Carpet-making

A centre was opened in Pathan, U. P., where villagers were taught the technique of making carpets out of wool (a variety of grass) and jute. These Carpets worth about Rs. 100 were made and disposed off. It is expected to do more effective work when a market for these goods is organized. It is an industry which has no real competition to face.

HARRIAN

SATURDAY, JUNE 13, 1936

WHERE IS THE LIVING GOD?

[By W. K. Gaudin.]

The following is taken from a letter from Gaudin:

"I had the privilege to go through your article on birth control with the heading 'A timely difficulty'."

With the original theme of your article, I am in full agreement. But, in that article, you have expressed in a fine your sentiment on God. You have said that it is the fathers elsewhere for young men to discard the idea of God and they have no deep faith in a living God.

But, may I ask, what proof (which must be positive and undisputed) can you put forth regarding the existence of a God? Hindu philosophers at ancient Ratan, it seems to me, in their attempt to describe the "average" or reality of heaven have at last come to the conclusion that He is unknowable and void in Maya and so on. In short, they have developed God in an impenetrable mist of obscurity and have further complicated, instead of simplifying the complicated question of God. I do not dare deny that a true Mahatma like you or Sri Aurobindo, or Sri Radha and Sri Krishnakrishna of the past may well perceive and realize the existence of such a God, who is far beyond the reach of ordinary human intellect.

But, what have we (the great) man, whose sense intellect has never penetrated into the unknowable deep, to do with such a God if we do not feel His presence in our midst? If He is the Creator and Father of us all, why do we not feel His presence or existence as every beat of our hearts? If He cannot make His presence felt, He is no God to me. Further I have the question—of He is the Father of the universe, why He feel the presence of His children? If He feels in this way and He work here and there so much misery on His children by the devastating waves of Hindu and Quetta? Why did He humiliate an innocent nation—the Abyssinians? Are the Abyssinians not His sons? Is He not almighty? Then why could He not prevent these calamities? You came as a non violent spiritual champion for the independence of my poor mother India and you employed the help of God. But I think, that help has been denied to you and the strong force of materialism, which never depends on the help of God, got the better of you and you were humiliated and you have sunk into the background by moral weakness. If there was a God, He would

certainly have made your cause was indeed a deserving one. And not multiply such instances.

So, it is not an ill-omen that young men of the present are so much inclined to a God, because such an attitude is made a supposition of God—the very essence of being God. You have mentioned a man (Pillay) of a living faith in a living God, and I feel highly gratified and I think you will be rendering a great benefit to the young world, if you put forth some positive, undeniable proofs of the existence of God. I have the confidence that you will not more rapidly see already existing problem, and will then come definite light on the matter."

I very much fear that what I am about to write will not remove the mist in which the correspondent stands.

The writer supposes that I might have realized the existence of a living God. I can lay no such claim. But I do have a living faith in a living God even so I have a living faith in many things that scientists tell me. It may be pointed that what the scientists say can be verified if one followed the prescription given for realizing the facts which are taken for granted. Presumably in that manner speak the Hindus and the Progressives. They say everybody following the path they have trodden can realize God. The fact is we do not want to follow the path leading to realization and we won't take the testimony of any witness about the one thing that really matters. Not all the achievements of physical sciences put together can compare with that which comes as a living faith in God. Those who do not want to believe in the existence of God do not believe in the existence of anything apart from the body. Such a belief is held to be unnecessary for the progress of humanity. For such persons the weightiest argument in proof of the existence of soul or God is of no avail. You cannot make a person who has stuffed his ears, listen to, much less appreciate, the faint music. Even so can you not convince those about the existence of a living God who do not want the conversion.

Fortunately the vast majority of people do have a living faith in a living God. They cannot, will not, argue about it. For them "it is" are all the witnesses of the world old women, tales of superstition? Is the testimony of the Bible, the prophets to be rejected? Is the testimony of Chatterjee, Ramakrishna, Paramahansa, Tolstoy, Dostoyevsky, Gandhi, Jesus, Kierke, Teilhard of no value? What about Ramakrishna, Sri, Devendranath Tagore, Vivekananda—all modern men as well educated as the tallest among the living ones? I call the living witnesses whose evidence would be considered unimpeachable. This belief in God has to be based on facts which transcend reason, indeed even the so-called religious law of bottom in rejection of facts which which it

cannot be sustained by the very nature of things it must be so. Who can transcend the limitations of his being? I hold that complete realization is impossible in this embodied life. Man is a temporary. A living immortal death is all that is required for reaching the full spiritual height attainable by human beings. God is not outside this earthly case of ours. Therefore eternal proof is not of much avail, if any at all. We must ever fall to perceive Him through the senses, because He is beyond them. We can feel Him, if we will but withdraw ourselves from the senses. The divine made is necessarily going on within ourselves, but the loud senses drown the delicate union which is nature and nobility superior to anything we can perceive or have with our senses.

The writer wants to know why, if God is a God of mercy and justice, He allows all the miseries and sorrows we see around us. I can give no satisfactory explanation. He inspires in me a sense of defeat and humiliation. I live so much more of defeat, humiliation and despair. We repentant, such as I, have nothing to do with any defeat. It is no more and no less than a course of self-purification and self-perseverance. I start out to show that things are often not what they seem. It may be that what we mistake as sorrow, ignorance and the like are not such in truth. If we could solve all the mysteries of the universe, we would be co-equal with God. Every drop of the ocean shows His glory but is not the ocean. Realizing our littleness during that they span of life, we show every morning prayer with the realization of a year which means: "Many a soul is in misery now either so-called sinners. Forgetting (or denying) God in the true misery, remembering (or faith in) God is true riches."

WEEKLY LETTER

A Bad Year

At the instance of Mr. Chongchaya Kishi, President of the Kilar District Board, Quaidi called several times before arriving at Bangalore on the desert from Sand. Mr. Kishi is also president of the Harlan Dava League in the area and so thought he had better visit us all of our high presence and effort in doing for the Harlan. He had expected to offer a thousand rupees, but the total collection amounted to something over Rs. 1000 though the amount was nothing in proportion to the number of people owned and the extent of outward wilderness. As all the places Quaidi visited on addressing the audience in Hindi and so had to be interpreted as Harlan. As every place Quaidi had to ask Harlan, Harlan "Harlan" Harlan-Darshan office is more as an interpreter and at another place there was no interest in Harlan. It is unfortunate that whereas the Harlan people have understood Hindi and also speak broken

Hindi, the so-called upper classes do not understand Hindi at all. The reason is of course different. Harlan is a great instrument for brotherhood and unity breaks the barriers of language, the step-at-home, like the frog in the well, know no language but their own. The way that Hindi-Hindustani might come Kanada, is an essentially middle class step-at-home. My Women who will now no longer stay at home appreciate the value of Hindi propaganda because they know by experience that they can pick up Hindi better and much quicker than they ever could English. I must say that Harlan Prater work is making steady head-way and only the other day Lake Rajah Kishor was invited to open a Hindi class in Doodhalla, about 15 miles from Bangalore. Among the numerous women who gathered up there, there was none who knew English, but many who could pick up a few Hindi words, and one lady from Gunter who went in our car part of the way simply learned with you as she understood all our questions in Hindi and replied to them as quickly as possible, though broken Hindi. My husband is a "Wall flower" she said. "But my parents are in Gunter where I lived Hindi in Harlan. Harlan. I am glad I learnt it as I can understand all you say and can talk to you."

The visit to the Kolarfield Fields was all we had. It is impossible within a short space of time to study the conditions in which labourers of a special type like Harlan have to live in. One must spend days with them to realize the hardships of the life they have to lead. But even a brief visit to their quarters was enough to show Quaidi the horrors of the accumulation of light and water the ropes they were sleeping in was not fit for human habitation. Even men with obviously humane tendencies have to revise their ideas of life and try to put themselves in the position in which the labourers are living. There is only one way and one only to decide whether the conditions are satisfactory in which these unfortunates are forced to spend their lives day in and day out. "How long, if at all, would we ourselves exchange places with them?"

Quaidi speaking to a mass meeting of self-labourers for a few minutes said, he had paid a hurried visit to the labour home which seemed to him too small, too ill-lighted, and too crowded to be fit for human habitation. If the workers only knew what they could do for themselves by training and intelligent co-operation they would realize that there were no less prospects of the mine than the manager and shareholders. Their labour was better paid than the work they obtained with their labour from the hands of the earth. He reminded the mine-workers that unless they voluntarily recognized the due status of labour and treated it as they treated themselves, there was not far distant when labour would share its own

which the government in those 31 years when it was functioning before the Abyssinian revolution respects the workers that whilst it may claim they agree to work their rights they would be to their taste as if the nation were the workers' property. He also asked them to think of their clothing and other things.

Khad in the State

The next day showed that Khadi had not really finished its way as one would expect. The only measure Khadi there is absolutely no law in regard to Khadi in fact the state maintains a Khadi state in Badkash, which in progress. The report of the Minister of the National economy (1934-35), issued by the Ministry Government of Badkash as it could be. The state is a 'self-sufficient' experiment by giving the workers to purchase their own goods out of the earnings from their spinning and it was reported as remarkable. "The same results, says the report, "showed our workers and the total value of Khadi from 1934-35 for twelve months from November 1, October 1935, the value of spinning alone amounted to Rs. 3,784 against Rs. 11,865 value of yarn purchased. The individual accounts of individual stand at the number of 1216 at the end of June 1935 and they were distributed to 10,000. The scheme of making cloth has also stimulated the growing of cotton for those 10,000 among families which has added to the state's portion of land for cotton cultivation. Statistics of statistics during the period showed that in the area served by Badkash spinning there were 314 spinners themselves growing cotton in a total area of 334 acres. There are 300 spinners in the area and at the rate of Rs. 3 per land per acre Rs. 12,000 worth of Khadi sales in villages there is no small amount, and of each family individually took it Khadi the spinners would be doubled, Badkash hopes to achieve this in the next few years."

This is all very good, but why then, despite all State support, the use of Khadi does not seem to be universal? I am told that the State purchases for all "Mush" and gives Khadi uniforms to Khadi then to be used only by the spinners and the so-called "mush" Why should not all the servants of the State, great and small, be using Khadi? And why should not the members of the Assembly (about 300) and the members of all municipalities in the State set an example to the general mass of people by exclusively wearing Khadi? The principal Khadi state in Badkash is reduced to the necessity of having Khadi because in the towns of the State for a week or two days. These houses are also encouraged and supported by the State. Why then this unwillingness to profit by the liberal policy of the State?

A Harkissani

One may spend days and days in the Afghan State seeing the numerous beauty spots, the

wonderful architectural treasures to be found in some of the ancient temples for great individual features and numerous inscriptions of public interest and within I have not seen outside these by means, because of the limited space of my disposal and the adverse time in the scope of this period. But there are various men and things one may not look.

One such is Mr. Harkissani and his family house at Gungahell, about fifteen miles from Myas. He and on the other day some of the best varieties of fish from his house. He did not tell us that he had anything extraordinary to show on his estate. But indeed in Badkash one knows his work and family. I told him I planned a visit to his estate one morning. Mr. Harkissani, a man standing about 5 ft. 10 in. a gentleman who came to India nearly fifty years ago, and was employed to the Royal and having with his family wife by 10 children, those which were themselves his life. He came and settled in the arid climate and being by birth and nature a farmer acquired an estate of about fifteen hundred acres, the bulk of which was a swamp which no one would except was grain. The rest was waste land covered with bush and trees and evidently given up as unfit for cultivation. "As a boy of five," said Mr. Harkissani "I had seen my father, a great farmer, drain away water on his land by underground pipes, and I thought here was land where I might follow my father's good example." He had the necessary engineering skill and he not only drained off water but used it to advantage and built proper reservoirs, guided his land and landed it into plots of various sizes and shapes. "We must prevent erosion and from being washed away," he said as he showed us over his vast garden. "What are these rocks? These were old layers of soil thrown one day but run has washed them here. Our old law in harnessing the water for our use and not letting it destroy the soil." And with this he took us from plot to plot whereon he had wrought various horticultural wonders. It was impossible for us to learn to talk in all he said about the properties of soil and the value of various manures. He had grown numerous varieties of oranges, grapefruit, muskmelon, apples and mangoes and had carried on numerous experiments in them. "This is a Chinese variety, most delicious pulp and seedless, and you could eat it along with the skin," he said. And with this he went on setting off with his knife from their branches several fruits for us and asking us to sample them. He cut them off with his knife but did not pluck them. "One should never pluck a fruit," he said, "one must always use the knife." "How I wish I could give you some of my fine plums," he said, "but I am sorry there are none yet ready to be taken. It is the 'queen's' variety, small but golden, delicious and especially good." He next took us to his nursery from where he

some time" by various parts of India and Europe as a plant for which he looked all the places he could think of. "This is full of goodness and fate. I might say it is all fat and flesh and I call it butter-flesh. It is the richest meat and the more we could grow of this the better for our country," he said. "Is that the avocado pear?" I asked as I found that most of the description that Mr. Maclean gave tallied with the description I had read in the famous American and South African journals. Bama Yagnanand had represented a life-size horticultural firm to send a batch of seeds and seedlings, and we had tried to grow them in Nagpur, but most of the seedlings had died and we were not sure what would happen to the seeds. "Oh yes," said Mr. Maclean, "that is the avocado that I have given a name which you will discover most of the people can well understand. I shall send you later on to my avocado orchard and one of them had two or three ready to be taken. And with this he took us to the orchard where the trees were simply bending under the weight of these huge pears.

We asked Mr. Maclean if he would not take in any students. He had taken some students, but they were there not by the hard work he expected of them. Our visit to Mr. Maclean's estate reminded me of my visit to Sir David Hamilton's estate at Dundee. If Sir David is a pleasant coloniser, Mr. Maclean is a pioneer in his special field of horticulture and he has as less work to his credit than his better-known countryman. When I visit Bangalore with the permission of Mr. Maclean, we will visit his estate, study the work he has done and introduce to them some many of the good things in horticulture which are the wonder of every visitor who goes to Gangachalk. The estate too might have a kind of Rural Reconstruction Centre near Mr. Maclean's estate and train students in various branches of expert gardening. All may not have Mr. Maclean's great engineering skill and expert knowledge, but one may usefully spend some time with him learning to him with profit and pick up many a useful tip along the way.

I must leave my impressions of other men and things for my next letter.

M D

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KARNATAKA

HARIJANS OF GARHWAL.

(By A. V. Fletcher)

Garhwal District of the U P is one of the few sub-Himalayan districts with an inferiority of its own. The Garhwalis are hardy, lean, short-built and muscular. The Garhwali peasant attacks a large number of Nagas and aims for agriculture in the hills is very limited, fields are carved out on hill-sides which are not very steep. The soil cannot support the existing population. The people therefore go out to distant parts of the country and make their living mostly by service. The density of population here is only 50 per square mile.

The communications are very poor, motor and other wheeled traffic facilities having been introduced to a distance of 15 miles only from the railway. The greater part of the road leading to the famous Badrinath temple lies in this district and is only fit for foot or pony traffic. Thus the villages are cut off from each other by high hills and mountain ranges. Even the distant town of Pauri is 15 miles from the railway junction and is reached on foot or by ponies. The greater part of the food and other supplies are imported from the plains and are carried up on loads of human beings or ponies or mules. The military station at Lucknow is situated high up on the hills and a hill road leading to the place is being used by the civil population as well.

The people here are divided into (1) *Shi* or high-caste people consisting of Nagas and Brahmins and (2) *Shikharis* or those as they used to be called upon some time ago. Out of the total population of 5 lacs and 11 thousand over 4 and 11 thousand are "high-caste" Hindus, and less than one per cent are *Shikharis* or Harijans. The Nagas are the predominant and land-owning class, and as such exert any way that may enter *Shikharis* to the social scale.

The newly introduced practice by reformist *Shikharis* of carrying their brides and bridegrooms to *Devi* and *Patti* respectively on human shoulders in imitation of the practice of the high caste, has raised the stern anger of the high-caste or *Devis* (from which the word *Shi* seems to have been corrupted), and led to riots which ended in the ill-fated High Court recently deciding favourably in favour of the *Shikharis*.

The Arya Samaj of the Punjab came to Garhwal and its agents began work for the reform of the Harijans in 1912. The *Wardha* or purification method was adopted by them and the purified *Devis* went under *Arjans* by giving them the sacred thread of the *Devi* caste. The Samaj has now ceased to work among them for about five years past and thus left the purified *Shikharis* to fight their own battle with the "high-caste" people in their villages in the hills. As a consequence, some



HARJAN

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[ONE ANNA]

I. O. M. OF GUJARAT

(By M. K. Gandhi)

It was on that I first met that Abbas Tyabji. Whenever I have gone and there has been a Tyabji, be it for the first time or a second time, I have been a member of that great and vigorous family. I do not know what the meeting in specially was except perhaps that the distinguished judge to whom the family was, their home had befriended me in 1928 when I had come to India from South Africa as an utterly unknown man, possibly an adventurer or some had thought. Not so however thought the Krishna Tyabji and several others I was named.

But I must come back to Abbas Mian of Borda. As we embraced each other and I looked into his face, it reminded me of the late Justice Bhikshu. That meeting told the wisdom of a lifelong friendship. I found in him not merely a friend of Harijans, he was a friend of me. When at Gifford four years ago I had,

the support of my audience invited them to have an anti-unseparability conference in the evening at the automobile quarters, Abbas Mian was there taking as lively an interest in the Harijans as any staunch Hindu. Yet he was an ordinary Hindu. He had given fervently to the cause of Islam and was supporting several Islamic institutions. And yet he had never any doubts upon Harijans. The Islam had room for all the great religions of the earth. Hence he looked at the anti-unseparability campaign with the fervor of a Hindu. And I know that he returned that fervor to the end of his time on the earth.

The fact is he never took up anything half-heartedly. There was no mental reservation about Abbas Tyabji. At a moment's notice he covered the full of the Punjab. At his age and he was who had never known hardship of life it was no joke to suffer imprisonment. But his faith composed every obstacle. He put to shame many a young man by his ability to live with an infirmity made the simple life a life of Khadi peasant, to share their simple life of two. In all seasons in their work made I have never known him complain about his circumstances which would have been avoided. His was not in means why, his was to do and do. He was had more the power of that Judge of imposing the death penalty and making the law of the land as a simple capacity, by

submitting unhesitatingly to discipline. He was a man servant of humanity. He was a servant of India because he was a servant of humanity. He believed in God as Harijans believe. He believed that God was to be found in the human religion and seeing the decayed of the earth, Abbas Mian is not dead, though his body rests on the grave. His life is an inspiration for us all.

IS KHADI ECONOMICALLY SOUND?

(By M. K. Gandhi)

If by the question is meant whether Khadi can compete with Japanese 'fust' or even with the cloth manufactured by the Indian Mills, in price the answer must be emphatically 'no'. But the negative answer would have to be given about almost everything turned out by man power as against labour-saving power. It would have to be an even with regard to goods manufactured in Indian factories. Cloth, iron, sugar made in factories require State aid in some form or other to withstand foreign competition. It is wrong to put the question in that way at all. In the open market a more organized industry will always be able to drive out a less organized one, much more so when the former is assisted by loans and can command unlimited capital and use therefore effort to sell the manufacture at a temporary loss. Such has been the tragic fate of many enterprises in this country.

Any country that opens itself to unlimited foreign competition can be reduced to starvation and therefore subjection if the foreigners desire it. This is known as peaceful penetration. One has to go only a step further to understand that the result would be the same as between hand-made goods and those made by power-driven machinery. We are seeing the process going on before our eyes. Little flour mills are working the districts, oil mills the village places, rice mills the village places, sugar mills the village gumpans, etc. This displacement of village labour is impoverishing the villagers and creating the unemployed man. If the process continues sufficiently long the villages will be destroyed without any further effort. No thought there could derive a more ingenious or more profitable method of destroying these villages and the tragedy of it all is that the villagers are unconsciously led upon

the same people, however, I still say for Khadi. I accept the role of these who let the world know that even civilization has come to its probable. For some crops the village can not even grow the seed of seed.

Offering this deadly ammunition, what do I mean by saying that Khadi is the only true economic proposition? Let me then state the proposition fully. "Khadi is the only true economic proposition, in terms of the millions of villages until such time, if ever, when a combination of everything good, and adequate together, every able-bodied person above the age of sixteen, male or female is found for his field cottage or even factory in every one of the villages of India, or till sufficient cities are built up to displace the villages as we do, the villagers the necessary comforts and amenities that a well-regulated life demands and is entitled to." I have tried to state the proposition thus fully to show that Khadi must hold the field for any length of time that we so think of.

The present pressing problem is how to find work and wages for the millions of villagers who are becoming increasingly impoverished, as my one who will take the trouble of going to the village can testify for himself and as is amply proved by contemporary expert evidence. That people are becoming poorer economically, mentally and morally. They are fast losing the will to work to think and even to live. It is a living death that they are living.

Khadi equips them with work, tools and a ready-market for their manufactures. It gives them hope where but yesterday there was bleak despair.

Then why has Khadi made so little progress if it is such a logical proposition?—the sceptic asks. The answer to the progress Khadi has made in terms of the millions is, through little in itself, is comparatively the largest of all the other single industries. In countries surely the largest amount of wages saving the largest number of wage-earners in the villages with the minimum of overhead charges and every year practically quadruple among the people. This can be verified by any one who would study the figures published by the I.L.O.

Khadi has to work against almost settled prejudices among the villagers, against conservative conservatism without their protection, and against the prevalent opinion of so-called experts in the scheme of economics, against even the demand of Khadi workers for progressively cheaper Khadi. It is thus largely a question of the education of the villagers and the city dwellers in the true economics for this land of ours. Those uneducated all religions, Hindu Moslems and Christians who live in the villages suffer from the same disease of poverty and want. If there is a difference it is only one of degree.

I therefore, propose, you may find me yard Khadi day on your own and with me, Khadi in its steadily aim is to bring to the villagers it is the most. I am making proposition without a word. I am not interested to include other village movements for the purpose of a change. I am for the proposition.

THE LEPROSY PROBLEM

Letter to a Village Worker

II

My dear Parshu,

Thank you for your acknowledgment of my letter. That was excellent of you to read it aloud to some of your neighbours and a doctor. I. You say that they asked how they were to detect the disease of leprosy, and how to know which cases were infectious and which non-infectious.

Here, I agree, is one of your first difficulties. You really need, for the house-line cases, the help of expert doctors, and special laboratory tests. But in general it may be said that,

(a) Very early cases of leprosy are not infectious. The disease is manifest first by a sensation of numbness, or tingling, or of sore itching in some part of the body where there may be a patch in which the skin is slightly lighter than in the surrounding parts. But you need to remember that light patches alone do not mean that there is leprosy. They may come from a variety of causes. In leprosy the nerve supplying the affected area of skin may be found to be thickened and if it is tapped, a tingling sensation is felt, while if it is pricked the patient experiences definite pain. The nerve next commonly thickened are those behind the inner side of the elbow, behind the outer side of the knee and a nerve running up the back behind the ear. In addition loss of hair and lack of sweating in the affected area may sometimes be noted.

(b) Very old cases of leprosy are not infectious. They are like trees which have caught fire and burnt out, leaving only charred stumps. These are the very advanced cases that everybody recognizes, with crippled hands and feet, ulcers, disfigurement. Remember, they are pitiable folk needing your help as a brother man, but they are usually not infectious, and therefore not a public danger.

(c) "Halfway" cases of leprosy are infectious. In them the early manifestations of the disease have advanced somewhat, one must remember the disease does not advance and the case remains an early one, even the "infectious" area appears on face, on hands, or elsewhere. The nose and ear are very often affected. The whole body may become covered with thickened red-dyed areas similar to those on the face. From the nose there may be a constant discharge of pus which is very infectious. Also the soles

may break down and form ugly ulcers which discharge offensive bacilli.

It is these cases that are a danger to their neighbours and especially to those who live in the same house with them, using the same vessels, the same mats, beds, blankets, books, everything that is used in common in a house.

While these types have been noted it is well to remember that there may be a gradual darkening of the skin which is not noted by the patients themselves. Patients themselves are often aware of the change long before the people who are around may notice it. Thus it is well to talk of this with villagers who may then be able to help with their own diagnosis. These cases are also on a pale intention and a source of danger to their village.

Now if you are to discover who in your village have leprosy, and who are infectious, you must go about your task very carefully. Always make it clear that your only intention is to help. Otherwise you will find people concealing the disease. Win the confidence and co-operation of your leprosy neighbours first. Get them to help you by preparing 'House-Cards' (if you want to help others it is often a good way of beginning to let them to do some little service for you — it establishes a bond.) A separate card for every house in the village, with columns giving a list of the inhabitants, their sex, their approximate age, their work, their caste or creed, and then a final wide column in which you can enter whether they have leprosy or not, and whether it seems to be of the infectious or non-infectious type, and make any other remarks that may be helpful. It may be that you will so get the confidence of everybody that they will submit to an examination. If so, do your best to call in some doctor from a neighbouring town who knows something of leprosy and ask him to help you after you have got your cards ready, in filling in the last column.

When these cards are complete it is well for you to draw a rough map of the village, showing the different houses, and in each house where there are cases of leprosy put a black X for each non-infectious case and a red X for each infectious case. Then you will have a record that will show you at a glance where the danger spots are, and you will be able to go about with the steps about which I will write in my next letter.

All good wishes.

Yours sincerely,
A. DONALD MILES

Pandua, Bihar

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THE HARJIAN INDUSTRIAL HOME

Report of the Working up to 30-4-36

This Home started its work on the 1st week of March, when 2 boys were admitted from the Delhi Province. On the 24th of April there were 12 boys and on the date of writing this report (2-5-36) there are 14 boys on the roll. Twelve of these 14 boys are Harjians, namely Channar. So far one Don boy has come from Bihar, one Channar from Bagmati, and 7 boys from Sahib District of the Punjab. Two more are expected from U. P. and one from Bihar. It is possible that by the end of May there will be about 20 boys on the roll.

The boarding arrangements are in the hands of Helmut Arnold, Father and Fr. Treggi. Meals are given twice during the day. Half a dozen of glass and two Pans of milk or custard are given with the meals. Unpolished rice is cooked and as far as possible hand-ground flour is being used. It has not been found possible to secure a piece for grinding flour on wheels. The allowance of Rs. 4 p. is for food actually adequate. On Sundays the morning meal is specially prepared and the evening meal is fastidious.

So far two vocational courses have been started—shoe-making and carpentry. There are ten boys in the former and only four in the latter. Most of them being Channar boys prefer to learn their ancestral trade. I suggest that a third section be opened after the carpentry class has the full quota of 8 to 10 boys. As it is, one cannot employ more than 10 boys in a class.

The shoe-making man is from Dayalghat and is doing satisfactory work. At present he is preparing 4 pairs of shoes in three days and speaking roughly, he is giving us labour valued at about Rs. 20 to 25 p. as though his pay is Rs. 40 p. as it is expected that after about three months the production will be materially increased. After six months the department may be found to be more than self-supporting. Up to the end of April about of the value of Rs. 200- were prepared and of the value of Rs. 600 were sold. So far it has not been found difficult to effect sale of our products, but very soon we shall have to secure orders from special customers or from the market.

The carpentry section is not yet in good working order as there are only 4 boys in it. I have also not been able to secure a suitable man for it. The one engaged left after a month for almost no reason.

The boys are keeping excellent health as they are getting food and are living a regular habit. My life in the open. Over and above six hours' work in the workshop there is instruction in three hours in Hindi, English and Arithmetic. Twelve boys out of 14 have read up to the middle vernacular standard and have to begin with the English primer. There are two general

leave to themselves, and the gathering period" (Letter No. 100).

Except for a small time (perhaps 15 to 20) when manual work is being done by the boys, there is no sweeping the rooms, cleaning the latrines, feeding water, distributing and even cooking food is being done by the boys. On Sunday mornings mandatory visits are paid to the adjacent villages and in the evenings boys are allowed to go to the city for such visiting or visiting relations. Volley-ball is being played daily for one hour, but no arrangements have as far been made for regular physical culture.

T. K. MALHARI

H A R I J A N

SATURDAY, JUNE 29, 1935

THE INWARDNESS OF HARIJAN MOVEMENT

[Gandhi's speech at the Kenger Conference the last note in the Weekly Letter. — M. D.]
Our Goal

Whoever conceived the idea of this conference gave vent to a happy idea and we should be able to make good use of this meeting. Though there are at this conference representatives varied from all parts of South India, there are others here too, and instead of confining myself only to the actual work of the delegates, I will make some general observations.

These general observations I shall make for the benefit of the Savarna Hindus. Let them understand that this movement for the removal of untouchability is different from other social movements in India. So far as I am concerned, and as far as the Harijan Sevak Sangh is concerned, the anti-untouchability movement is not a political movement. Nor is it intended purely for the economic emancipation of the low Harijans nor yet for their social restoration. But this does not mean that we do not aim at the Harijans' social, economic or political advancement. We want all these improvements. If we are honest about our work, progress in these directions is bound to follow from our efforts.

But our goal is quite different from the things I have mentioned just now. It is this, that untouchability is a blot upon Hindutva and must be removed at any cost. Untouchability is a poison which, if we do not get rid of it in time, will destroy Hindutva.

I know that those of you who are outside the ranks of workers and delegates—say, even some of the workers and delegates—do not realise the real significance of what I am saying. But whether you realise the significance or not, I must continue to express the views which I hold and hold very strongly.

I can see by the expression on your faces that you are distressed over this. Hindutva, you and I possess that. If you study very much, just as I am doing, you will observe that the slow deterioration which Hindutva has undergone, may become so rapid as to become impossible for the workers to overcome it.

No Parallel in The World

And why do I say that untouchability is a cancer, a blot and a powerful poison that will destroy Hindutva? It is equivalent to the worst of humanness to consider a single human being as untouchable by birth. If you were to examine the scriptures of the world and the conduct of peoples other than Hindus, you do not find any parallel to the untouchability I have brought to your attention just now. I can well understand a person being untouchable whilst he is performing a task which he himself would not make him untouchable. For instance, a man who is nursing a patient who is helpless and bleeding and selling his clothes and suffering from a disease giving out from his body a foul smell, such a man whilst he is nursing such a patient is untouchable. But when she has washed herself, she becomes as touchable as ourselves. Not only that she is, not only just as fit to move in society as any of us, but she is also eligible for the profession which she follows. She is worthy of our respect and, so long as we have made up our minds, she must occupy a very high place amongst us.

Now look at the other side of the picture. Take, for instance, Dr. Ambedkar. He is pronounced as belonging to the Depressed Classes and as being untouchable. Intentionally he is superior to thousands of intelligent and educated caste-Hindus. His parental education is as high as that of any of us. Today he is an ancient lecturer in Law. Tomorrow you may find him a Judge of the High Court. In other words, there is no position in the government of this country to which he may not aspire and rise, and to which an untouchable Hindu can rise. But that untouchable Hindu will be defiled by the touch of Dr. Ambedkar and that because of his untouchability not that he was born a Hindu (untouchable)!

If we had not been habituated to think that untouchability by birth was an integral part of Hindutva, we would not conduct ourselves towards our fellow human beings as many of us conduct ourselves even today.

How to Remove It

I know that I have told you nothing new in this my talk to you today. I know I have said the same thing as much more burning language than I have done to-day. Yet what I say is not, and will not be, superfluous as long as this single part of the need for the removal of untouchability does not afford right understanding or action.

I understand, but I guess someone wrote a
pamphlet in Hindustani and sent it out and got a
warrant either in London or in Hindustan and
what this I have wanted to see Hindustan and
what I have been told by people who have
made a deeper study of their views, that there
is no warrant for unacceptability, by both in
Hindustan I have not the time now to go
into the Hindustani concepts but I am necessary
of the time of the day in your own Hindustani
people for my statement but what is necessary
is that if you are entitled that unacceptability
is a blot on Hindustani and that there is a
danger of the destroying Hindustani you must
see about yourselves.

What will you do to remove it? If all of you will say that you have done your duty by declaring that automobilism is a blot on civilization it will be a victory. It will not be enough even if you as a flock of cathartics go to a Marine and touch him and exorcise him, and then forget all about him. It will not do unless you go to the Marine quarters every day and make it a point to touch a member of Marine as a token of your conscience.

What is required of you is that you should regulate your day to day conduct to such a manner that you make it abundantly evident to the Marjans whom you come across that a better day has dawned for them all.

You will begin by taking the Harbans along with you to the temple if you are in the habit of going to a temple. But if you discover that you will not be allowed into the temple along with your Harban companions, then if you have the strong belief that I have that immortality is wrong, you will show that temple as you show a temple in the You will then believe with me that such a temple is not indicated by God. I will take by way of Hsinshing the greatest temple known all over the world, viz. Kinko Tokuwaku in Hsinan. The Lord who is supposed to reside there is known as the Lord of the Universe and yet in the very name of that Tokuwaku the Supreme Ruler have today the impudence to say to the Harbans: You shall not come to this temple.

Fig. 1. Temperature and time of day.

I claim I is as good a Hindu as any other Hindu I have encountered to enforce all principles of Hinduism on my own life as the best of my ability. I admit that my ability is small! But that does not affect my attitude to and love for Hinduism. Yet, in spite of all that here for Hinduism, with a due sense of my own responsibility, I am here to tell you that as long as the doors of the Bharosa Temple are closed against a single Harijan, Hindu Vishwamith does not mean to live temple and I could not possibly approach that temple with a basket in the hands.

the faith in a spiritual government (1980). I would be puzzled if one were to take the same view of the party in respect of religious temples and shrines. In fact of Kashi Vishwanath is one of the most sacred sites in India which have the status of a *Hajrat*. It applies almost to all the Muslims in South India including the Government.

"Thank God, the gates of the fortress were not closed to me. Not even its passage to the trustees of that temple, or wherever is the authority there given me permission to write that temple. I could not possibly avoid myself of it so long as members of the Starvation community are there and I have every one of you here before in the way I have pointed out to have not removed accountability from the heart."

[illegible]

It is absolutely of no consequence that a vast majority of Hispanics are unfriendly to our campaign. Only this morning Mr. Delacruz, leading a delegation of Hispanics, told me that the Hispanics were not as interested in helping us as in their political and economic aggrandizement and perhaps a rise in their social status. Naturally, they cannot think otherwise. For we are responsible for denuding their sense of unity with us and their desire to work in concert with us as a people.

Therefore, I say that the God of Hindoism is really non-existent for them. It is true that the God of Hindoism is not different from the God in Islam or Christianity. Only the mode of worship is peculiar to each religion. If Hindus because of our own slow-but sure supercilious treatment towards them—have been taught to consider that the temples visited by Muslims are not for them, you could not blame them for their indifference to the mother House of India has made them indifferent. That Marikani or Travancore and other parts of India have still got the desire to enter the temples and claim the same rights as other Hindus, is a good thing and a comforting thing but it does not affect my argument.

[illegible]

There is another aspect of the question of temples to Harbans which you must not fail to realize. If you open your temples to Harbans because they demand that they shall be so opened, you will not be doing any great thing. But if you open the temples to them because of a sense of sin for which you should atone, it becomes a religious act. I should insist on Hindu temples being thrown open to Harbans even if the Harbans in India were converted to another religion and there was only one Harban left in the Hindu fold. It is this religious attitude that makes the Harban question free of all other questions and gives it, a special importance. If our present programme was merely one of policy or practical considerations, it would not have the religious

the Hindus to become vegetarians of themselves. It is not enough to retain the Hindus as the Hindu is. I should still want to open the temples and remove every trace of impurity. Because for us it is as it must be for you. Vegetarianism and vegetarianism for the wrong we have done to our followers.

Then the threat of the conversion of Hindus to other religions, which is existing in many places today, has no bearing on our duty to Hindus. If we begin to graze our activities, because of the threat of conversion, then such opening will lose the significance which I have outlined. I promise you that Hindutva will not be saved by such means.

Hindutva can only be saved when it has become purified by the performance of our duty without the expectation of any return whatever from the Hindus. Nothing less than that can possibly save Hindutva. If you are anything by Hindus or a matter of expediency or political maneuver you have not lost yourselves of immortality in your hearts. There will come many moments when that duty will creep to the Hindu mind together with such an intent that we shall be confounded. If we are ashamed of immortality, we must not let us know what results follow or may follow.

Dear Canadians.

I become impatient when Savarna Hindus tell me from their platform of high superiority that they will create responsibility when Hindus give up their habits of drinking, eating common uncleanliness etc. Suppose my father, mother, son or daughter were to give up all that I will thank him or her only when he or she had got rid of hypocrisy. I will be glad to see them if I do not serve him or her as he or her need. The position regarding Hindus is infinitely worse, because we Hindus are responsible for the confusion in which Hindus have been reduced. For their drinking, eating, carnage, and other unclean habits we are directly responsible. Therefore, if we are true, we have to submerge them in some of their shortcomings and I hope, without hesitation, that immediately you adopt an attitude of strict looking upon the Hindus as we as Hindus they will change their habits. People who had expectations in this direction will confirm this statement. It is therefore not necessary that Savarna Hindus should purify their hearts and change their attitude towards Hindus.

I would ask you, please, not to cling to my feet but cause you may have some experience when you beheld Hindus and they refused to improve.

For Hinduism should be purified, I want to give you my answer. I do not have

a single Hindu adopted by a Hindu who has not referred himself as a matter of fact to us as to whether. The Hindus are bound to feel the change is too good to be true. The moral superiority of the improved savarna legs will enable him to get rid of the craving for drink or carnage-eating, he for discipline. It is a question of facilities made available to him. It is mainly the carelessness of the Savarna Hindus that employs the arguments about the uncleanliness of the Hindus as that they themselves need not be saved.

"Oh Ya, of Little Faith"

I will close with a material thought. I have told you exactly my view of the duty of every Savarna Hindu to Hindus. There are many more things that the Savarna Hindu can do in his own personal conduct.

But I know that there will be a lot of discussion among members assembled here as to how to conduct the work of Hindutva. Savarna without money. I say in such discussion that the fear comes out of their own want of faith. We want to serve not build a house Savarna Hindu, we want to touch the hearts of millions of Savarna Hindu. Perhaps though we see, we find that no Hindu temple can ever be closed for want of funds. I invite you to study this phenomenon. But do not run away with the false idea that millions of Hindus always get to their temples more, not of separation. There may be a partial truth in that statement. But it is only a partial truth. The better part of the truth is that the people who support these temples by their offerings of gold or rice or coconuts or flowers, do so because of an unchangeable faith that they are doing an act of duty. And I tell you that you will not be doing justice to yourselves, or to India or to humanity. If you will characterize these things as superstition, I know that superstition is a low-level thing. There are many members of superstition who have been given a long rope by the Alexander but however long their life, it is nothing in the scale of time. The better half of the truth is that there is something undoubtedly holy and true about the faith that takes millions to the temples. If you let fall to the party of the dark movement who destroy these temples, and look to your material gains of you will become little trouble and make place or you lose the people.

If you cannot connect with the tiny distance that a few millionaires like Grandpère Des Roches will always send money to you for poor work, I assure you that the movement is bound to fail. You will never be able to bring the movement to a successful conclusion unless you make the need to go to the dark millions and collect gold in every dark village. Millions of dark millions that responsibility is a sin to be got rid of.



HARIJAN

OWNED BY: MARGARET BEECH

Under the auspices of The Harrow Social Group

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THE QUESTION OF HINDI

[On my notes last week I referred to the Hindi congress in Bangalore. Here is a record of Gandhi's conversation address in Hindi. M. D.]

I had no idea that when I promised to give you half an hour this evening I was going in for an elaborate lecture and should have to give you more time than I had bargained for. Not that I should not have liked to give you more time. If it had been possible I should certainly have given you two hours, attended you in Hindi, done a little business by asking for contributions for Hindi propaganda, and possibly for your programme. But that was not to be. Within a couple of hours I shall be leaving Bangalore. That, however, does not mean that those who want to contribute may not do so after I have left.

For Knowledge and not Degrees

I congratulate those who have won their diplomas and certificates today. I hope they will keep up their studies and go on adding to their knowledge every day. Those who go to military schools and colleges go there for a course, read their books for examinations and the moment they leave their examination-hall forget the books along with what they have learnt from them. Many come here for degrees that for knowledge. But those who have won their diplomas today have not done so for the sake of diplomas, for the diploma means that the institution for the Propagation of Hindi does not aim at helping you to win jobs. The diplomas and degrees conferred on you are meant only as proof of the knowledge your teachers have imparted to you. It is quite possible, of course, for a few of you to start your livelihood from your Hindi studies, but that certainly is not our object.

General Notes

It delights our heart that a majority of the successful candidates today are members of the low cast. That indicates a bright future for Hindi practice and for Mother India, for I am firmly of opinion that Indian salvation depends on the sacrifice and enlightenment of her women. In many of the women's meetings I used to address, I emphasised the fact that when we wanted to speak of our ancient heroes and legends or of jobs and problems we would name

the latter first, e.g. Sita Ram, Krishna Krishna and not Rama Sita or Krishna Krishna. This practice is not without its significance. Women need to be inspired and their work and worth were regarded of special value. Let us continue this tradition in its letter and spirit.

A Few Obvious Considerations

I shall take this occasion to give you a few obvious reasons why Hindi or Hindustani alone can be the national language. So long as you live in Karnataka and do not look out of it, a knowledge of Kannada is enough for you. But a look at any one of your villages is enough to show that your outlook and your horizon have widened, you no longer think in the terms of Karnataka but in the terms of India. Events outside Karnataka interest you but the interest cannot obviously go very far, without a common medium of expression. How is a Kannada man to establish and maintain contact with one from that or U. P. ? Some of our people have told and perhaps still hold that English can be this medium. If it was a question of a few thousands of our educated people English would certainly do but I am sure none of you will be satisfied with that. You and I want millions of people to establish interpersonal contacts, and they cannot obviously do so through English for generations to come, if ever. There is no reason why they should all learn English, and it certainly is no sure or substantial means of winning a livelihood for the sake of the apex will, if any thing, become less and less as more people came to learn it. Then Hindi-Hindustani offers no difficulty in studying as English must. Study of it is never going to take the time that study of English would do. It has been estimated that the number of Hindus and Moslems speaking and understanding Hindi-Hindustani exceeds 200 millions. Would not the 11 millions of men and women of Karnataka like to have a language that is spoken by 200 millions of their own brethren and sisters ? And can they not very easily learn it ? The answer is supplied by a fact I noticed very strikingly a moment ago. You have all listened to a Kannada translation of Lady Ramani's Hindi speech. You could not but have noticed that the translation adopted contained quite a large number of words which Lady Ramani had used in her Hindi speech—words like *main*, *pran*, *soch*, *sochi*

all those words are common to all languages. You suppose that because of this, words would be easy to learn? Then therefore our Kananda friends are also plain as daylight for them. They cannot see how that they make an error. I suppose you are it is a matter of a few months' study for a month. I am of course not that young before me, but I assure you that when I learned to the Kananda friends I (18) - though I should not take more than eight days to learn Kananda if I gave a few hours to it each day. With the exception of half a dozen like the Rt. Hon. Sir John A. Macdonald, all of you here are quite young. Have you not energy enough to devote to a study of Hindi four hours each day for just one month? Do you think it is too much to devote four times to cultivate a contact with 200 millions of your own countrymen? Now suppose those of you who do not know English decided to learn English. Do you think any one of you would be able to learn the language in a month by devoting four hours to it each day? By no means. The reason why Hindi is so ridiculously easy is that all the languages, including even the four South Indian, spoken by Hindus in India, contain a large number of Sanskrit words. It is a matter of history that contact in the old days between the South and the North used to be maintained by means of Sanskrit. Even to day the Hindus in the South hold discourse with the Hindus in the North through Sanskrit. The difference in the various vocabularies is entirely of grammar. In the North Indian languages even the grammatical structure is identical. The grammar of the South Indian languages is of course widely different, and even their vocabularies, before they came under the influence of Sanskrit, were equally different. But now even these languages have adopted a very large number of Sanskrit words, so much so that I have not found it difficult, whenever I have gone South, to get a gist of what was being said in all the four languages.

I come now to our Muselman friends. They know the vocabularies of their provinces as a matter of course and Urdu is addition. There is no difference whatsoever between Hindi and Urdu or Hindustani. The grammar is common to both, it is only the script that makes the difference, and when we come to think of it we find that the three words Hindi, Hindustani and Urdu denote only one language. If we were to take to the letters of these languages we should find that most of the words are the same. For these reasons, leaving the question of script which will speak Hindi, Urdu, or an

To return therefore to what I began, if your Indian goes as far as to learn to the North and Cape Comorin in the South, Hindi is the West and Telugu in the East - what is the result - there is for you nothing but I have to learn Hindi, English, I have to learn to write cannot be our hope. I have to learn to write Hindi, English, I have to learn to write Urdu for the International contact - and for a knowledge of the sciences pursued in the West. But I am pained when an attempt is made to give English a place of almost none. That attempt I have no doubt is bound to fail. Every thing finds proper in its own place.

A Sinner

There is a sense of which I should like to discuss your minds in Hindi to be taught at the expense of Kananda? Is it likely to cost Kananda? On the contrary, I claim that the more we propagate Hindi the more shall we stimulate a study of our vernaculars, and even increase their power and potency. I say this from my experience of different provinces.

A word about the question of script. Even when I was in South Africa, I thought that all the languages derived from Sanskrit should have Devanagari script, and I am sure that even the Dravidian languages could be easily learnt through the Devanagari script. I have tried to learn Tamil and Telugu through the Tamil and Telugu scripts, as also Kananda and Malayalam, for a few days, through their respective scripts I tell you I was frightened upon ever having to learn four scripts when I could see that all the four languages had a common script - Devanagari - I should learn them in no time. What a terrible strain it is on those like me who are anxious to learn the four languages? As between the speakers of the four South Indian vernaculars, does it need any argument to show that Devanagari would be the most convenient script for the speaker of one to learn the other three? The question of Hindi as *lingua franca* need not be mixed up with the question of script, but I have referred to this simply in order to point out the difficulty of those who want to know all the Indian languages.

(Continued from p 183)

Dr. B. R. Ambedkar: We thank you for having given us the common you have given. We want you to attend to the Hindustani band of fellow, ship. A man should not behave as though he expected problems he was doing some service to God. I want you to get the Hindustani dialect conversation in the Mysore assembly in proportion to their population. They should be recognized as having studied method.

Goodnight. For God I must make a suggestion to you. You must display the present Mahatma and have not an end for a week!

THE UNION CHURCH CLASSES OF MAHARASHTRA *

1. In brochure covering 45 pages covering 12 levels open, a clear idea of the economic and social conditions of the Harijans of all of the provinces of Maharashtra. The study is based on detailed personal investigations covering 341 families composed of 1984 males and 2042 females. The first fact Sir Bhaag Singh brings to the notice, is the comparatively large size of the families due, as we find while considering their occupations, to the increase in the numbers of dependents in the families in the absence of suitable employment. The principal sources are (1) the subsidiary sources JAT, and the dependents, (2) the main occupation is casual labour, supporting as it does 745 persons, the rest are dependents being dependent on the JAT group. Land is owned by Harijans who working by the Government and Government by the Muzra. These subsidiary occupations to provide some work at the same time, it is found that even among them communities a little over half of the males remain unemployed and among the Chitambar and the Harijans there is a larger percentage of dependents among families than in other castes and even then how many in the communities that these occupations provide? The average monthly income of Chitambar is Rs 14 per head and of Harijans Rs 12 per head, while the Muzra have to be content with a bare Rs 11 per head per month. Among the Muzra 64 per cent and among the Harijans 40 per cent of the families have a monthly income of not more than Rs 10. The Harijans, in the villages, busy on the work of clearing dead animals, but as mentioned at present this yields very little income. Similarly, the Harijans in Satara and Ahmednagar get the raw skins tanned, but obviously the industry remains undeveloped as they depend upon middlemen both for the purchase of raw materials and for the disposal of the tanned hides and skins. The industry of repackaging tea appears to be capable of improvement inasmuch as imports from other parts of the country and from other countries are gradually making a headway in rural markets. The scarcity of these resources must necessarily lead to debt, and the Harijans find that the lands they hold have gradually passed into the hands of Kshatriyas turning them into hired labourers. The average amount of debt per family is Rs 500 to be set off against the average annual income of Rs 300. Extravagance in the expenditure incurred on marriages adds considerably. Sir Bhaag Singh points out, to the volume of debt, and how oppressive as burden has become and is

gained from the 1931 to 1936 average and interest paid is Rs 100 per cent per annum.

The social and other conditions of these Harijan classes merit especial Sir Bhaag Singh's attention. First in importance comes education. Out of the 5000 males only 400 are literate and among the 1984 women the literate number only 40. There are 70 persons who are literate in Khariboli and only 27 who have passed some quality examination in 134 out of the 313 villages covered by the investigation. The Harijan boys are allowed to mix freely with other boys, in 29 villages the Harijan children are segregated in the local schools, while in less than 44 villages have no provision for primary education. That segregation should still be practised in nearly one-third of the villages severely retards to the credit either of the local educational authorities or of the village communities in the districts concerned. The distances in rural areas often urge the inadequacy of allowing the schools open to the Harijans on the ground of the untidy habits and dirty clothing of Harijan children. This is adding much to misery, because the wretched and insanitary conditions of housing in which in several parts of Maharashtra, the Harijans are compulsorily forced to live, naturally give them an opportunity as Sir Bhaag Singh observes, to spread and promote abject ways of life. Besides in the absence of access to wells, the Harijans can hardly get water enough to wash their clothes and their bodies. In 2 out of the 313 villages there is no provision whatsoever for water in all the seasons of the year, and in 96 no provision for water in the summer season. So, where did Sir Bhaag Singh find a common well used by caste Hindus and Harijans? Often, persons belonging to these classes have to wait for the charitable pouring the caste Hindus to draw water and pour a little into their pots. This is the case in 50 of the villages, while in 8 others, they bring water from long distances. Naturally, among the demands that the Harijans formulated by Sir Bhaag Singh, put forward the most in importance is education in the adoption of measures which for the provision of water for their daily use, an object which the Harijan Social Service, with its J. E. Paul Ford, also keeps in the forefront of its programme. The educational requirements of the Harijans in various districts are also mentioned by Sir Bhaag Singh and these include the introduction of compulsory education, the provision of facilities for industrial training, the opening of hostels, the training of Harijan teachers and the observance of equality in the conduct of schools. There are also the directions in which the Harijan Social Service has been providing, and hence, its workers should welcome the survey in so much as it throws interesting light on the conditions and the requirements of the various Harijan classes existing in the different districts of Maharashtra.

* The Government of Maharashtra. By Sir Bhaag Singh. Published by the Government of Maharashtra, Bombay, Vol. 1, Part I, July, 1941.

HARIJAN

QUINCEY JONES, EDITOR

VERBAROUS IF TRUE

[By M. K. Gosh]]

A correspondent sends me the following message from the "Hindu's" own correspondent in the Bombay at Bombay:

Also members of the Devanagiri Parishad had an interview at the Board's office, some of the members of the Parishad Mr. M. K. Gosh, the Devanagiri Parishad, the most important paragraph in the Harijan member's letter to the Board, signed his signature in the paragraph, which, according to the editor of the "Hindu" "I" and about all the side till the close of the meeting.

The Board mentioned several estimates for providing electric light in the various streets in the town and resolved to supply water for the construction of roads between Barampore, Annapuram and Annapuram.

I take the following from his letter enclosing the "Hindu" from the "Hindu":

The Board has decided to provide water in the town and to provide water in the town.

The Board has decided to provide water in the town and to provide water in the town.

The Board has decided to provide water in the town and to provide water in the town.

The Board has decided to provide water in the town and to provide water in the town.

The Board has decided to provide water in the town and to provide water in the town.

The Board has decided to provide water in the town and to provide water in the town.

The Board has decided to provide water in the town and to provide water in the town.

ability just now being largely restricted in the South. Even in the position of a Hindu Harijan members stand in a corner to obtain. Parshad is a great public opinion should make it impossible of repetition. Naturally however the paragraph does not appear to have raised any public stir. The editorial influence of the Southern press seem too to have taken no notice of the incident which is only enough to demand strong condemnation. There are therefore due to my correspondent for lifting the "Hindu's" paragraph from oblivion.

Not only is the question bothering, I think it is also illegal. The Harijan member has a legal right to demand a seat side by side with his fellow members. It would be no answer to the charge that the Harijan member was party to his own death: I can well understand poor Harijans to receive parts of letters being too dead to assert their rights. And for Harijans, Devanagiri is unfortunately remote enough.

Anyway it is the duty of the Provincial and the local Harian Break Banhs to investigate the matter and take such steps as may be proper to avoid a repetition of the death threat now merely to the Harijan member but the whole society if it is justice of the rights of the least among the members, equally with the greatest.

HARIJANS AND ELECTIONS

[By M. K. Gosh]

The talk I had on my return journey from Bangalore, with Shri. A. Kulkarni Rao and Shri. V. Karmach, a Marathi lawyer, has been published in the "Hindu" (Hindu) has written to inquire whether the correspondent of the

"Hindu" has correctly reported the conversation. They ask me to give my opinion in my own language.

The "Hindu's" correspondent's version is substantially correct so far as it goes. It omits the preliminary part of the talk. In answer to Shri. Kulkarni's question I said I adhered to the within advice I had sent to him about Mr. Nappur, M. L. C. But what are we to do? we are not an undivided party, and if undivided we groups are not strong enough to be counted. And what to do?

Then I said "actually you will ally yourselves to that party which you can win the greatest benefit. In our opinion such a party is undoubtedly the Congress. It is pledged to the removal of caste-discrimination and hence the largest number of Congressmen will be found among us who are engaged in doing out caste-discrimination work. But you will do well not to participate in any election contest or in it without damage to the Congress if it comes to a vote-taking thing in the present of its objects. About goal of complete independence you can I say, if only because the vast majority of Harijans are hardly equipped for such a fight. Your immediate goal is to

instructed us to the workshop he had succeeded in getting attached to the Institute. "My heart bid as I was told that I should have to pay Rs. 7,500 for a foreign spectroscopy. I have now converted it here to this workshop for Rs. 1,500." Within a half hour he had shown us some of the wonders of the modern physical sciences. But knowing that we could not have followed his rapid explanations he took us through one of the most amazing phenomena of the age as we were dining. For part of the time we laughed and joked as we ate, but when he began to talk of this phenomenon called the "diffraction of electrons" his eyes brightened and he was absorbed in explaining it, forgotten as much of the food he front of him as of the guests. "You know I showed you yesterday one of the most amazing paradoxes in physics. I showed you the effect of an electron passing through a gold leaf. An electron is a definite point which you can locate however minute its dimensions and yet as you saw it passing through a gold leaf you saw rings and rings of interminable waves. A multitude of electrons would not produce the waves, demonstrating the fact that a single electron, though seeming so definite in space as in the best analysis a wave individually we become too set differently from the way in which we act when in a multitude. We are individually all waves." I wonder I could reproduce the great physicist's language. He has the truly great man's quality of seeming as his listener as much intelligent as his own. As I listened to him I thought of the great analogy of Spinoza: "The wave belongs to the sea, the sea does not belong to the wave," and felt that Sir C. V. Raman may one day prove that the material and the spiritual phenomena really coincide. His intellect is as quick and darting as the electricity with which he deals. He could talk hours on end on a subject, forgetful of all time and space justifying his own description of a scientist: "A scientist is a man absorbed in the quest of truth. In not this absorption, this gaze, a service to itself. And yet he is far from being a recluse. He is a keen student of national and foreign affairs and his mind would seem to be one of a practical scientist. He told me enthusiastically of a book by Dr. Asbjørn on the French Chemist Lavoisier who in addition to his great scientific genius was also a great administrator. 'It is a moving biography,' said Sir Chandrasekhara, 'and one is surprised at the people who had no use of such a practical genius. He was not a mere scientist. He was a teacher, expert, he organized the government, and as one of the farmers-general had in 1794 his head chopped off by the Terrorists of the French Revolution.'"

The talk revealed another trait of the great man. He had in his eager memory even photographs of the great men he had seen during his travels abroad. These, I found,

pointing to the photographs of Sir Jinnah, I spent hours gazing on the magnify of the scene and when I was reminded of the time I could not tear myself away from the spot without tears in my eyes."

Sir C. V. Raman let the reader know as only if. He has won the Nobel Prize, is an FRS and many other things besides, but as is far from resting content with these honors or resting on his oars. "Ten years I worked in the Finance Department," he said. "I have been at the subject of my choice for only 15 years." Let us hope God will reward him many a year of fruitful discovery for the sake of humanity.

A Hair Shave

A Polish research student stayed over to be introduced to Gandhiji after the students of the Institute had left, having had a chat with Gandhiji and his thoughts to be typical features of truth and worthy successors of the Gandhian attitude. He said he did not want any talk with Gandhiji. I took him in and let him sit before Gandhiji for a second. But as he was getting up he pulled out from his pocket a photograph on which he wanted Gandhiji's photograph. "Why?" asked Gandhiji. He answered, "I am heavily interested in rural reconstruction. There is at . . . school conducted by Catholic Fathers. I shall help the school from the proceeds of the sale of this photograph." Ah! said Gandhiji, retaining the photograph, "That is a different story. You do not expect me to support the Fathers in their mission of conversion? You know what they do?" And with this he told him in a couple of minutes the story of the so-called conversion in the vicinity of Turinaganga, the destruction and desecration of the Hindu Temple, how he had been requested by the International Fellowship of Friends to further writing anything about the episode as they were trying to improve, how ultimately even the intervention of that body composed mostly of Christians had failed and how he was permitted to write about it in *Bharya*. He, however, had deliberately refrained from writing in order not to arouse feelings on the matter.

"But," said the student, "the Christians among whom the Fathers I mention are working became Christians long ago."

"Well," said Sir Jinnah fresh troubles. I do not know what the professors of a noble faith should want in creating deadly squabbles between two sections of the same faith."

"But I myself am a Christian convert. I cannot tell you the happiness and the relief that Christianity has meant to me."

"I can understand that. You are using the language of a truly converted Christian. You have a heart to lose as to keep. If the Hindus in India reach your intellectual and spiritual level and experience your sense of joy and etc., I would blame them for cowardly

underlying Christians," said my son, who I have known as my own friend, I have known as Islam? If he had become an ordinary, free, pure and a content heart I would have so shared with him. But these are not helped him to embrace Islam and are unwilling ever independently simply accepted his weaknesses. This are no true representations of Islam. My point to the Muslims, I tell you, was written with my pen dipped in my heart's blood tenderly there is no embracing feature about it. The Harjians themselves I have spoken to you about."

He young man could see the deep pain with which Gaudin was speaking. He did not press me to give the autograph and took his leave.

A Talk with Bangladesh Harjians

Conversations during the past four years on the Harjian question has had the welcome result of making the murkiness among the Harjians articulate and we have all kinds of writings and testimonies and explanations of this in all parts of India. There is ferment everywhere, there is discontent too, due to extreme grievances, and there is no dearth of efforts in these of settlement.

We came across a group called the Adh. Karnalika Association led by a Bharat Oshin, as their spokesman. Mr. D'Souza, an ex-patriate of Mysore, came one morning leading a delegation of them in order to tell Gaudin "what was running in their minds." They felt, said Mr. D'Souza, that the Harjian Social. League which was composed mostly of Hindus, took no count of work being done by Harjians, that they forgot that Harjians wanted E. & S. funds to be made available to them; that they were guilty of a patronizing attitude, that there was a good deal of missionary effort, and that if Hindu opposition prevented the Muslims were bound to subordinate their antagonism, that Mr. D'Souza had himself demanded their pure supporting Dr. Ambedkar, though they were here on doing so, that the Harjians were not being educated in the University Ashram at Kanpur, which was supported by the H. S. League and when the Harjians welfare conference was about to be held, that this conference held out of E. & S. funds was going to be a purely non-Harjians affair and that Harjians were not going to be given an opportunity to represent their grievances, that their burning conditions were abominable, that it was so we concentrating on people entry when their economic and moral conditions badly needed improvement, and so on and so forth. It must be said that Mr. D'Souza added that he must not be taken to be voicing the views he had expressed as the spokesman.

Gaudin reacted at the outset some of their views when he pointed out that the Harjians Gaudin did not belong to the "Hindu Social League" and that far from the "Hindu Social League" excluding Harjians, it sincerely eyed

Harjians and the H. S. League members were both Harjians.

The next important thing we must see and know was one of Harjians Hind. women who were going to assemble in order to make pure notes, discuss their difficulties, and find their own weaknesses and to suggest that were done. The Harjians was one of Harjians women who wanted to find out ways and means of repaying the debt they owed. Harjians How were the Harjians going to help in this movement? They were certainly welcome to attend it, but how would they help in the difficulties?

Mr. D'Souza You may call yourselves debtors, but the Harjians cannot help suggesting a superiority complex in all that you do, and you will lend yourselves to the suggestion that instead of devoting means to help them you were devising new means to keep them down.

Gaudin: If there is suspicion for which there is no ground, I do not mind the suspicion. The Harjians' action if it is honest will dispel it. I do not blame the Harjians because they have known nothing better.

A Harjia: There is no suspicion. We simply wanted to correct our knowledge.

Gaudin: Kind you Harjians then to not? Don't I know them? Don't I prohibit from the knowledge that you have to see all along the time? No, I want you to understand that it is a conference of various women. You are all welcome of course, but you will find that the complexion of the meeting is different from what you expect it to be. We are all debtors, we know that we can pay nothing more than small instalments, and that our creditors may be so enraged as to bring force reinforcements on our faces and kick us out. But we have to tolerate everything, if such is to be our lot. For our goal is to pay the principal with interest. When Dr. Ambedkar denies us, I say that it wrong us right. Then sometimes the creditor becomes so great that he does not care for the debt or the debtors. We, however, have to forget every thing else and concentrate on repaying the debt. The Harjians say that when the cup of a people's misery is full, they pinch themselves. It is a dying wish of it will not purge itself of immorality and will perish, Ambedkar or no Ambedkar. If our attempt is sincere, I assume you will see no suspicious complex among the Harjians. I think that as I see Harjians, Harjians envelope many Harjians. They call irregular religion. Now it is out of this fact, now that a very important class of Harjians are trying to come out. As regards the condition of some Harjians, I am reminding the Harjians day in and day out that it is they the Harjians who are responsible for the bitter habits of some of the Harjians. I tell them it is wrong to have to keep on Harjians getting a badge they receive the same status as other Harjians. We have to show them that and that



HARTJAN

(Editor: MANADIV DESAI)

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[ONE ANNA]

WEEKLY LETTER

Questions and Answers

The Hartjan Workers' Conference which met for three days at the Karpur Dharmashala (near Bangalore) passed several resolutions (printed elsewhere) in a most businesslike fashion. Gaudhari's speech at the Conference was published in the last issue. I summarize here some of the questions of the workers and Gaudhari's answers.

Q. You were rather hard on your speech about the temples. The Sarvama missionary feels that we have no faith in the temples and your remarks will support their feeling.

A. You are begging the question when you say that Sarvama feel that we have no faith in their temples. They are our temples as good as theirs. Your remarks were addressed to those who have faith in the temples. We do not create any trouble feeling in the Sarvama by saying that God had left temples whose deities were turned against Sarvama. The God there is the God of our creation. If it was God of His own creation, He would say "Pooja. Do your duty and see me everywhere."

But God is good enough to forget that we are fools and things that we have committed Him in order to purge corruption from our hearts. But when we discover that God whom we had accepted in the temples persecuted a man of His creation by his rejection as unorthodoxities we said God had fled from such temples. I therefore say we must not meet the temple but follow the way of Hartjan and also a few started with the members of our families who should go out with the same ideas as others.

Q. Is the Karpur Dharmashala entitled to fight and as we have some responsibility cannot go without the present state going?

A. Unorthodoxities has to go in the religious, but as far as the temple as a body is concerned we have confined go work to the removal of the stigma from of unorthodoxy. Therefore we do not have with an attack on caste. Though most of the members unorthodoxy do not believe in and have discarded from their lives, all those disturbances about and end marriage.

Q. Shall we ever at some stage have to attack caste?

A. Why not? We progress our lives and have thus redressed the pain of our progress. When we have got confidence we can change the mind of our Sangh and go a step further. Indubitably, as I have said, have gone further. As far as restrictions about intermarriage and interdining are concerned they are no part of unorthodoxities. Both of them are individual matters. No student ever stopped me to feed or marry or refuse to do so with particular individuals. I urge you to recognize the fundamental distinction between our own personal conduct and the policy of the Sangh, which can only be changed in accordance with its constitution.

Among practical questions, that of the disposal of resources was one of those discussed at the Karpur Ashram Hartjan Workers' Conference. There were places where Hartjan had, as a result of the present condition given up handling their vehicles and their disposal. There were places where Hartjan scholars had to ask their Sangha members to give up the work, if only to give up career. In some places there had occurred the work of the Sarvama. Hindu who had declared a boycott against them and stopped all social relations. What were the Hartjan vehicles to do?

Conclusion: It is our duty to protect the Hartjan wherever even a thing happens and if it is made difficult for them, we should help them to express to some more respectable neighbourhood that the best thing is for Hartjan vehicles to find out from amongst Sarvama scholars, including themselves, one ready to learn the art of saving money and tending. There are instances where all the processes from the changing of resources to handling are taught, and if we have many Sarvama ready to do the work the unorthodox Hartjan will not fight any of it. But they have every right to abandon the work and take up anything else, and wherever they will not take charge of it we must take it up ourselves. Let us make the community realize the terrible waste of wealth that is going on from day to day. If we know the release of dealing with ourselves we should feel that after a certain persistence that the usual thing were out and change would have failed when alone, for the

"We should be nothing," he said, "before we have the threat of conversion. For I am sure you are thinking that you will do merely to say that you will fail of the purpose. Conversion or no conversion, we have to remove our efforts in order to remove all the doubt-like under which Harijans are labouring. The reaction that we should do something because of the threat of conversion was bound to take place as we are human beings. We may therefore take note of the fact, but do nothing because of it. If we redouble our efforts because of the threat, we shall exhaust our efforts immediately the threat is removed out, or the moment we find that the threat was empty. Rather say if we exhaust our effort, we shall be harming the cause. Harijans will feel that the whole of our agitation was, like a soda water bottle after, empty and that there is now going to be nothing more. Our movement is essentially religious and independent of political considerations. There can, therefore, be only sincere and greater dedication on our part. What shall we, then, a handful of us do for the mass, when we find that thousands and thousands of our people are wholly indifferent and will do nothing beyond passing a few resolutions? Somehow or other they do not feel that these resolutions are addressed to them individually. There are eloquent speeches made to be made on Swaraj, but speeches did not feel that they were bound to carry out what they said. They took shelter under the phrase 'as far as possible'. There is no 'as far as possible' in the question of untouchability. If it is to go, it must go to its entirety, from the temple as from everywhere else. So if the Harijans who passed the resolutions in Tennessee were sincere when they asked their heads no power on earth can prevent the entry of Harijans in temples. Those of us, therefore, who are working for the removal of untouchability must convince the Harijans of our line just. I have, however, a suspicion that all who have come here are not as thorough in their vision as they should be. Most of you do not go far enough in identifying yourselves with the Harijans' difficulties. You will say, 'We believe in the removal of untouchability only to the extent of the Harijan League (Sugha) programme'. If Harijan workers take shelter under this 'there is and no further', it will be difficult to convince Harijans that we are sincere. Naturally Harijans want to have positive proofs of daily increasing progress. They want to see to the highest degree that a Hindu is capable of I ask you, therefore, not to leave the conference without clearing the difficulties that face us. If all our workers were capable of making one per cent delivery of goods and of becoming real pro-tem Harijans voluntarily, it would be well with us.

"I do not want to blame anyone, I am simply thinking aloud, and when Ramachandran

wanted me to say what should be done I could not put the thing more concretely. It is a question of ourselves feeling the thing. This cannot happen except with the conviction that if untouchability does not go Hindustan will perish. I would go even further and say: 'I would pay that a religion which demands any human before human they were born. In a particular action should perish'. And I want you, if you feel with me, to pay that it ought to perish if this knot on humanity is not removed. That points to the necessity of our becoming Harijans in every sense of the term. Does it mean that we should start eating castles or drinking or living filthily? No, we must feel miserable whenever they feel miserable, and try to remove all that makes them miserable. Let us never say their misery is due to their karma, but let us say we have made up our minds to discharge at least a portion of our debts to them. Let us ask ourselves every morning and every evening if we have done anything to discharge of that debt. Unless we do this all our resolutions will be a fruitless effort."

On Reconversion

Q What is to be our attitude to those who want to come back to Hindunism?

A. We shall simply say to them 'You are perfectly welcome,' but you will offer no inducements to those you expect to win back by doing so.

Q Oh, no. That is out of the question. I was wondering if you would approve of any purification ceremony.

A. No purification ceremony is necessary. If they had become converts sincerely, they will naturally come back to which case those who take them back may ask them to do some shodha. I would simply ask them to take Rama Nama a hundred times.

Q Won't you object to a Harijan worker attending a voluntary shodha ceremony of this character?

A. I am no objection to his attending such a ceremony, but let him be clear that shodha is no part of the Harijan League (Sugha) programme, and also he should be sure that the man wanting to be reconverted was doing so absolutely freely and without the offer of any inducement. The question is, are you convinced of the downright stupidity of the man wanting to be reconverted? If you are, do everything to help him.

M D

NOTICE

Subscribers are reminded that the Harijan must change its address in change of address by last post Tuesday morning to be changed. The regular number should also be given.

Editor

HARIJAN

SATURDAY, JULY 4, 1936

FOR KHADI WEARERS

(By M. K. Gandhi.)

Here are extracts from a lengthy letter from a Khadi correspondent.

I have completed again, sir, I am a Khadi Khadi weaver. I have been using Khadi since its first appearance. Till this day I am using it. I look upon it as national dress. If I can be obliged to give up Khadi due to my own circumstances, I shall be much pained, and the present uncompleted business at my place (which) requires will I fear, drag me in that way. I don't want of my friends stand above it. It will not be completed in time to sell (which) will not be done. The will I think being a lot of work, (which) of the Khadi movement.

I am told that you have to pay more to the Government. Well and good. But from where you can. The risk compensation of the movement has made themselves about more. It will require to look to your Khadi weaver, if they are obliged to give up it. Khadi by which they will and thereby suffer. You have written again in terms of a very important matter. That was decided that at the time of our Khadi march you could have done it with success. But your present decision is a great wonder. I fear by this you mean to give the movement a death blow.

The following is taken from a U P correspondent.

"I have been a free believer in Khadi and have still my fullest faith in its efficacy to solve most of our ills. It has got a wonderful psychological effect on many minds. Since 1920 I have been religiously working and propagating Khadi. But Pandit Jawaharlal Nehru has in much mannered the experience, maturity and wisdom of Khadi that many "march" that weavers are placed in a bit and the wider believers have got a more bitter belief. During the Congress has also reduced the dignity in the use of Khadi and was seen to be making plans to your Government. Which you just go on and let us have our day under the present Government. Another difficulty lies in the aspect of the existing organizations of the spinning weavers of Khadi, the All India Spinning Association. Under the present conditions Khadi is becoming dearer and dearer and its supply is growing less and less. The independent and unaided Khadi producers have been almost driven from production even a good of Khadi. The rules and regulations were fairly unreasonable, mostly about registration to be allowed, and finally they are applied in an unreasonable way and not in the spirit they might have been regulated by

you. Pandit Jawaharlal Nehru has written in my Khadi letter in the Congress, that we are not independent, if we are not in the Congress from the market when the Government is making money and men. How do you justify it, considering the present state of the Government who have been obliged to declare their production."

There is a similar complaint from G. F. National Service Pandit Jawaharlal Nehru was, as has been made clear by him, anticipated in common with the other believers in Khadi, till the country has returned to freedom, he thinks Khadi to be a vital necessity. His doubt about its economic value has passed, if at all, only when independence is achieved and industrialization on a vast scale takes place in the country. Surely no one man will give up Khadi now for fear of the being overwhelmed by industrialization which may or may not swamp India in the days of future. The institutions on private producers are intended as well as the interests of workers especially the spinners, as the buyers. If they are removed the market will be flooded with spurious Khadi resulting in spinners being put out of work and the buyers being deceived. If there is brotherhood in the working of the institutions, attention of the country should be at once drawn to it and it will be not right without delay.

The increase in prices is the only question that demands satisfactory answer. It should be remembered that when Khadi was not half as good as it is now and when there was much less variety it was much dearer than under the new scale and there was hardly any complaint against the prices then ruling. Whilst the buyers have been benefiting all these many years, the spinners had till now practically no benefit whatever in the shape of rise in wages. They were dumb and helpless. They could not declare a strike against the Association. In the very nature of things, they could not combine, being so scattered, for the betterment of wages or anything else. They were in such need of one man that they could not make any effective protest. If now the consciousness of a few of us has begun to rebel against the woefully low wage given to the spinners, we deserve help from the buyers who have hitherto enjoyed the privileges of reduction in prices. The difficulty of poor buyers is obvious. But the value of Khadi lies in its social and moral value. If the Khadi buyers understood the implications of Khadi, they will not complain of rise in prices, if and when it is conclusively shown, as it can be in the present instance, to be due to the increase in the wages of the spinners concerned. If they have the will they will discover many ways of making up for the increase they might have to bear in the purchase of Khadi. But this they will do. If they have heard their State and Provincial Governments to use any other cloth but Khadi as long as they are in India. If their

work as carpenter they will make use of it on emergency" In such cases generally from necessity if the carpenters had made up their minds that for them there was no other work but that, they would not have written as they have done. But like the very large number who are on with better off than their carpenters, they would have accommodated themselves to the slight increase that has taken place in the price of khadi.

At the same time let me remind the workers that by giving them the assurance that every case is being taken to make the increase as slight as possible for the poor labour of khadi. Let them too peruse the reports from Rajendra Babu and the Secretary, A. I. S. A. Total Nal, on the given subject that is attending the new experiment in giving subsidised income to workers at these wages. If khadi labour will have patience, they will find that, if the price of khadi has slightly increased, there has been a corresponding improvement in the quality and durability of khadi.

HARIJAN SEWAGE CONFERENCE RESOLUTIONS

[Resolutions passed at the South Indian Harijan Sewage Conference at Tanjore on 10th to 15th June 1930]

1. The Conference is of opinion that a Centre for training Harijan workers should be started as soon as possible and that a Committee consisting of the following members be appointed to draw up a scheme for the same:-
Raja Kalidasa, Mr. Rajad Sahas
Mr. Arumugasingam Chettiar, M. L. A., Tanjore,
Mr. M. Govindan, M. L. A., N. S. S. S. C.,
Mr. Thakuramurugan Rao, General Secretary,
A. I. Provincial Secretariat, Tanjore.

2. The Conference requests the Secretaries of the Provincial Boards in South India to continue the conduct of existing schools under their rule a view to do everything to secure full conformity with the objects of the Harijan Sewage Scheme and where this is not possible to open such schools in order to direct funds spent on them to other important items of work including hotels, industrial training, etc.

3. In regard of the Harijan Sewage Scheme being the complete removal of untouchability, in addition to the welfare work now carried on, the Conference is of opinion that the different Provincial Boards in South India should without delay start specific campaigns of Harijan in each province, for the removal of which maximum support will be available in the respective provinces, and to organise campaigns against such disabilities with the approval of the Central Board.

4. The Conference feels that the quarterly "Hijana" should, subjection of workers every month by District Committees, be carried on by

the Central Board directly, no money or clerical work on the Committee and therefore requests the Central Board to appoint a separate auditor for each province or two provinces, as the case may be, to periodically check the accounts, relieving the Provincial Boards of it, and allow them to attend only actual business details.

5. This Conference appeals to the Government of Mysore and other States in South India where public wells, tanks and temples are closed to the Harijans, to take immediate steps to throw them open to Harijans.

6. This Conference resolves to constitute a South India Harijan Workers' Council from out of the existing South League in South India and who will bind themselves to serve the League for a period of at least 5 years. This Conference authorises Dr. B. R. Ambedkar to prepare a detailed scheme for the same and after taking the opinion of the Provincial Boards, submit the same for the approval of His Highness Gaidika and the Central Board.

7. This Conference draws the attention of the Central Board to the urgent need for extensive propaganda in the South Indian provinces and recommends that the Central Board should authorise Provincial Boards to conduct suitable schemes for the same.

8. While thanking His Highness the Maharaja of Travancore for the recent steps taken to place the Harijans on a footing of equality with non-Hindus in respect of the use of schools, roads and schools, this Conference on the name of our revered Hindu Dharma respectfully appeals to His Highness to permit equality of worship for all Hindus without distinction of caste in all temples in the State.

9. While deeply anxious that several Harijans are leaving the Hindu fold on account of the cruel and wrong treatment meted out to them by the Hindu Hindus, this Conference of the Harijan Workers in South India feels that it is its duty the Harijan workers getting perturbed over it and express its confident opinion that the only remedy open to us is to exert the maximum in the total wiping out of all the disabilities the Hindus are labouring under in the Hindu society and appeals for greater dedication on the part of the workers in Harijan service and purification of Hindu society by the complete eradication of untouchability in every stage and form.

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THE SCHEME FOR THE HARIJAN WORKERS TRAINING CENTRE

(See Resolution 1)

We have great pleasure in presenting the following report with regard to the matter that was referred to us yesterday. By yesterday's resolution we were asked to draw up a scheme for a Centre for the Training of Harijan Workers. The Committee met at 10-30 P. M. yesterday and did the major portion of the work. As the report has to be presented within less than 10 hours we could not give the subject much detailed consideration as we would like to give. We have discussed the matter under various sub-heads as mentioned below:

1 **Place.** We first came to the conclusion that we should have a common centre for all the 5 South Indian Provinces together. We had then to settle as to under whose auspices the Centre should be run. We decided that it should be under the auspices of the Trade Union League in which the Centre will be situated, and should be governed by a Committee which would have representatives of all the 5 Provinces. We have not recommended any particular place, but mention was made of Bangalore and Coimbatore as probable places.

2 **Object.** The object of the Centre will be to train workers for Harijan Service. It will equip them with sufficient knowledge to enable them to organize Harijan work. It will train them for teaching and welfare work. It will also attempt to give them a knowledge of at least some village industries.

3 **Period of Training.** This came up for a lot of discussion. Some suggested one year, others were of opinion that 2 years of training will be necessary. But all were of opinion that about a year would be needed for the training of workers in this Centre, and it was suggested that in continuation of this training selected workers should be sent to other centres where particular industries are being specialised.

4 **Qualification for admission.** Workers seeking admission should be above 15 and below 35. A good knowledge of their mother tongue, elementary mathematics and a knowledge of Hindi and English is necessary. Preference will be given to workers already in service who will be again reabsorbed in Harijan Service.

5 We are of opinion that the knowledge of Hindu Religion and a working knowledge of other established faiths in India along with some Indian History, basic physiology, sanitation, hygiene, first aid, and nursing ordinary diseases and their prevention and treatment should be imparted. In addition, bookbinding and accountancy, working of Panchayats and Co-operative Societies will also be necessary. As for the village industries, at least some of the following must be taught: carpentry,

tailoring, basket-making, pottery, farming, spinning, weaving, wire-rope, dairy and cattle care and paper-making.

6 It has been suggested that no examinations need be held but certificates will be given for the special courses undergone by the candidates.

7 **Expenditure.** We contemplate that it may have about 25. We have arrived at this figure for the reason that a higher number would be at the cost of efficiency and would involve greater expenses.

8 **Staff.** We expect that 2 full-time workers will be necessary. We expect that we shall be able to get some doctors as voluntary helpers to teach physiology, first-aid, nursing, etc. and also other gentlemen to teach Hindu Religion.

9 **Finance.** The cost of the institution should be relative to the number and quality of the staff that we may maintain. We are not at present able to calculate exactly what will be required to pay for the staff but we should suggest that the staff should be rather highly qualified and such as would be really able to affect the life of the workers who go there. The pay of the staff plus some stationary and establishment charges along with the boarding charges of the students will form the main recurring expenses. Besides a good library and a fairly good equipment for the teaching of village industries should also be arranged. We recommend that of these expenses the provinces and the centre should share half and half.

Kanpur, Mysore } R. Arinuchangam,
11th June 1938 } Governor
 } V. V. Patel
 } L. N. Gopalakrishnan

Amendments

The Conference during its morning session on 12th June considered the report from its first and adopted the same with the following additions:

Item One. It was resolved that the managing committee should consist of one representative from each province and one or more from the Central Board. The representative of the local province should be the Secretary of the Managing Committee. Bangalore was selected as the venue of the Centre.

Item Three. It was resolved that the course of training should extend only for one year.

Item Four. Under qualifications for admission it was resolved that the candidates should have a working knowledge of English.

Item Five. Under course of studies it was resolved to include Harijan problems, who is who in Harijan work, history of the Harijan movement, the origin and growth of caste system and other allied subjects as well as physical culture.

It was resolved that the workers selected should give an assurance that they will serve the League on their return for a fixed period.

GIVING INCREASED WAGES TO SPINNERS

(Continued from Statement on the occasion of 10th State Spinning Fair held on 1st Dec. 1965)

Thus, the increase in wages the spinners have received were regular and amenable to decisions. We were able to insist on quality of yarn and to see that not only is the speed of the machine, as spinning increasing but also have the strength and strength and fineness of the yarn, since of consistency. Formerly the demand used to be so irregular that spinners were not able to make a regular regular. There used to be a lot of loss or thrown away by the spinners and there would be constantly re-spinning. As regards the price of yarn which naturally depended upon its quality. Now every spinner has been given a pass book into the pass sold by her together with the cotton purchased is entered in it every time she comes to the depot. There is a column for deposit and the spinners willingly have a portion of the wages in deposit which sometimes all it is sufficient to enable her to purchase a suit or a piece of cloth for herself or somebody else in the family. Besides the amount left in deposit they take away the bulk of the wages with them to make other purchases. In this way within the last few months we have been able definitely to get on our regular 12,000 spinners to each of whom a pass book has been issued and for each of whom a separate ledger is maintained in our books. We find that within this period we have distributed Rs. 14,600-12-6 as wages for spinning and the spinners have purchased cloth worth Rs. 4,210-8-6 and have in deposit with us Rs. 7,380-5-5 for which they will purchase cloth in due course. Cloth sold to spinners has increased from month to month as their deposit has increased as the following figures will show:

| | | |
|---------------------------|-------------|---------------|
| Cloth sold to spinners on | January 56 | |
| " " " | February 56 | |
| " " " | March 56 | Rs. 1594-5-4 |
| " " " | April 56 | |
| " " " | May 56 | Rs. 1595-8-6 |
| Total | | Rs. 4,210-8-6 |

It is hoped that this ratio of increase will be maintained and by the end of the year we shall have sold Khadi worth about Rs. 30,000 to spinners alone.

We have also maintained separate accounts for Khadi sold retail to townspeople and to village people and it is interesting to note that unlike other provinces in Bihar Khadi too sells mostly among village folk. We have sold retail in all from January to May '56 Khadi worth Rs. 71,876-8-6 of which Rs. 47,947 has been sold to village people including Rs. 4,210-8-6 the quantity sold to spinners and Rs. 33,845-8-6 to townspeople.

Another interesting development has been in the law of self-sufficiency in spinning for one's

own use. We have 75 production centres and it is estimated that 600 wheels are working on this basis and 700 persons are spinning enough yarn to clothe themselves with Khadi made with it. I may mention that at Karamnagar in the District of Hazaribagh the scheme of spinning for home consumption has been working in a most natural way as the residents of those towns are spinners from time immemorial and have taken to it with zest.

So far I have mentioned only the gains. To turn to the other side we find a rise in the price which was in some cases as much as 25% on the prices prevailing before the new scheme was introduced. We had hoped that such rise as there was bound to be would be more than compensated for in other ways. Thus it was hoped that with the increase in speed of spinning it would be possible at the same rate of wages to get more yarn, that with better interest administration and better discipline among the spinners who with higher wages would become more amenable to it it would be possible to introduce economies which would in the course of time reduce the rise. Above all it was hoped that with business an improved quality of yarn it would be possible to increase the quality and durability of Khadi. The experience of the last 5 months seems the fulfilment of all these hopes in due time and after giving long debate, it is found possible to reduce the prices of Dhaka, Banar, and Chaudhri even at this stage. The Branch is going to take steps to announce such reductions as soon as details have been worked out and arrangements made for giving effect to it. There would be a reduction of about 8 to 10% having still an amount of 50 to 55% on the prices before January last. But it is to be hoped that this income is covered by the superior quality of cloth now made with improved yarn and placed on the market. I have taken pains to find out exactly to what extent this increase is due to rise in the wages, and I am assured after going into the figures in detail that the increase in wages is in most cases more than the increase in prices, and I can only say that during this transitional and experimental period it is creditable for the Bihar Branch to keep the prices so low. It should not be forgotten that while on the one hand increase in wages has led to rise in prices, other spinners have also increased. The improvement in the strength, fineness and evenness of yarn as also in the texture of cloth has been brought about by a closer supervision and detailed day-to-day instructions to the spinners, supplying to them improved patterns of wheels and better machinery. All this has required additional hands, and we had anticipated that the increase in prices would have to be more than what mere increase in wages would entail. But fortunately we have been able to bring about this considerable improvement without a corresponding increase in prices.

of Kanchendrabha, of course, is a great for Angami traditions, in order to urge that "Mazum" (Mazum) be taken up to the House. For, if we do so, before the House and the Mazum (Mazum) reports, some of the apparently complicated among the members seemed not only not to mind the doom sitting on Haka money, they seemed even to invite it. One of the members, for instance, is reported to have said "Was all the Haka money? In the total population Haka money formed only a minority and he did not see why special privileges should be given to them at the expense of a majority community." One would almost think the remark was serious, if indeed the other words in the speech did not show that the member seriously meant what he said! Was it a that suggests special privileges, and at what expense? Another member said "There is nothing like equality in this world. There is difference between the right and the left hands on our own body. Even among the Haka themselves, there are inequalities and there is nothing like something like a caste-system." So Haka are a lower species of animals? But even the really lower species — cows, dogs, or cats are not regarded as unclean, and I have seen them going about freely on grounds of temples which are forbidden ground for poor Haka. Another member declared emphatically that Haka were not going to perish if Haka left the Haka land!

Obviously the Mazum Commission have better than their members, and he said that while Government sympathized with the objects of the move they would not for a clear expression of public opinion, and the President made this welcome declaration "The Government are in full sympathy with the general idea. They have considered this matter and it is not possible just now to say exactly how or in what manner Government will try to satisfy the request of the Honourable Members in this matter. But I may say that the Government will carefully consider all the matters that have been placed before them and try as far as possible to sympathetically consider the request made by the Honourable Member."

We hope Mr. Kanchendrabha will regard this debate and this declaration as a clear call for action. Let all the returned members take up the challenge to contest the elections on the temple entry issue, and let the Haka church launch plus a quiet but effective campaign, as in Travancore, to organize and register public opinion on this vital matter.

C. R. A. Advice to Village Workers

Mr. C. Ranganathaiah who was invited by the Village Workers Training School here to visit the school and the workers attending to

with the village work, was here. He was told that their land had not earned Rs 2 per month and they said it had earned to live within Rs. 10 per month. He said "I am glad you are being treated like that. Now I want you to realize clearly that when you go and settle down in villages, you are not going to get anything more than that. You will have to order your life on the according to this standard, and if you do so, I assure you the villages will automatically treat you as one of their own, and you will not have to look to any institution for your livelihood. The villages will minister to your needs provided they come within this limit. He also said that hardly any individual village spends more than this amount. Another thing I want you to remember is that you should not think of going to the villages unless you are better skilled in crafts, you take up than the natives themselves. It is no use your going there as a poor ploughman or a poor weaver or a poor potter or farmer. All these will not listen to you or look to you unless they find that you can teach them. Of course if you go there with a new craft like paper-making, this remark does not apply."

Unpacked Rice

The better testimony to the native and health-giving value of unpolished rice can be cited than the declaration by the Ceylon Health authorities that the ravages of cholera last year were due principally to the people's diet of the which consisted mainly of imported polished rice from Burma and other parts of India, and that they should depend more upon the hand-pounded rice produced in the Ceylon villages.

Mr. Marum Panti made the following figures of production and sale of the Quarter District Handpounded Rice Association during the six months ending March 1934. "The association sold 1,264 bags of rice during the period. Each bag weighs 54 lb. The Quarter town consumed 1,138 bags and two towns in that district used 126 bags, bringing the total to 1,264 bags or 2/3 of the total sales. The exports came to 1/3 of the sales. Madras City took 477 bags, Bombardment 331 bags, Dornada 95 bags, Madras State 38 bags, and Bombay City 3 bags — 823 bags in all. The remaining shippers come to Rs 1,250 approximately and are sufficient to provide a day's full meal for 12,500 poor people."

M. D.

NOTICE

Attention is invited that the Manager must receive notices of change of address by the next Thursday morning to be effective. The register number should also be given.

MANAGER

LIST OF SCHOLARSHIP-HOLDERS

Central Educational Scholarships for Higher Education

Of fifteen scholarships of the monthly value of Rs. 50 which have been awarded the following scholars of the monthly value of Rs. 500 were also granted in the Marjan Book Bazaar, for the 12 months (1st July 1934 to 30th June 1935) for the Marjan students

| Name | Course of Study | Award per month |
|------------------|-----------------|-----------------|
| 1. ANDHRA | | |
| Siddhi Venkaya | B. A. | 10 |
| I. Kishan Rao | B. A. & Law | 10 |
| P. Venkayya | B. A. | 10 |
| I. Srinivasan | B. A. & Law | 10 |

| | | |
|---------------------------|-------|----|
| 2. BHOJAPUR | | |
| I. Venkatesh Rao | B. A. | 10 |
| M. Chandra Rao | B. A. | 10 |
| L. Venkatesh Rao | B. A. | 10 |
| M. Chandra Rao | B. A. | 10 |
| Srinivasan Venkatesh Rao | B. A. | 10 |
| M. Srinivas Venkatesh Rao | B. A. | 10 |

| | | |
|--------------------------|-------|----|
| 3. BHOJAPUR | | |
| Srinivasan Venkatesh Rao | B. A. | 10 |
| Srinivasan Venkatesh Rao | B. A. | 10 |
| Srinivasan Venkatesh Rao | B. A. | 10 |
| Srinivasan Venkatesh Rao | B. A. | 10 |
| Srinivasan Venkatesh Rao | B. A. | 10 |
| Srinivasan Venkatesh Rao | B. A. | 10 |
| Srinivasan Venkatesh Rao | B. A. | 10 |

| | | |
|--------------------------|-------|----|
| 4. BHOJAPUR | | |
| Srinivasan Venkatesh Rao | B. A. | 10 |
| Srinivasan Venkatesh Rao | B. A. | 10 |
| Srinivasan Venkatesh Rao | B. A. | 10 |

| | | |
|--------------------------|-------|----|
| 5. BHOJAPUR | | |
| Srinivasan Venkatesh Rao | B. A. | 10 |
| Srinivasan Venkatesh Rao | B. A. | 10 |
| Srinivasan Venkatesh Rao | B. A. | 10 |
| Srinivasan Venkatesh Rao | B. A. | 10 |

| | | |
|-------------------------|-------|----|
| 6. C. P. MARATHI | | |
| P. S. Srinivas | B. A. | 10 |
| S. V. Srinivas | B. A. | 10 |
| S. V. Srinivas | B. A. | 10 |
| S. V. Srinivas | B. A. | 10 |

| | | |
|------------------------|-------|----|
| 7. CHHATTISGARH | | |
| Mahesh Chandra | B. A. | 10 |

| | | |
|-----------------------|-------|----|
| 8. C. P. EDGAR | | |
| Mahesh Chandra | B. A. | 10 |

| | | |
|-----------------|----------|----|
| 9. DELHI | | |
| Tadras | B. A. | 10 |
| Srinivas Rao | Approved | 10 |

| | | |
|--------------------|-------|----|
| 10. GUJARAT | | |
| Srinivas Chandra | B. A. | 10 |

| | | |
|--------------------|----------|----|
| 11. GUJARAT | | |
| S. S. Chandra | B. A. | 10 |
| T. G. Srinivas | B. A. | 10 |
| P. M. Rao | B. A. | 10 |
| G. P. Rao | Approved | 10 |

| | | |
|-------------------------|-------|----|
| 12. GUJARAT | | |
| Srinivas V. Srinivas | B. A. | 10 |
| Chandrasekhara Srinivas | B. A. | 10 |
| Srinivas K. Srinivas | B. A. | 10 |
| Srinivas K. Srinivas | B. A. | 10 |
| G. Chandra | B. A. | 10 |

| | | |
|----------------------|-------|----|
| 13. GUJARAT | | |
| Srinivas K. Srinivas | B. A. | 10 |
| G. P. Srinivas | B. A. | 10 |

| | | |
|------------------------|-------|----|
| 14. GUJARAT | | |
| T. D. Srinivas | B. A. | 10 |
| S. S. Srinivas | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |
| S. S. Srinivas | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |

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|------------------------|-------|----|
| 15. GUJARAT | | |
| Srinivas Venkatesh Rao | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |

| | | |
|------------------------|-------|----|
| 16. GUJARAT | | |
| Srinivas Venkatesh Rao | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |

| | | |
|------------------------|-------|----|
| 17. GUJARAT | | |
| Srinivas Venkatesh Rao | B. A. | 10 |

| | | |
|------------------------|-------|----|
| 18. GUJARAT | | |
| Srinivas Venkatesh Rao | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |

| | | |
|------------------------|-------|----|
| 19. GUJARAT | | |
| Srinivas Venkatesh Rao | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |

| | | |
|------------------------|-------|----|
| 20. GUJARAT | | |
| Srinivas Venkatesh Rao | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |

| | | |
|------------------------|-------|----|
| 21. GUJARAT | | |
| Srinivas Venkatesh Rao | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |

| | | |
|------------------------|-------|----|
| 22. GUJARAT | | |
| Srinivas Venkatesh Rao | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |
| Srinivas Venkatesh Rao | B. A. | 10 |

| | | |
|-----------------------------------------------|--|-------|
| 23. GUJARAT | | |
| Total of scholarships received from last year | | 1,000 |
| Total Rs. | | 1,000 |

Note: There are 2 more applications under consideration

Secretary,
for General Secretary,
H. S. Srinivas

H A R I J A N

SAURAST, JULY 11, 1931

OF WHEREABOUTS INDICTMENT

(By H. K. Ghosh)

One is often well proud the fact that Dr Ambedkar was to have presided last May at the official conference of the All-India-Torah (Hindu) League. But the conference itself was postponed because Dr Ambedkar's address was thought by the Reception Committee to be "unbecomingly" slow for a Reception Committee conference on appointing a President of the whole nation. Some persons that may be disappointed at this question. The Committee cannot be held in view on caste and the Hindu scriptures. They know also that he was in unimpaired terms decided to give up citizenship before, less than the address that it "promised" was prepared was to be expected and that the Committee appears to have missed the point of an opportunity of before him the natural voice of a man who has worked out for himself a unique position in society. Whoever told he was an infidel, Dr Ambedkar is not the man to allow himself to be forgotten.

Dr Ambedkar was not going to be beaten by the Reception Committee. He has answered their question of him by publishing the address in his own papers. He has printed it at 3 annas. I would suggest a reduction to 2 annas or at least 4 annas.

No person can agree Dr's address. The answer will part by reading it. This is not to say that the address is not open to objection and to be read if only because it is open without objection. Dr Ambedkar is a challenge to Hindutva. Brought up as a Hindu, educated by a Hindu potentate, he has become engaged with the so-called Savarna Hindus all up, throughout that he and his have professed it their hands that he proposes to leave out only them but the very religion that is his and their common heritage. He has transferred to that religion his disgust against a part of its professors.

But this is not to be wondered at. After all one can only judge a system or an institution by the conduct of its representatives. What is more, Dr Ambedkar found that the vast majority of Savarna Hindus had not only conducted themselves extremely against those of their fellow religionists whom they claimed as unbecomingly, but they had based their conduct on the authority of their scriptures, and when he began to search them he had found ample

support for this belief of unbecomingly. He found in the scriptures the most unbecomingly exposed and one of the allies among them. He is certainly the most unbecomingly, among them. Thank God, in the front rank of the leaders, he is singularly alone and as yet has a representative of a very small minority. But what he says is rooted with more or less verities by many leaders belonging to the depressed classes. Only the latter, for instance, Dr Bahadur K. C. Doshi and Dr. Bahadur Doshi, not only do not themselves to give up Hindutva but find enough warmth in it to compensate for the shameful persecution to which the vast mass of Harijans are exposed.

No Hindu who prizes his faith above his self can afford to undertake the responsibility of this indictment. Dr Ambedkar is not alone in his disgust. He is the most unbecomingly exposed and one of the allies among them. He is certainly the most unbecomingly, among them. Thank God, in the front rank of the leaders, he is singularly alone and as yet has a representative of a very small minority. But what he says is rooted with more or less verities by many leaders belonging to the depressed classes. Only the latter, for instance, Dr Bahadur K. C. Doshi and Dr. Bahadur Doshi, not only do not themselves to give up Hindutva but find enough warmth in it to compensate for the shameful persecution to which the vast mass of Harijans are exposed.

But the fact of many leaders remaining in the Hindu fold is no warrant for despatching what Dr Ambedkar has to say. The Savarnas have to correct their belief and their conduct. Above all those who are by their learning and influence among the Savarnas have to give an authoritative interpretation of the scriptures. The questions that Dr Ambedkar's indictment suggests are:

1. What are the scriptures?

2. Are all the printed texts to be regarded as an accepted part of them or is any part of them to be regarded as unauthorized interpolations?

3. What is the answer of such accepted and unaccepted scriptures on the question of untouchability, caste, equality of status, intermarriage and intermarriage?

(These have been all fully answered by Dr Ambedkar in his address.)

I must reserve for the next issue my own answer to these questions and a summary of the (at least some) material given in Dr Ambedkar's thesis.

SUBSCRIPTION RATES

INDIA

| | |
|---------------------|---------|
| One Year, post free | Rs. 4 |
| Six Months, " | Rs. 2-6 |

FOREIGN

| | |
|---------------------|---------|
| One Year, post free | Rs. 5-6 |
| Six Months, " | Rs. 3-0 |

or Rs. 5

or Rs. 3

WITH THE HARIJANS IN RAJSHAHI

(The Satish Chandra Dasgupta)

BANSA is a village near Aitah where there are 12 families of Mahals, a class of Chamars who live separate from other castes in the village. I met them after The other day I went to their village. Their income is mainly from buying of dead animals & fowls & cures of a cow obtained during their daily rounds besides anything between one and two rupees. When the wages of a labourer are only five annas per day a chance receipt of a rupee or two is a good lump income. Receipt of such unexpected lump sums have made them indigent and improvident. Their women glean corn in the harvest season. It is believed that they do glean sufficient to meet their six months' needs of paddy. Both these incomes, those of men and women are then thrown away or waste material obtained only for labour of collection. The habit of waste collection has killed all initiative to productive work in them. I met them at a time when the whole of agricultural population in the neighbourhood was busy with their sowing or weeding operations. But I found almost the whole Mahal population, men women and children, idle and gossiping & few only were out in the fields. We have been trying to induce the Mahals to send their boys for training to Aitah where they will be earning much wages also. Some young men do come to Aitah only to leave it immediately. It is difficult for them to accommodate themselves to the atmosphere of work at Aitah. Yet some are faithfully carrying out the day's programme and receiving vocational training at Aitah. This is hopeful and maybe that the habit of work and thrift may work its contagion.

Barasgopi, thirteen miles away from Aitah, is an old village full of orthodox Brahmins who as Brahmins enjoy Barasgopi property vested in their ancestors, by the illustrious Rani Bhikam of Nutor. Naturally they are opposed to the Mahalan movement. A young man of this village, one of our co-workers, tried to do some Mahalan work from his home. Finding it difficult he left the family and got a hut erected partly by his own labour at the end of the village. He lives there, often alone, and is conducting a mixed Harijan and Gaudi Hindu primary school. Even in this village of old orthodox people our worker manages to obtain his food materials by weekly rounds of house to house collection. Efforts are being made from Aitah to make this little Ashram into an immediately useful institution for Mahalan uplift.

In this village I found a cottage industry still struggling on. The finished leather they make here they sell raw leather. They go

through some of the tanning processes and finish the leather in week-work. But the product is not valued a pair of shoes selling for eight annas only. By some training these workers may increase their earnings substantially. There is the work for the students who will come out of the Calcutta Cottage Training Institute.

EFFECT OF INCREASE IN SPINNERS' WAGES

The Secretary, A. I. S. A., Thakurda, writes

That labour in the country may be interested to learn the progress we have made during one month, i. e. April 1938, after the introduction of the minimum living wages scheme.

1. 1,124 spinners were served at 45 of our centres, each centre covering nearly 15 villages.

2. Total weight of yarn purchased for cash was 12,817 lbs. 5 oz.

3. The value paid for above was Rs. 31,874-12-4.

4. The wages earned by the spinners exclusive of the price of cotton spun was Rs. 59,152-10-0.

5. Besides the above three spinners deposited with us 4,055 lbs. of yarn costing Rs. 4,444-4-0 for their stores.

6. 120 looms were engaged in weaving exclusively the spinners' own yarn.

7. 480 looms are engaged for weaving the Relief yarn.

8. The three certified merchants at Banagapuram purchased from 1,312 spinners 1,697 lbs. of yarn, wages paid being Rs. 3,219-5-4. They collected 868 lbs. of yarn costing Rs. 588-4-8 from their spinners for stores.

9. The Gandhi Ashram at Palagupuram purchased 1,160 lbs. of yarn, paying wages of Rs. 1,140-0-0 to 324 spinners. They have so far supplied 364 saris to their spinners at a cost of Rs. 1,865.

10. 24 of our workers visited 170 villages 328 times in all for propaganda and for improving the yarn.

11. Prangapal, a widow aged 40 with two 16th daughter at home, a regular spinner living in a village called Thyampuram, Gobichettipalayam Taluk, Coimbatore District has from 10-4-24 to 12-4-25 spun 185 bauls of 840 yards of 54 counts and earned Rs. 13 3-4 or wages. She and her daughter attended to field labour on 36 days during this period. She thus earned in 36 days Rs. 13-3-4 or nearly 3-4-0 per a working day of 8 hours. The same spinner in the previous year for the same period had spun 241 lbs. and earned Rs. 4-8-0, or only 11 paise per day of 8 hours.

QUESTIONS ON A DIET

Q 2. We were asked to eat this up by Dr. H. C. Walker's article in the LANCET. WALKER'S THE HARMFUL OR HARMFUL FOODS. Are the food (some of Walker's food) and what is the most (some) (March 21) a number of Walker's food. A few questions coming out of these articles. We should have been good enough to say that these questions are in the HARMFUL.

Q 3. These food is a number of food (some) and what is the most (some) (March 21) a number of Walker's food.

A. The food is a number of food (some) and what is the most (some) (March 21) a number of Walker's food. A few questions coming out of these articles. We should have been good enough to say that these questions are in the HARMFUL.

Q 4. Can you be taken (some) (March 21) a number of Walker's food.

A. The food is a number of food (some) and what is the most (some) (March 21) a number of Walker's food.

Q 5. Suppose one is a number of food (some) and what is the most (some) (March 21) a number of Walker's food.

A. The food is a number of food (some) and what is the most (some) (March 21) a number of Walker's food.

Q 6. Is better (some) (March 21) a number of Walker's food.

A. The food is a number of food (some) and what is the most (some) (March 21) a number of Walker's food.

Q 7. Is better (some) (March 21) a number of Walker's food.

A. The food is a number of food (some) and what is the most (some) (March 21) a number of Walker's food.

Q 8. Is better (some) (March 21) a number of Walker's food.

A. The food is a number of food (some) and what is the most (some) (March 21) a number of Walker's food.

Q 9. Is better (some) (March 21) a number of Walker's food.

A. The food is a number of food (some) and what is the most (some) (March 21) a number of Walker's food.

Q 10. Is better (some) (March 21) a number of Walker's food.

NOTICE

Information has been sent to those subscribers whose period of subscription expires with this month. The first issue of the next month, i.e., August will be sent by P. P. P. to each of those whose subscriptions are not renewed by that time, which they will kindly accept and ship.

Manager, Morgan

ANNUAL REPORT OF THE A. I. V. I. A.

(7)

20. Soap-making

An expert in this art (*Shikhar*) is employed (Hikal) to make soap from water-pellets and pots out of wood, and some of the articles were sold. The industry shows promise.

21. Tanning and Disposal of Carcasses

Some of those connected with our Association have engaged in tanning and disposal of carcasses—an industry which is vital for every village for in every village carcasses die. It is calculated that as many as 30 millions of cattle die every year in India.

At present a dead animal is a burden to the owner who has to incur some expense to remove it. This is sought after by the chamber, but the cost of the service is a waste because carcasses to the locality little collected from carcasses at present does not fetch the value that it should because often flaying is begun after decomposition has set in. Such hide makes poor leather which is of little value. Moreover the chamber drag the carcasses over hundreds of yards thus causing diseases which spread. It is worth the hide. Often carcasses are left to rot for days before a chamber comes and some time makes the hide quite useless.

The problem was tackled by the Association and a better way of disposal of carcasses was suggested—economical and practicable in villages. This way discovered and followed is simple and with this the carcass is removed with command based on such a way as to avoid decomposition and every part of the hide turned to make use of. From the flaying, which comes off when the skin is cleaned, the pelt is taken from the outside the gut is removed and the carcasses are carried into pits with a long pole, water, salt, and other material to clean the skin. The fat is separated from the skin by boiling and is used for tanning.

A industrial process. The well India has some leather as well as the M. I. are dried and ground into powder. The powder is valuable because can be readily used a material. The skin is used for the manufacture of goods, knife-handles and such like items. Also can be used for the same purpose. The use of the waste paper of a dead animal is being in chambers and others who however are not doing so are making themselves about it. The Association therefore took up the work, and in the process has made an important contribution in discovering ways and means in regard to the proper disposal of carcasses.

Tell some chambers tanning had not been done in cottages, with the result that hides were exported in large quantities from villages, leading to almost poverty among village chambers who were prevented from other occupations

owing to their state. But now after 16 months' working of the tanning industry at Calcutta it can be said that village chambers may make high quality chamber leather equal to factory chamber leather, with the help of appliances which are suitable for cottages. It is proposed to publish information about methods and processes in the form of a booklet before long.

Tanning has also been carried on at a distance 2 miles away from Wajda. All the processes from the removal of hide from the carcass to the making of finished goods such as shoes, saddles, harness, and water-tight bags are carried on. Workers are being trained both at the centre and at the Calcutta Institute and it is hoped that in course of time we shall have a body of trained workers who can set up and run industries in villages in various parts of the country.

Leather-tanning and hide-changed making has been commenced in many places and in this way several families have been helped. In Ditham (Dham) arrangements were made for storing tanning materials so that villagers may not have at a low price instead of at abnormally high prices, at which they were buying them formerly. Our workers have sought a pattern, the quality and design of goods produced and have helped in the marketing them.

Co-operative Seed Societies

Worked with assistance have been begun by our workers in the villages of Rangan Dutt (C. P.) Pail, is contributed to the society at the time of harvest and those who do not have their own seed to sow are paid for seed at low prices at the time of sowing. In this way the seed is saved and the seed is secured by the Government together with help from the Government. In this way the seed is saved and the seed is secured by the Government together with help from the Government.

Conclusion

Thus being our five year of efforts and our work being of a pioneer nature, many of our Agents and others have been feeling their way along, and not so much could be done as might be desired. But now that the work has started along definite lines, it is hoped that much more will be accomplished in the present year and in the years to come. The help is necessary and calls for the best efforts of all who long for the uplift of the masses and through them of the country.

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HARIJAN

(Editor: KALANIDY DAS)

Under the patronage of The Badger Book Shop

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1 ONE ANNA

WEEKLY LETTER

Dr. Pierre Guesde's Message

The simple, unassuming and gently dignified Dr. Pierre Guesde was in our midst again this year. In May 1935 I wrote at length about him and his work, and described how he had brought into being the International Service Circle as a moral equivalent for war and a force potent enough to oppose war. He and his valiant band have been working for some years now, but one might feel that they had not been able to prevent a war of murderous aggression by a European nation. They may not be able to prevent even a European war, but Dr. Guesde's faith in his weapon, and in his witness is undimmed and he told the students of our Village Workers' Training School spell-bound as they watched the questioner rise in his seat and his voice vibrant with emotion during the few minutes he talked to them. His intense concentration seemed to mark at the young men's lack of faith and there was a gentle but irresistible appeal in his words which seemed to harness when it upbraided them.

He began by drawing the students' attention to a message received which they were writing almost without noticing it. "Your teacher and your teacher Mahatma Guesde is not only yours," he said, "but of all humanity. We are in the work and spirit represented by the Mahatma a better way for the solution of the world's evils. There is an evil in life life that struck me most forcibly. You perhaps know that not at the time when he was engaged in the passive resistance struggle on behalf of the Indians in South Africa there was a strike by the white workers there. It was easy for him to profit by the strike. Government's difficulty might have been his opportunity, but he would not seek to profit by their embarrassment. He postponed the struggle. Well, that was super-human."

"Twenty-two years ago," he went on, "I never dreamt that I should be going to India to serve you. I was an engineer, physicist and mathematician. I spent my time reading, writing, calculating. The great war was a terrible experience in which fifteen millions of innocent persons found under foot and the spiritual and moral values

of life were utterly ignored. The basic principle of Christianity was lost sight of. We seemed to forget that Christianity was our religion, for we placed the national god on a higher pedestal than Christianity and sacrificed everything for him. That was meant to be a challenge to Christianity and we failed in it. Out of that challenge sprung our International Service Circle. My Government wanted me to serve the country by guiding the reserve forces on our national frontiers. It went against my grain, and I said 'no'. I felt it better to be shot down than to shoot my brethren and kill my conscience. I had to do this in spite of the opposition that attached to a refusal to serve which at those days was synonymous with cowardice. But simple negative refusal is no good. I felt that our faith in non-violence would be no good if it did not express itself positively in service to one's brethren. Brotherhood of man is what religion teaches us. Service to man is infinitely greater than service to the state. So we formed the International Voluntary Service, and the first service we rendered was to the French peasants whose everything was destroyed. The devastation wrought by the war was even worse than that done by the Third catastrophe. It is the aim of the International Service to serve the distressed humanity without the distinction of race or creed."

"The cherished hope that war would end war and that it was a war to make the world safe for democracy was shattered. The present situation is worse than that of 1914. Half seems to be lost here. Viewed rationally there is bound to be a war except for some spiritual miracle."

"But," one of the students asked, "if non-violence was such an inflexible law, why did it fail us? Our movement which was quite non-violent failed at its object?"

"It was not the failure of non-violence," replied Dr. Guesde. "Non-violence is certainly inflexible, but true non-violence must be brought into play. Those who fought your battle in the true spirit of non-violence were few and far between, though I do not know that such groups are absent. But Hitlerism and Japan and Russia are taking millions of innocent billions for cowards. And then you

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and his great love, spirit of non-violence does not get defeated. He does not look defeated when life does not yield momentary failures. In another day discovering new applications of non-violence I have no doubt that his magnificent personality will free the world of violence."

Dr. Hare Krishna paid a glorious tribute to Mahatma C. P. Andrews at whose instance, as said, he came to India. "Several people were against my going. It was extravagant, they said, to go to India when there were others of service done by Europeans. Indeed! Imagine how much money was spent in taking troops from India and China to kill their own leaders on the battlefields of Europe!"

He said his work in India had been a rich experience, and God willing he expected to come back to India. It was no small thing to demonstrate to the world that a Hindu and two Englishmen could work closely by pool with Hindu villages. He has had opportunities of winning our people against the defects of our character—want of cleanliness and punctuality, and of precision and regularity. "You have a great model to follow. Why don't you all become punctual and cleanliness like him. I would say to them," said Dr. Cassida. "There is nothing so glorious as work and service faithfully and courageously rendered, not only to India but to humanity. Each one of you has to try to be a Mahatma. You may not succeed in becoming one, but you can be a part of him, and when parts of a mighty thing are united they make a dynamic force. Some say the spirit is willing but the flesh is weak. Make the flesh strong enough to serve the spirit. Is true and faithful work one fails that. Work with the spirit of a soldier if I may say so. Work in your villages and represent them. People outside India are watching you and your great experiment with sympathy. And their sympathy cannot but help you in the long run."

But the questioning spirit was not satisfied. "Sympathy, or, of outside nations won't help us. India had the sympathy of the world. But what could was it?"

"Well, in the first place," replied Dr. Cassida patiently. "Sympathy was not non-violent. Secondly, the sympathy you talk of was superficial, lip-sympathy. But I agree with you that one may not depend on outside sympathy. One's strength comes from one's self, and not from dependence on others."

A Discourse with Christian Friends

Dr. Cassida walked one morning to Nagpur, walking through white-thorn and had long talks with Gandhiji in his hut. He is a pilgrim to the Kingdom of Heaven and he loves to compare notes when he meets a kindred spirit like Gandhiji.

"Believing 'he said 'non-violence and a' division on. Is it not a great mystery that whilst people of various denominations, find no difficulty in working together and in unity co-operation, they must believe that the time for proper union? Is religion 'then' better to divide not? What is to be allowed to become an expression of control rather than of 'freedom' to be of service?"

Dr. Cassida then discussed how a Hindu could be sent to Nagpur one morning with only a few money letters. "I want," he said "a moment of religious communion between men of different faiths."

"Quite possible," said Gandhiji, "if there is no mental reservation."

"But a friend of mine, a great humanitarian worker," said Dr. Cassida, "believes that but for exceptions he should not have taken up his mission work. He goes the wrong way from communion with Jesus, he says, because Jesus was always in communion with God."

"The greatest trouble with us is," said Gandhiji, "not that a Christian missionary should rely on his own experience, but that he should dispute the evidence of a Hindu devotee's life. Just as he has his spiritual experience and the joy of communion, even as has a Hindu."

Dr. Cassida seemed to have no doubt about this, and he said that the broadest view of Christianity seemed to him to have been presented by Frank Lowndes whose book 'Jesus—Lord or Leader' seemed to be better known than it is. He says he has the greatest respect for the personality of Jesus, but he thought he might respectfully criticize him.

But the question of mental reservation led the missionary further to raise the question of questions so far as missionaries in India are concerned. "I have not had the time or desire to examine," one of them said. "The Church at home would be happy if through an hospital more people would be led to Christian lives."

"But whilst you give the medical help you expect the reward in the shape of your patients becoming Christians."

"Yes, the reward is expected. Otherwise there are many other places in the world which need our service. But instead of going there, we come here."

"There is the link. At the back of your mind there is not pure service for the sake, but the wish of service in the shape of many people coming to the Christian fold."

"In my own work there is no ulterior motive. I care for people, I alleviate pain, because I cannot do otherwise. The source of this is my loyalty to Jesus who ministered to suffering humanity. At the back of my mind there is, I admit, the desire that people may find the same joy in Jesus that I find. Where is the fault?"

"No, but, as is the custom thinking that there are people in whose certain things are asking and that you must answer them whether they want them or not. If you simply say to your patients, 'You have asked the medicine I gave you. Thank God, He has healed you. Don't come again,' you have done your duty. But if you also say, 'How else it would be if you had the same faith in Christianity as I have,' you do not make of your medicine a free gift."

"But if I feel that I have something more, and if especially which I can give, how can I keep it?"

"There is a way out of the difficulty. You must feel that what you possess, your patients also can possess but through a different route. Tell each one in person, 'I have done through this, now you may come through a different route. Why should you want him to pass through your Christianity and no other?'"

"Because I have my pathology for my Alma Mater."

"There is my difficulty. Because you adore your mother, you cannot wish that all the rest were your mother's children."

"That is a physical impossibility."

"There this one is a spiritual impossibility. God has the whole humanity as his children. How can I limit God's grace by my finite mind and say this is the only way?"

"I do not say it is the only way. There might be a better way."

"If you concede that there might be a better way, you have surrendered your point."

"Well if you say that you have found your way I am not so terribly concerned with you. I will deal with one who is doubting or in need."

"Well you judge him? Have you people not doubted? Why will you present your particular brand of trade in oil?"

"I must present to them the medicine I know."

"Then you will say to him, 'Have you seen your own doctor?' You will send him to his doctor, and the doctor to take charge of him. You will perhaps consult that doctor, you will discuss with him the diagnosis, and will convince him or allow yourself to be convinced by him. But there you are dealing with a wretched physical thing. Here we are dealing with a spiritual thing where you cannot go through all these necessary preliminaries. What I plead for is humanity. You do not share freedom from hypocrisy for the Christian Church?"

Dr. Gossard: "Most of us believe our religion to be the best and they have not the slightest idea of what other religions have revealed to their adherents. In — has made a useful study of the Hindu scriptures, and he has discerned what Hinduism gives to its Hindu."

"I say it is not enough for him to read the long Colossal or the Koran. It is necessary for him to read the Koran with Islamic spectacles and the Gita with Hindu spectacles, just as he would expect me to read the Bible with Christian spectacles. I would ask him, 'Have you read the Gita as reverently as I have or even as reverently as I have read the Bible?' I tell you I have not read as many books as Hinduism as I have about Christianity. And yet I did not come to the conclusion that Christianity or Hinduism was the only way."

Gossard discussed the instance of Mr. Butler — now Prof. Buchanan — who was in his early years in India nearly killed for preaching Christianity to the Pathans, but who is a truly Christian spirit toward his country's people, and who in the later years went to himself. Mr. Butler in India is as bright as ever, but I cannot deliver the message of Jesus to the Hindus unless I become a Hindu. Unless I make the Hindu better Hindu I shall not, he said, be true to my Lord."

The Paper Animals for Manaswari

But, then, wondered the manaswari society, what exactly should be the manaswari's attitude?

"I think," said Gossard, "I have made it clear. But I shall say it again in other words. Just to forget that you have come to a country of Hindus, and to think that they are as much in search of God as you are, just to feel that you are not going there to give your spiritual goods to them, but that you will share your earthly goods of which you have a good stock. You will share the good work without a mental reservation and thereby you will share your spiritual treasure. The knowledge that you have this reservation creates a barrier between you and us."

"Do you think that because of what you said that mental reservation, the work that one could accomplish would suffer?"

"I am sure. You would not be 'well as usual' as you would be without the reservation. The reservation means that you belong to a different and a higher species, and you make yourself inaccessible to others."

"A barrier would be definitely my Western way of being."

"No, that can be immediately broken."

"Would you be really happy if we shared at home?"

"I cannot say that. But I will certainly say that I have never been able to understand you going out of America. Is there nothing to be there?"

"Even in America there is enough scope for educational work."

"That is a fatal conclusion. You are not a superstitious man. But for the various positions that your Church has taken you would not be here."

(Continued on p. 134)

H A R I J A N

SATURDAY, JULY 11, 1948

III. AMERICAN'S INDIGNMENT

(By M. K. Gandhi)

II

The Vedas, Upanishads, Bhagvata and Puranas including Ramayana and Mahabharata are the Hindu Scriptures. For in this a Hindu like Every one or even generation has added to the list. It follows, therefore, that everything printed or even found handwritten is not scripture. The books for instance contain much that can never be accepted as the word of God. Thus many of the texts that Dr Ambedkar quotes from the Smritis cannot be accepted as authentic. The scriptures properly so called can only be connected with eternal values and must appeal to every conscience. I am sure whose eyes of understanding are opened. Nothing can be accepted as the word of God which cannot be tested by reason or be capable of being spiritually experienced. And even when you have an experienced critics of the scriptures, you will need daily interpretation. Who is the best interpreter? But learned men surely knowing there must be that religion does not live by it. It lives in the experience of the saints and sages, in daily lives and sayings. When all the most learned commentaries of the scriptures are nicely forgotten, the accumulated experience of the sages and saints will abide and be an inspiration for ages to come.

God has nothing to do with religion. It is a system whose origin I do not know and do not need to know for the satisfaction of my spiritual hunger. But I do know that it is harmful both to spiritual and national growth. Varna and Ashrama are institutions which have nothing to do with nature. The law of Varna teaches us that we have each one of us to care our soul by following the ancestral calling. It defines not our rights but our duties. It necessarily has casteism in villages that are conducive to the welfare of humanity and to no other. It also follows that there is no calling too low and none too high. All are good, lawful, and absolutely equal in status. The callings of a Brahmin—spiritual teacher—and a carpenter are equal, and their due performance carries equal merit before God and at one that seems to have marked Mundial reward before man. Both were entitled to their livelihood and no more. Indeed our towns even now in the villages the folk of these of this heathen operation of the law living in villages with the population of 100, I do not find a great disparity between the earnings of different professions including Brahmins. I find

that poor Brahmins are to be found more in these depressed days who are living on what hardly goes to them and are giving freely of what they have of spiritual treasure. It would be wrong and improper to judge the law of Varna by its operation in the lives of men who profess to belong to a system which they openly account a branch of the only operative rule. Abrogation of a supreme status by way of the career was another is a denial of the law. And there is nothing in the law of caste to warrant a belief in untouchability. (The essence of Hinduism is contained in the establishment of one and only God as Truth and his total acceptance of Man as the law of the human family.)

I am aware that my interpretation of Hinduism will be despised by many besides Dr Ambedkar. That does not affect my position. It is an interpretation by which I have lived for nearly half a century and according to which I have endeavored to the best of my ability to regulate my life.

In my opinion the profound mistake that Dr Ambedkar has made in his address is to pick out the traits of Godless unbelief and nihilism and the traits of degraded Hindus who are no in specimens of the Hindu type as worldly management. Judged by the standard applied by Dr Ambedkar, every human living faith will probably fail.

In his able address, the learned Doctor has overpowered his case. Can a religion that was produced by Chaitanya, Jayadeva, Tulsidas, Tiruvalluvar, Rishabhdeva Paramahansa, Raja Ram Mohan Ray, Mahatma Devadasanand Tagore, Vivekananda and a host of others who might be easily mentioned, be an utterly devoid of merit as he made out as Dr Ambedkar's address? A religion has to be judged not by the worst specimens but by the best it might have produced. For that and that alone can be used as the standard to judge in it and to improve upon.

Notes

Hargan Sewak Singh and Municipal Grants

The Secretary of the Hargan Sewak Singh writes:

"The Municipal Council have voted objection to the grant made to the Hargan Sewak Singh by the District Municipal Council during the last year, on the ground that the work of Hargan Singh is not an educational object and the Municipal Council cannot spend for it. Here is a serious question to be settled.

It is also pointed out that books of students are not classified materials. This is a somewhat surprising interpretation and unless on page 2, on early date will obviously affect the work of the Singh and other institutions as well."

If what is stated here is true, there must be some misunderstanding. It may be stated:

whether Harjo's gift was "intended" as an educational effort, but when a school is established for Harjo's as a hotel run on the system of students surely both are educational efforts and as such there should be no objection. Municipal Councils, including such institutions I hope, therefore, that the remarks said have been made by the Government authorities are due to a pure misunderstanding of the position. It may be that the Indian Board voted a grant for 'Harjo's Gift' and if it has no power to make grants except to educational institutions, Harjo's gift as such might not be classified under grants to education. The matter requires further consideration. Any further comment must be withheld till all the facts of the case are known.

A Village's Humanity

The reader will be glad to see the following two pictures sent by Miss Mary Rose of Kish, of what I have called 'A Village's Humanity'.

I remember I used to sit down, sitting on the sea wall here off I called her when she was in the village passing the residence of Mr. Thorsen's cottage with the rest of the party and say, (I) They were some handsome people who had come here to camp. (I) I have seen the residence (I) she replied, (I) an answer, to the question (I) to mother in law.

The afternoon I found two children had come in to the residence one of the men and the other woman was in 'them' then off as they continued to say 'They certainly should' and I immediately felt educated concerning the village and women and moved from back.

I am and I am would be glad to know that the residence is nothing at all of men and women saying this and that.

The woman in the picture is the late Mary Chas. who lived here and what I know of her, and now that her numerous relatives have come to judge about her premature and unexpected death. I have been receiving letters about the qualities of her heart and head. From these I copy the following:

"Fully (the Chas.) was both of the most firm and worthy men made. She never knew me who was a hard phlegm, and persuaded me to give the poor old woman of her mother's death as representative of Peace and Amity. In the W. C. T. U. for Canada. Later I was given the same for the Province of New Brunswick. I had a phlegm, but I have made a faithful witness and again told that you told me I worked together to give money for the Harjo and Chas. ladies giving the Harjo and Chas. ladies. I was Harjo's Treasurer. We also collected the Harjo and Chas. ladies' relief."

A Correction

With reference to my note 'Refutation' I am the President of the Panchayat Board, I am a native woman.

I have gone through your article of the 10th inst. (Harjo's Gift) in the Harjo, in the first column regarding the treatment of the Harjo, I have been asked to be the Harjo member of the local Panchayat Board of which I am the President and I have to put before you the facts concerning the matter.

There has been no dispute raised at all at any time by myself or any other member of the Board to the Harjo member taking his seat alongside the other members. On the other hand he has been repeatedly requested during each and every meeting to take his seat. He has complied with our request during a few of the meetings that were held during the last few months.

It is quite the contrary to have spread the news at a meeting of the District Councils Committee at Kaniyady that the Harjo member of the Board is not being allowed to sit beside by side with the other members and showed that the action of the President who in a few years' time should be continued in the same manner.

There has been some violent talk calling for an explanation from me. Well, the news was given publicly in various papers and the local Panchayat Office reported to the Inspector of Local Boards and Municipal Councils, Kaniyady, to go into the matter and have seen that after the Harjo member was questioned about the alleged treatment and he has issued a statement to the other officers. We read there, among other things, that he was never expected to be anybody on the Board as taking his seat and at that time he has been to take his seat along others just opening system, he has been permitted to stand up to the President to take his seat and should not be put down.

Under the circumstances let me let to know the statement of the correspondent who he says that "it is shocking to read that a lady like the Harjo in this twentieth century, have had the audacity to compel a Harjo member to stand out of the meeting hall."

Finally I wish to inform you that the Harjo member is no doubt sitting along with other members during the whole of the meetings now, and I want to assure you that all functions are awarded to him to see to that his rights and privileges are duly enjoyed by him.

I shall publish this letter. I am glad that it is that the statement published was wholly untrue. In these days of suspicion and distrust among Harjo's, it is necessary for correspondents to be accurate about the information they give. It is worth while knowing how the correspondent came to make the statement which appears to have been without any foundation whatsoever.

M. E. G.

FIVE DAYS IN KANGRA

(By A. F. Thibault)

For a long time past I had been thinking of paying a visit to Kangra District, one of the hill-station districts of the Punjab. I went there in the second week of May, to escape from the heat of Delhi for a short time and also to acquaint myself with the Harbans of the Hills. Tramps down steep hill-sides and across the deep khads and motor rides on the serpentine road and narrow gauge railway—Punjab to Jughdranagar (181 miles)—were worth the trouble involved in the journey.

The Country

It is a delightfully cool country the elevation varying from 1,800 to 4,800 ft. above sea level. A series of hills, running along a row or stream, of valleys usually narrow but in some cases wide, the snow-covered Shaali Dhar or the white cliffs always in sight whenever you are, a number of tea gardens found about Palampur and fruit gardens of Kulu,—these make it a delightful place even in May and June when on the plains of Punjab people are preparing at 115° and sometimes 117° and death from sun-stroke are reported. Irrigation by small canals from the melting snows of Shaali Dhar is as natural as ordinary agriculture. The famous earthquake of 1905 had wrought havoc by demolishing whole towns and killing hundreds of persons but the following feature thereof was the relief work done both by the military as well as the civilians including the Punjab Arya Samaj headed by the late Late Lajpats!

The people

Kangra is said to be a Hindu district in the predominantly Muslim Punjab. As this part was continuously ruled by Hindu Rulers of Kangra, Guler, Nurpur, etc. until 1846 and let alone by Mughal Emperors, there is hardly any Muslim population here. The Rajputs, Thakurs, Rajkols, divided into innumerable clans predominate. Khatri, Bhat and Mahajan are the trading classes. Ghatia and Jala and Bahawan are the cultivating classes. Many more sections classes. The last on the list are Harjans whose caste names are not less than two dozen though the Government list of scheduled caste, mentions only four or five of them. Chauran, Darvel and Darnan are the most common among the Harjans. The total population according to the 1931 census is 74,048, almost wholly Hindu, Muslims and Christians number only 40,000 and 250 respectively.

*The Ghatia are a very remarkable race in their hills. In features, manners, dress and habits, they differ fundamentally from the rest of the Hindu population. They speak exclusively apur the saury language which divides the Bari valley from the Bari valley at altitudes from 2,400 to 7,000. They possess a tradition of

descent from refugees from south Indian plains and state that they did in some parts borrow of the Muslim language. The majority of them are Khatri Ghatia from old Dera, Palampur and some Harjan castes among, that. They are all semi-cultural and semi-agricultural people, their wealth consisting of land, a house and goats. They were houseless and homeless even, the product of their own hands. The caste's dress is a frock made very expensive and loose reaching above the knees, covered round the waist by several coils of wooden cord. Woganda's account in the same book but less loose and reaching the ankles, covered with the same wooden cord and is both modest and becoming. They are a comely race and beautiful" (District Gazetteer, 1916).

Place

Kangra was the first place visited. The town has been rebuilt after the earthquake a little away from the former site. The temple of Yaghneshwar and the Munson House both destroyed in the earthquake, have been rebuilt on their former sites. I visited the houses of Bhatia and Mahajan. The former are vegetable growers and wash gold dust out of river sand. The town contains a good Arya Samaj primary and secondary school with hostel.

Dharmsala, so named because of the presence of a sand or a inviolable halting place, is a military station of two Gurkha regiments as well as a civil station, the latter higher up the hill spur. This is the headquarters of the district and suffered great damage in the earthquake of 1905. Quarries of stone of various sizes used in roofing in place of this, exist in the vicinity and are chiefly worked by Bhatia, a Harjan caste. I also visited a small colony of Harjan lower down the hillside and met Harjan workers in the Arya Samaj premises.

Palampur is famous for its tea gardens and probably as the future summer resort of the Punjab Government. The town influenced here in the shape of the last century and is exclusively in Indian hands after the Gurkha gives employment to a large number of local people, especially Harjans. The Munson House has in its charge a hospital for over 100 boys, almost all Harjan, an industrial school, and a means hospital. The Munson House at Kangra has a smaller hospital and a residential middle English school for girls (40 boarders mostly Christians). The District Board for has set a good middle English school with hostel.

Arya Samaj and Harjan Savak Sangh

The Arya Samaj is doing plenty of social and religious work for about 50 years past. It has recently asked Government Medical Manager to be work three village dispensary dispensaries and two rural travelling dispensaries all in shape of qualified Vaidas, are in work in the upper part of the valley. A large

and a new system was being worked out for a tariff for the same but a small minority Ward Karpas did not plan to change. The current tariff, though has already opened four small shops rural along the coast, but more we will be complete a good work near Karpas is being suggested. However for while or tanks to supply them in Karpas in out-of-the-way places, sometimes, growing on hillside in the lower 10, 150 ft. coming in in the Pangea Beach at 10 ft. high and collected a decent 'With Food' but being not be really not. It is hoped that in future people of the district, in police 1935, which is yet dormant, will come to their responsibility and will no longer remain backward.

NOTES FROM REPORTS

M. have before us a sheet of reports from Karpas, personal Karpas level, Karpas coming Karpas level. It is a few months up to the end of March 1935. If they did pleasant work, in addition have nearly and steadily the work is being level with no constructive attitude. However had abandoned, they also are not very in 1935-1936 this of oppression of the Karpas in Karpas and Karpas.

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The same report contains a story of injustice and indignity which for the wrongs experienced of the Karpas is hard to beat. "It is alleged that while the Karpas were engaged in preventing food for a communal hotel in Karpas, a party of 100 in 1935 Karpas level agreed with Karpas appeared on the scene late in the night and objected to their use of force in seeking the Karpas, emphasizing the necessity of the same and pleaded that they had specially covered the protection of the authorities to see that and therefore should not be interfered with. But the Karpas who at some had been determined to do mischief, destroyed the articles of food and each individual article on the Karpas, injuring many. The food had to be abandoned and the large number of Karpas who came from far and near to attend the ceremony expressed disappointment."

A later report received last week gives a more detailed account which makes the story more painful, if possible, and more genuine. The account says that the Karpas in question not only approached government Karpas for permission to hold the feast, but on their refusal to have him approached the State Council of Karpas. He obtained the permission, but the Karpas would not suffer them to enjoy the feast even under State protection. Later the authorities were approached, and the Karpas agreed to allow the Karpas to hold their feast unopposed at a distant place. But recently had the feast begun, when the Karpas again surrounded the place and attacked the Karpas with knives and spears. The Superintendent of Police and the Karpas were on the scene, they fired shots in the air to scare away the aggressors, but they did not seem to have it. There had to be a retreat, and three Karpas were killed and many injured. In the evening, says the report, "the Inspector General of Police visited the spot and police police were posted in the adjoining villages. It was under these tragic circumstances that the feast of the Karpas was held."

The story makes us long our hands in shame and grief in the face of the impending doom. Only a passive attempt at self-protection can prevent it. The situation is indeed deeply difficult.

As the Hayden workers go into court and the death of the innocent Earl is made like those that put the workers' faith in their union to rest. It would be interesting to know what part the representatives of the Hayden Street branch played in this tragic affair. The report is sketchy on the point.

There are other reports, as for instance that from Tihar Prison by Khil and Isha Datta, which mention more of forced labour. For instance reports from Delhi that "the agent paid a visit to Narely village along with local leaders to help to remove a social boycott started by a local miser who against Changers over a quarrel about forced labour. Through the kind and intelligent intervention of Prof Indra an understanding was arrived at. Cases of disputes over forced labour are becoming more frequent and the whole question is a tricky socio-economic problem requiring timely and sympathetic intervention by workers on the Indian scene."

An expert has there in the painful story of unacceptability amongst the Romans themselves. The Czech report says that the Grand Synagogue of Bratislava which had hitherto admitted only German citizens was opened to all Romans including Jews, Slovaks and Gypsies. The Germans resented this deeply and the situation which had led to it is now regarded as acute.

Catch is a notorious area for automobile theft and it is not surprising that the thing should have happened there. But Sgt. Coville who runs the Auburn is adamant and is not going to bow before the storm. If he could find at least a few Bureau children to send to their lot with the Chances it would be glorious, but that perhaps is too good to be expected. That, however, is the only key to the situation. You cannot destroy autotheftability down the Highway without destroying it from your mind.

The Denver report contains an interesting item of information. Dr. Partridge, scheduler of village Peter Neundorfer, opened his own samples of Bama, Gumpel and Matsumoto to the Japanese on the suspicious Bama Norvont day and also declared his own will open for use by the Japanese.

The Kavala Board report is well worth a study from the point of view of the special background of the temple cause movement. It had 71 centers of work. It contacted 346 Hindu Bhagvats during the period. Almost everywhere Bhagvats freely mingled with the Europeans in their social functions. No less than 300 propaganda meetings were held. The Sangh's full-time propagandist Mr. K. Komar toured South and Central Tasmania with his single basket and stick. The Sangh workers visited 126 Bhagvats' houses during the period carrying on continuous propaganda. The Sangh's child work was most successful in winning all and none.

baths to fight German soldiers. About a day earlier reports that the Hergens — two teams five men have given up last night since no drink and combustible. Thousands of bottles of stimulants from drink and ammunition have been taken by Hergens. The German District. While the Germans are fast to make made to their camp of duty at the Hergens the latter are also making a rapid effort to shoot well and another battle. Several hundred and Niles's and Sgt. Oshinsky's troops. There destroyed the whole The across the forest may be said to have resulted in all the roads, schools, houses, etc., being declared open to Hergens which until a little while ago were not open to them though open to Christian and Muslims. Sgt. Niles's team will it is hoped lead to the opening of the temples to the Hergens. He found not only the general situation favorable but the State authorities also favorably inclined.

WHEEL LISTED

1. *Phragmites australis* (Cav.) Trin. ex Steud.

"I have come because the Indian women need medical care to a greater extent than American women do. But coupled with that I have a desire to share my Christian heritage."

"That is exactly the position I have been trying to outline. You have already said that there may be a better way."

"No, I wanted to say that there may be a better way of doing some things."

"While we were talking of the present and was told there might be a better way."

"No, there is no better way today than the way I am following."

"That is what I say is assuming too much. You have not assumed all religious belief. Not even if you had, you may not share its infallibility. You assume knowledge of all people, which you can do only if you were God. I want you to understand that you are laboring under a double fallacy. That what you think is best for you is really so, and that what you regard as the best for you is the best not the whole world. It is an assumption of omniscience and infallibility. I plead for a little humility."

[illegible]

in detail only yesterday, and I tell you I had some of joy as I saw the villagers' mentality about everything in it. You know I often have my quarrels with her, but let me tell you that no one from amongst us can claim to have the real nonchalance that she has. Did you study the posture of her little bath room and the inside of it? She has utilized every stone that the blessing of the underground rock in her well made available to her. The seat for the bath is all one stone fixed to the ground. Next to the bathroom is the same little bath in the house. No ornaments or wooden plank or any brickwork. Just two horizontal stones, half buried in the ground, and with one half of a brickstone that bridges the stones. Any villager can do this, but never does it. All the water naturally runs to carefully made beds for plants and vegetables. And look at the care with which she has built the little stable for her horses on the preceding and feeding and keeping of which she lavishes all her love and attention. Her love of animals is a thing to learn from her. Even whilst she is sitting and working in her hut the stable is so arranged that she can give an occasional look to the horse. And now let us see the inside of the hut. All mud and split bamboo and walls of palm-branches. You note every little article in the hut and the glass given to it. Her chair (it) is all made with her own hands, and though she has learnt it from us it was our best her in the art. Then are the bamboo mantelpiece (if you will give it that big name) on which she keeps her earthen cooking vessels. There are the little shelves wooden and bamboo bookshelf and note the palms and pomegranates over the windows, moulded in relief by herself. Also note her little kitchen and the cooking room. The village where she works is about two to three fathoms from the hut. All the women and many of the men in the village know her, and the women usually go to her many of their household secrets and look to her for advice and guidance—not always an easy matter, but always unfailingly for advice and comfort. She looks like one of them. Well, if you have not studied her hut carefully I would like you to go there again on your way back."

A Study in Contrasts

And now fly off for a moment to the wings of your imagination to England, where another Englishwoman is taking away for the poor of her land. Miss Lister describes her own room thus in one of her letters. "I love living in one room," she says. "It is a kitchen, the most done for working and talking. The cupboards do for documents filing cabinets, etc. The mantelpiece becomes a bookshelf. The kitchen table becomes a writing-desk and the lampshade given me by Victoria jungle-folk covers up the post-box under the table. Clothes towels, stockings and cloths for drying etc. and

sunscreen hang round back. The room is high, has three windows and doors etc., of which opens on to a decorative garden. I see the gravel path between clipped grass and a weighty heap of baiden's remembrance—very concrete, bits of cement, baiden, are has been built up, and covered with earth and turned into a flowering hill!" Well, she will not know when she was writing this that Goodhill too is living in a one-room tenement like her. But a different tenement, as different as India is from England. No kitchen-table and no mantelpiece, no fireplace and no ceiling, no window with shutters, no shade. And the inside of the tenement is not one but several each occupying a corner of the room. There are no shelves or niches and bookshelves windows in the walls which let in light and air and also serve as shelves and cupboards. "To have all one's goods in the front window" is an English often meaning to be superficial, but here without being superficial one has to have all one's goods in windows, front or rear. Clothes and sheets etc. hang on bamboo fastened with strings to the beams. The room is 12' by 12' with a verandah 7 feet wide on all sides. Two corners of one of the verandahs are reserved for bath-room and kitchen and verandah, mostly earthen, hang in loops of cord stretched to the roof and yet so crowding, as one feels crowded out by furniture in a well-furnished room. The hut is in a large compound surrounded by open space on all sides now covered with fields which will soon be crops of green. Opposite the hut is a circular space covered over with stones and gravel serving as the playground. Crowds of people flock here of evenings, attracted by a radio who, at Goodhill's invitation, occupies a corner of the one-room tenement. He alone except of his own competition, is a son of the soil, and in spite of his youth has a large following. Goodhill is well making his acquaintance, and is trying to see if his great influence with the villagers could not be utilized in further aid of the village programme.

The Essence of Village Work

These radio entertained the boys of the Village Workers' Training School with two songs on a Sunday afternoon when they went to see Goodhill. "He does not talk like me," said Goodhill to the boys, "he simply sings things and pretends and teaches through them. I must speak with us I can neither compose nor sing." After the entertainment followed a conversation which was as light as it was interesting. The talk began with a light banter of a student who believed in growing long hair. Another had a bone to pick with him on the same and wondered if this helped in village work. "Is this part for show," Goodhill asked him, "or for the sake of health? If it is for no particular purpose, why not get rid of it?"

"Well," he said turning to the boys, "and you get away with the idea that one can

village work by just going and sitting down in a village. To be a real village is to serve them and you may remember that to be a real village is more difficult than to obtain a graduation degree. I have been talking of villages and villagers for the past thirty years, but have been able to come to stay in a village only today. And that too is just the day and no work. We eat unspiced rice and hand-ground flour, but how can we compel the villagers to do likewise? Even if we had the power to do so we should not exercise it. We have to convince them by patient persuasion.

Q. Without power, can we really achieve much?

A. Do I not say that even if we had it, we should not use it? We have to convert them to our way of thinking. We have to bring to bear on them moral powers.

Q. If not take such a desperate view where are we?

A. I am far from taking a desperate view and it would be wrong to suppose that potentially evil is weaker than I. Potentially of course there can be considerable difference between you and me and the spiritual power in you may be stronger or weaker than mine, active or my own. But this is no task where one could do better or do by magic. What magic is there in merely staying in a village? Even an entire day in a village may not by itself achieve anything. Much depends on the spirit with which one goes to stay there. We stay for years in cities without affecting the life around us. We have to go there on their conditions, towards them. They come and labour for us, it is nice for a wage. We have to go to villages, to labour for them without a wage.

Q. Can the village folk come to us then?

A. Yes, to but not without first, and perhaps some sacrifice. There also are among the many departments of villages. We have to rid them of them.

Q. How?

A. By gently associating ourselves into their activities. We must shake them of the idea that we have come there to convert them, we must show them by our behaviour that there is no intention to convert, not any selfish motive. But this is all patient work. You cannot quickly convince them of your own idea.

Q. Don't you think that only those who are without any consciousness or allowance can inspire confidence in them, i.e. those who accept nothing whether from any association or from the village?

A. No. They do not even know who is and who is not working for conversion. What does inspire them is the way in which we live our habits, our talks, even our gestures. There may be a few who suspect us of a desire to convert, we have to dispel their suspicion so

don't. And that is not so far away with the feeling that he who accepts nothing from an association or from the village is he any nearer an ideal servant. He is often a part to self-righteousness which deceives one.

Q. You talk of village work. Is that to give as a means of earning one livelihood or to enable one to teach the villagers? If it is for the latter object, how can we master a craft in the course of a year?

A. You are being taught the ordinary crafts, because unless you know the principles you will not be able to help people with conversions. The most interesting among you would certainly earn a living by following a craft. Now have you not I had a lot ready made for me, thanks to Jinnahji and thanks to my Mahatmaji? But you will have to build your own hut, unless of course you also get a friend to build it for you — in which case I will say you were old and deceitful like me!

Q. Shri Bhagpalambhar who was here the other day told us that it was no use our going to villages without mastering a craft, for then we should not be able to teach them anything. You must be better acquainted than they are to say better cobblers, better weavers, and so on.

A. What he said is true. But we have no agricultural means here, because mastery of agriculture would take a century. And the things we teach here are such that you are likely to be able to bring to the villagers better knowledge of them. We have improved grinding-stones and reaping-hooks, stones and choppers. We are carrying on experiments in improving our tools and we have to take the improvements to them. Above all there is truth and honesty in business that we have to teach them. They shirk with, they adulterate, they will adulterate truth for petty gain. It is not their fault, it is ours. We have so long ignored them and only exploited them, never taught them anything better. By close contact with them we can really convert their ways. Long neglect and isolation has dulled their intellect and even moral sense. We have to lighten them up and revive them all along the line.

Q. What about the Harjan problem here?

A. It is no secret anywhere else.

Q. There is a substantial one amongst the Harjans?

A. Of course. A Mahar would keep a Shangi at arms length. Here is a well belonging to Jinnahji, so public well, other associations with the man in charge of the estate we decided to declare it open to all the Harjans and invited Mahat, Chhatra Shangi and others to use it. They would not do it. They

(Continued on p. 181)

HARIJAN

SATURDAY, JULY 25, 1935

A SIN AND A CRIME

I have come across two articles by reported and head-headed foreign writers which should give sufficient food for thought to all our Hindu commentators spring with one another in appropriating the Harijans in their respective fields. Mr. Horace Alexander in the course of an article written from the depth of his heart in *The Explorer* for July analyses the situation created by Dr Ambedkar's declaration that he and his followers were going to renounce the Hindu faith "It will be tragic," he says, "if these millions are lined up behind several different and conflicting parties." He knows Dr Ambedkar very well, and has spoken to me often in praise of him, but he finds very uneasy about the challenge he has met, and has a fear that the distinguished Doctor's move far from being spiritual is an essentially political one and fraught with huge consequences.

Whilst his article is a gentle warning to Dr Ambedkar, it is a stern warning to his own fellow-christians. He quotes an experienced Anglican missionary, Rev F F Gledhill who wrote in the *Star and West Africa*: "It would be most deplorable if the work of fifty million people should seem to be set up for nothing, with the various faiths subdividing one another." He admits that Christianity would in all likelihood promise the Harijans better education, pure worship and a kind of spiritual uplift, but he does not forget to give the other side of the picture and quote from Mr Gledhill:

"They would be ready to read the Bible or listen to sermons of Christian teaching, and they would be ready to praise Christian ethics and the spiritual teaching of the Gospels, for there is plenty of life looking about for and excitement in the moral life of the Hindu, how does a work not in progress? And the same sad picture for us Christians is that there are places, the Hindu places, in the part of India best known to some of these Indians where Christianity does not seem to work. Occasions when Jesus became Christian do not appear to be any better than those who have not. It can be said then: 'We want our people to be Christians, but these Christians are dirty.' We want our people to grow up, but, but these Christians die. We want our people to learn morality, but these Christians are not more moral than others. We want our people to be united, but these Christians, on both of parties and parties. What good would it do to us if we did because

Christians? It is a good thing to see Christian Church in self-satisfaction and complacency. Christ does all that, but Christ is a good thing to see Christians do not that.

But Mr Horace Alexander with his better knowledge of conditions in India goes further and says:

"There is one other side of the picture, that we must not neglect. As I read *The Hindu*, a periodical called *Harinar*, edited by me, and get various picture of the Indian, and also his struggle to and his Hindu followers up and down are engaged upon various tasks with and for the Improved Classes in the struggle, the in consequence, I realize that it would be a crime to do anything to antagonise in the class.

Mr Gordon Haldane in an article in *The Glasgow Herald* for June approaches the question differently. He examines three paths to the Harijans' emancipation, viz. (1) That of renouncing the Hindu Faith (2) Seeking for separate political representation (3) The path of protest, self-purification and self-suffering on behalf of the neglected Hindus. Quoting from Dr William Fisher, who has made an authoritative study of the Christian mass movements, he says: "The process of liberation (from untouchability) is not helped but is hindered, by the claim that the core public profession of Christianity is sufficient to effect immediate removal from the ranks of the depressed." He also cites more recent evidence and quotes from the President of Christ Church College, Dr Chatterjee's speech: "In the United Provinces out of a total Indian Christian population of 175,000 over 125,000 are village Christians belonging to the untouchable classes, and there let it be as possible as that of the classes from which they have come into the Christian fold. In many places they are denied the elementary human rights to draw water from public wells, their children are not allowed to attend public schools, and their acceptance of the Gospels has not resulted in educational success, and considerable loss incurred by them." He also shows that experience to show how hard it is to lift these conditions. He next shows that the second road is strewn with difficulties and says that "India's chief revolution." "The third road is freedom, calling upon the untouchables to join hands with high caste in the fundamental task of achieving untouchability through mass education and reeducation, and reconstruction of their national economic life, appears to be the only road promising emancipation with out maiming the ultimate unity of India.

That whilst Mr Gordon Haldane shows the feasibility and possible method of the outside effort, Mr Horace Alexander goes to the fundamentals and characterises the design on the Harijans as a 'crime'.

But if this effort on the missionaries' part is a crime, the effort on the part of an uneducated

and the Harijans to ignore, to minimise, and even to denigrate the efforts of purification movement is suicidal. And suicide, though not a crime, is certainly a sin.

But acts of repulsion and oppression are still going on so patent enough. In one village near Mysore I have purposely brought them out in high relief. But is it not true also that these acts happening in remote villages in the instance were happening in slightly larger numbers before this movement began and that no one ran so much as outlying them? And that the purification movement has penetrated to the remotest corner of India and to the masses in equally patent. I have a letter from a distant village in the off Kathiawad, until lately quite untouchability-ridden.

You have told us in your article on Dr. Ambedkar the way in which he has been harassed, and you have pointed to the letter wherein, the way in which a driver at Mysore would not take in Harijans and run away with the vehicle that had been paid to him. May I give you a very recent instance of a similar kind which you may give us as Dr. Ambedkar? In Mysore a Harijan who is a house and a weaver, betrothed to daughter's wedding and had returned suitcases for his goods. He had to return them to a Hindu's house because from the village where he came some with him offered him his coat and was only accepted as him but himself was there. I like Harijan guests back to Ambedkar. I had this on the way. He offered me a lift, to the bus were loaded the Harijan guests, to the bus and I with the three Harijans. One of the Harijans was a teacher in Bombay. We discussed untouchability and agreed to send me, "and through the Harijan teacher to Dr. Ambedkar that in Kathiawad there are Harijans only in some Harijans without any certificate and that here no landowner gave a better notice to agree to take in Harijan passengers. The letter I wrote you, are rightly changing."

I have a still better letter from a Brahman from Kuvra District. He is a teacher in a village school. He has sent off untouchability and sends a percentage of his salary to the Harijan land.

I told you on a local report of my own collection, such this year. It has been a pleasure for some time to give the Harijan advantage-part in this means. Some with their help of which I stopped the collection just now. I had to my advantage to see it only one day the day after a bath and a wash. We will come every afternoon and was highly pleased to do this. Her duty coming had to give effect. Almost everyone in the district was the only practice and all villages were going down green. I saw that the example in which they carried the skin and wrote and we felt. I spoke to the Municipal President and he has already ordered me with papers. He also obtained the formal agreement of my own and his own. I failed to write too

Harijan boys in the morning and in the afternoon a pair of new black clothes. The mother of the boys agreed to bring the boys but on the last day she said she could not bring them so she suggested that I was trying to get rid of some. Always hanging over my head, heads by giving her from their new clothes which must be changed in some way or other. She would not listen to me, however much I persuaded her to believe that they were a fine job on an expensive account. I went to the village when I came and gave the letters to two Harijan boys in that village. They were highly not surprised. I gave Harijan their clothes and food on the morning—the same food as I had for my other guests. One of these guests had a number of children in his own house and he followed my example. On the Saturday before day I was asked to provide for the meeting held in my village. When I went there I found the Harijan sitting outside the Mandap in the sun. I and I could not provide either the Harijans were all seated to sit in the Mandap with the Harijan Hindu. The Harijan children were to be given on the morning a pair of black—both and a cap. The arrangement was that these things should be distributed on the hands of some one Hindu. I and I would not allow that either. They listened to me, all the Harijans sat only with the Harijans in the Mandap and I myself distributed the present. I go to the Harijan quarters regularly and am clearly working in working them from dark. I quite believe Harijan when he says that and he had from the temple which are closed to the Harijans. But with due reference to Gandhi I go to such a temple because nowhere else. On I speak to the temple gaur, and if I stop going to the temple I would rather my privilege of preaching to them. They would expect me to sit where and so out of court."

Instances of this kind can be multiplied. They would easily be more if support and co-operation were forthcoming from the articulate mouth of those whom we are trying to serve.

M. D.

NOTICE

Haddi (Dist. Belgaum, Karnataka) has been decided upon as the venue of the next Gandhi Sewa Sangh Conference. It is the native place and centre of rural service of Sri Gangadharadas Deshpande and his colleagues. The Conference will be held some time in March or April next.

R. S. DICKSON

Secretary, Gandhi Sewa Sangh

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TO CORRESPONDENTS-

THE LEPYREX PROBLEM

Letter to a Village Worker

V

As much delay and irregularity is caused by wrong addresses, correspondence writing to persons connected with the various Institutions at Wardha are requested to bear in mind the following directions:

1. Gandhiji, the Editor, Harijan, and the All India Village Industries Association, (at Mumbai); A. L. V. L. A. Mahatma Gandhi Bhawan; and S. G. Co., both Jinnah Road, Hindu Mahila Mandal, Hindu Mahila Ashram, Gandhi Bhau, Singh Sahyadrantham (at Rajwadi) (Gover. Treasury (at Rajwadi) are all distinct institutions each with a separate office, situated in different postal circles of Wardha. Only the last three are at Rajwadi, and only the last two are at Rajwadi. The correct address for the other institutions and persons is simple Wardha (C P).

2. If the correspondent states correctly the institution with which his addressee is connected it will be undoubtedly most convenient. But if the correspondent does not know where his addressee stays or works, it is better to omit any particular direction and simply say 'Wardha' than to direct it to a wrong Institution. Delay in reaching the letters comes more frequently by misdirection than by inefficient direction.

3. Where a letter is written in a person in an official capacity it is desirable that the address on the envelope should be impersonal, e.g. President, A. L. V. L. A. Secretary, Mahatmaram etc. If they are addressed by name, e.g. Sh. J. C. Kumbhakar, then the suggestion is that it is a personal letter for Sh. J. C. Kumbhakar. It cannot be authoritatively agreed by anyone else, and as soon as it is taken from Wardha, it would be forwarded to the place where he has gone, and would be dealt with by his assistants in the office. This would very often cause unnecessary delay and also expense.

4. Replies to letters written from an office should be addressed to the President or Secretary of that office, and not to an assistant, even if the letter under reply happens to be signed by an assistant. Thus even if a letter is written by, say, A. B. working in the office of the A. L. V. L. A. on order instructions from Gandhi, the reply should be addressed to the President or the Secretary of the A. L. V. L. A. or to Gandhi or his secretary and not to A. B. It is possible that when the reply is received A. B. may be away and the person receiving the letter in the office may be led to believe that it is a personal letter of A. B. and so forward it to him while as a matter of fact it may be a letter meant for the office of the A. L. V. L. A. or Gandhi.

R. G. MATHURWALA.

My dear Parule

Some of your friends, you say, have been asking about institutions where patients may go and reside during treatment for leprosy, and you ask that I provide you with a list.

The institutions I am familiar with are those of The Mission to Lepers or those aided by it. In our own Union in India we have over seven thousand patients resident in the institutions and there are nearly ten thousand. And then for the children of patients, who have been given out through signs of the disease, separate provision is made. Of such children your right friends are provided for.

There are a few other Indian State, Ayurvedic and colonial Government, District Board or Municipal institutions.

Even if it were possible to enumerate all the institutions in this letter I am not sure that it would be of great practical use, because the real fact is that in most parts of India provision for accommodation is so inferior that applicants again and again have to be turned away. At all our Mission treatment, housing and food costs are free to the patient except where as in the case of a few institutions we have special accommodations for paying patients. But the great majority who come to us have no means of their own, no income and cannot pay anything. It is therefore best to those who have the knowledge of health to make provision for those their unfortunate brethren by contributing to the Mission. Our expenditures on their care is about eight lakhs of rupees annually. While government aid is received from Government, the greater part of this large sum comes from private contributions. And the great majority of these private contributions come from Christian friends outside India.

I think it will be best if some of your friends are in touch with individuals who need to get an institution for them to write down to me. Even then I cannot promise to make arrangements but I can put them in touch with the responsible authorities and if they cannot be situated at once they may be put on the waiting list.

And do not let any of your friends trust to special organizations alone to deal with this terrible problem. Extensive efforts put the numbers suffering from leprosy in India at at least 200,000. Rightly directed efforts by the people themselves in their own villages will have the most profound effect, because there has been rot of the people, and until the rot is removed the leprosy will come!

Thank you for what you have written. Also, the help I have sent you. I have been only

and what I can do will be with you and for you."

Yours sincerely,
A. DOMANI MALHOTRA

NEWS ITEMS

The General Secretary, Harijan Sevak Sangh, has made this interesting report of the progress of Harijan education in the Bolnisi District:

In the western districts of U. P. Bolnisi is the only District Board that is showing a living brain interest in the education of these students. Vigorous efforts are being made on the Board to remove the illiterate masses of so-called depressed and down-trodden Harijans. To prevent the total number of Harijan students in the Bolnisi District schools in 1935, 1936, 1937, 1938. Hundreds of all castes have been admitted in the Board's schools. In addition to this, poor and deserving Harijan students are encouraged by the Board to "commuting" scholarships instead of cashships among them. The 40 Harijan students are winning scholarships from the Board. The details are as under:

| | | |
|------------------------------------|---------|-----------|
| 10 Students, Primary schools | Rs 4000 | Rs 10-0-0 |
| 10 Students, Upper primary schools | Rs 2000 | Rs 10-0-0 |
| 10 Students, Middle schools | Rs 1000 | Rs 10-0-0 |
| 10 Students, High schools | Rs 1000 | Rs 10-0-0 |
| Total Rs. 8000-0-0 | | |

The Bolnisi District Board also has contributed a monthly grant of Rs 10 to the District Harijan Sevak Sangh, Bolnisi District, by maintaining a committee in the 1935-36 session.

Harijan Industrial Home

Here are interesting facts and figures about the working of the Harijan Industrial Home, Delhi.

There are 80 boys in the Home, 17 being Harijans. All of them are making fair progress in Hindi. Every week there are four periods given to general instruction with special emphasis on personal hygiene and rules of health. There is by this time a perceptible change in their appearance which is fairly smart. All the boys were medically examined by Dr. Boman. It was found that most of the boys had had beriberi perhaps due to diet lying about in the open place. Some are being specially treated in our dispensary and others have been given special diet as recommended by the doctor. The general health of the Home is good. With extra supervision there appeared but no more have been adopted to control the pest. Volley ball is being played with zest and I hope that military drill with Indian and other Indian games will soon prove popular. Our club shows had a wide sale in the adjoining villages and this department may soon pay its way. Our shows are popular but the weight is yet small as the teacher has too many boys on his hands. It is desirable that we should develop this depart-

ment by opening a small cinema. By the effort there is bound to be some demand for our product and then some boys will be properly engaged. The carpentry department has been asked to do the fitting and furnishing of the buildings under construction. The kitchen harvest was Rs 1-10-0 per boy this month.

Madanpur Orphanage

The General Secretary made the following note about the Madanpur Orphanage at Chakrabarti (North India):

The report of the Madanpur Orphanage dated after the January South Indian Harijan staff Madanpur, for the year 1935-36 reveals good progress. The Orphanage had 32 boys and 21 girls in April, 1935. In the month of July it rose to 47 and 33 respectively, and in March 1936 it stood at 56 boys and 34 girls making a total of 90 inmates in all. The total feeding charges for 86 boarders came to Rs 1,400-0-0. The average cost of food of a boarder thus works out at Rs 1-5-0 a month. The expenditure on the staff stood at Rs 844 for the year. Though the expenditure on the staff is comparatively low, we would like that it is reduced to the bare minimum and boys and girls be asked to do their own washing. Health of the inmates is being attended to by an Ayurvedic doctor on an honorarium of Rs 100 a year. Thus the total expenditure of this Orphanage stood at Rs 1,484-0-0 last year including other outlay expenses. The grant of the Labour Department of the Madras Government amounted to Rs 1,700 and the Harijan Sevak Sangh Rs 1,500. Besides these were other small contributions. We are recommended to note that the excess of expenditure over receipts stood at Rs 1875. It is a pity that the profile of Tamil Nadu is come to the rescue of this institution and enable Shri Sri Sankarand to give his best to the country."

WEEKLY LETTER

(Continued from p. 187)

Invited One or two Mahatma men came forward, a Shastri also came. That created an uproar. The Harijans stopped eating the food, and the trouble has ceased. But there it is, it is like an armed force. But it is no use blaming them. What are we doing? I have heard with horror the incident from Raghunath where Harijans would not be suffered to cook their food in glass and to prepare sweetmeats, and that because of the personality of the Shastri. The situation reached such a pass that things had to be resorted to and three Harijans were killed. It is a tremendous problem. Now, can we who have not cast out unconditionally against the Harijans, to cast it out from their list at a moment?

Throughout the talk Gandhiji was explaining and the talk came to an end with the speaking. He invited them to have an eleven miles' exercise every Sunday and promised to give them half an hour if they so desired.

UNFORDABLE MISERY

(By M. K. Ghosh.)

From the correspondent's long letter of week I take the following:

I am a schoolmaster (aged 37), with life long service (25 years) in the Government schools of a poor but highly respectable Kherakha family in Bengal which have better days but is now reduced to poverty. I am married; 37 years, 7 daughters and two sons, the eldest son aged 20 died in October last having killed him his alcoholic and bigamous parents in a moment but later. He was a promising youth—the only hope of my life. Of my 7 daughters, 4 have already been given in marriage. My sixth and seventh daughters (aged 16 and 18) are not married. My youngest son is a minor aged 12 years. My pet is the 10th in family order, one to make the two sons more I have no savings, I have less than nothing, living in this. The mother of my sixth daughter has been killed. The cost of the marriage will be not less than Rs. 700 in ornaments and dowry (Rs. 500). I have a life policy in the first Life Assurance of Canada for Rs. 5,000. The policy was issued in 1924. The Company has agreed to give me a loan of Rs. 400 only. It is only half the amount required. I am absolutely helpless in respect of the other half. Could you not help this poor father with the other half?

This letter is one out of many such. The majority of letters are written in Hindi. For we know that English education has made things no better for parents of daughters. In some cases they have become worse. In fact the market price of possible young men who would suit an English educated daughter of an English educated father suffers an appreciable increase.

In a case like the Ghosh's father, the best help that can be rendered is not a loan or a gift of the required sum, but it should consist in persuading and strengthening the parent to refuse to purchase a match for his daughter but choose or let the daughter choose one who would marry her for love, not for money. This means a voluntary extension of the field of choice. There must be a break in the double wall of caste and province. If India is one and indivisible, surely there should be no artificial division creating innumerable little groups which would neither intrude nor intermarry. There is no religion in the real domain. It would not do to plead that individuals cannot make the commencement and that they must wait till the whole society is ripe for the change. No reform has ever been brought about except through inspired individuals breaking down no bar or custom or usage. And after all what hardship can the schoolmaster suffer of to send

his daughter refused to treat marriage as a marketable transaction instead of a union on a sentiment which is undoubtedly so. I would, therefore, advise my correspondent courageously to give up the idea of borrowing or begging and to save the four hundred rupees he will get on his life policy by choosing in consultation with his daughter a suitable husband no matter in what caste or province he belongs.

In Waterless Saloon

The secretary, Saloon District Harpagon, Bera, Singh, writes:

"The Kharan is dry and the Harpagon are not allowed to take water from the wells owned by Gaur Bania. The Gaur Bania has provided wells in two or three villages. In the village of Anaghat the Harpagon are now depending on the rest of the railway engine in the railway station for their drinking water supply. The engine driver fills out some water and the villagers have to be content with that. There is another place called Bhagpagan where water supply is scarce."

This reveals a shocking state of affairs. No private organisation can ever cope with this terrible distress. As B. in Saloon District has a perpetual scarcity of water and when to this is added scarcity of resources follows feeding on the part of a large part of its inhabitants, the distress becomes unbearable as it has become in the case of Harpagon in Saloon District. Is it not the first duty of the District Board to secure a regular supply of water for the Harpagon—the most neglected and yet the most useful servants of society? And now that the Government of Madras has a department charged with difficulties of such classes as Harpagon you may hope to have less and less of scarcity of pure water for Harpagon. But this is not to mean that Harpagon people are to take their vengeance on that selfish charity and not even even itself with water supply to Harpagon. And must such Harpagon in the shape of water no matter from what source it comes. And it will come only when all classes combine to co-operate effectively with the district.

M. K. G.

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In Waterless Saloon

M. K. G.

* The correspondence is the author's work.



HARIPAN

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WEEKLY LETTER

Paper's Clasp

During the brief hour or so of my budget visit to Pooja every morning, it is hardly possible to catch more than a glimpse or two of the life there. I must ask the reader to content himself with just these glimpses, leaving to Gendilji to give an inside view of the Ganga there some day.

Among the patients is a woman and her daughter Gendilji goes carefully into their windows, gives them a powder or two of, I think, soda bicarb, and detailed instructions about diet. Then comes a conversation.

"Now, you must see that I am being compelled to grow a beard!"

"But my husband is ready to come whenever you summon him!" says the woman.

"That I know, but will he shave the Mad-jana?"

"I do not know that, Mahatai, but he is quite prepared to shave you."

"But how can I have his services when my Haripani teachers cannot have them?"

No reply. Mother and daughter smile and go home and deliver the message to the barber who is the beginning of Gendilji's stay in the village, used to be seen every other morning.

A respectable looking old man with heavy white mustache (a widower?) calls as I can identify him as the man who three months ago when Gendilji broadcast the idea of nothing in the village after a meeting of the "Shagis", had made it clear that on the Indian question of untouchability (and/or) could not have his co-operation.

"So Padi I must remain without the services of the barber?"

"Yes, Mahatai, he is ready. Shall I send him?"

"I know you can send him. But what about my Haripani age?" You must think that I have

a family here and Gendilji is my son. How can I have the barber's services, if he will not allow Gendilji to go near him? What would you do if you were in my position? Tell me. Supposing you were invited to a place from where your son was deliberately excluded. Would you go there?"

"Now, then, Padi, don't you touch him on the nose," says Jannabaji, who has known the old Padi for years. If someone could assure him that he would go straight to heaven (Heaven!) if he were to cast off untouchability, he would do so. But he wants a reliable assurance, and he would not accept ours." And the room resounds with laughter as within the old Padi joins. "Everything is possible to a Mahatai like you, but not to take like us," he says and returns.

"Rudhabirama, I want a number of carpenter's tools. Can you send them to me?"

"Oh yes. You want them for the carpenter here?"

"No. For myself. The carpenters here do not know how to do even a simple thing decently. I must give them an occasional lesson. Take down the things I need." Rudhabirama takes them down. "An axe, a pickaxe, a grubber, a hammer, a saw. Also an axe."

"You cannot perhaps get a glazier made here. But the rest I suppose you can get here, or made in India?"

Rudhabirama is embarrassed. "You want all these to be SHAKHANI?" he explains in surprise. "Impossible to get them here."

"Then tear up the job. I do not want them. Mahadev knows all the possible places whether we can have these made in India."

The Madis or the Bhoos who in for the moment a number of the family has for centuries a number of divisions. They are hardly surprised that the Madis is not only associating with the Mahatai but even under his real foot walked by a Haripani boy. In practice the Madis does not believe in untouchability, but he has never

about the popularity of his theories. That was not enough, sometimes the notes carried with them doubts and difficulties and they were in Gaudin's hands.

"But," says a devotee of his, "even the least creature deserves unapproachability. No doubt you would have even more to deal with."

"Now that's something novel. Let me understand."

Donkeys don't associate with dogs, a cow would not touch a pig's snout's snout. Every species has its own sphere, its own place, its own use in God's creation.

"But cows, donkeys and dogs will gladly pasture under the same roof if you feed them and own them. And do you hold that there is the same difference between you and an unapproachable, as there is between a cow and a dog?"

They are puzzled, but they venture further forth in the regions of analogy.

"Don't we also wild animals?"

"You shoo them and tame them and smother, because they are unapproachable? Alas! You shoo them because you fear them. You would tame them if you could, and crowd them and attribute unreasonable powers to one who can domesticate them."

"But we don't touch pigs because they are dirty and not because we are afraid of them."

"Well, then, supposing a man is always dressed in filthy upon you as dirty and regarded you as an unapproachable you won't mind? And what of your women who do all the dirty jobs for your children? They are the mistress of the family. Why not?"

But Gaudin tried to accommodate them a little. "Well, then, supposing the so-called unapproachable were dressed as well as you, and washed themselves clean after doing the dirty jobs for you and for which you should thank them rather than despise or shoo them, would you touch them? Supposing they ate clean food and did not touch but an onion, would you touch them? I tell you there are numerous so-called Harpans in India who satisfy all these conditions, who live cleanly and pour live clean we do and yet we regard them as unapproachable. How will God forgive this behavior etc. of ours?"

"But you want us to admit them to the temple too? How can people doing dirty jobs be admitted to temples?"

"Have I ever asked them to go to temples with baskets of fish on their heads? Have I not said that they would satisfy all the conditions about half age and cleanliness that the other Hindu story? According to your yajurveda and all virtues are said to go to our temples."

The disciples were silent. They were silent what could I expect of them? They were silent about the cause of it.

The Laws of Labour

I gave some time ago an hour, somewhat like L. F. Joske's definition on labour: "This part of a man's life where the physical labour with its anguish and black fat the production, as he soul goes on with the greatest intensity," and tried to show, from the statistics to tell given how difficult is the system and not the labour. Mr. Bernard Russell who is known as moving every serious simple labour would reduce the working hours to four per day. But an assumed false talking is Gaudin's the other day wondered if the problem of labour was really as difficult. "Why do you insist on eight hours cannot work a day?" he asked. "Is it not possible it is well ordered society to reduce the working day to two hours and leave the others simple leisure for intellectual and artistic pursuits?"

"We know that those who get all their leisure—both the working and the intellectual classes—do not make the best use of it. In fact we too often find the idle mind being turned into the Devil's workshop."

"No, he would not be doing away. Supposing we divided the day into two hours' physical labour and six hours' intellectual labour, would it not be good for the nation?"

"I do not know that it would be feasible. I have not systematically calculated it, but if a man will do the intellectual labour only for profit and not for the nation I am sure that the scheme will break down, unless of course the State pays him enough for the two hours' labour and enough too to do other work without paying him anything. That would be a fine thing, but it cannot be done without a kind of State communism."

"But take for instance you. You speak on the nature of things do eight hours' physical labour, and have to do eight hours' or more intellectual work. You do not abuse your leisure?"

"It is compulsory work and leaves no leisure, as for instance it would if I was going out to play tennis. But I tell you even taking my case that I am sure our minds would have been infinitely better if we laboured with our hands for eight hours. We would not have a single idle thought, and I may tell you that my mind is not entirely free from idle thoughts. Even now I am what I am because I realized the value of physical labour at a very early stage of my life."

"Furthermore if physical work was made inherent virtue, our people have less working time than

and I have been in the village for nearly a year now."

"Typical labour by itself is not an education, even as mental labour is not. It has been with our people deadly drudgery without their wanting that, and that drudgery can't free them. That is where I have my strongest complaint against the Harijans. They have worked work for the proletarian a task as hard drudgery, from which they have no pleasure and in which they have no interest. If they had been conditioned members of the society enjoying the same status as they, there would have been the greatest passion in life. This is supposed to be the Kalyuga Yuga, the 'Kalyuga' or golden age, whenever it was, the society I desire was better ordered than this. One is an ancient land where civilisation have come and gone, and it is difficult to say what exactly we were like at a particular age. But there is no doubt that we are where we are because we have long neglected the Shudra. Today's village culture, if culture it can be called, is an awful culture. The village has as much less animals. Nature compels animals to work and live naturally. We have no demand on working classes that they cannot work and live naturally. If our people had laboured intelligently and with joy, we should have been quite different today."

"Work and culture cannot be separated, then?"

"No. They tried to do it in ancient Rome and failed miserably. Culture without labour, or culture which is not the least of labour, would be 'Fanciers' as a Roman Catholic writer says. The Romans made indulgence a habit, and were named Mass exempt devoting to read by simply writing and reading or making speeches all day long. All my reading I tell you was done in the leisure hours. I got to write, and I have benefited by it because all of it was done not devotionally but for some purpose. And though I have worked physically for several months for eight hours on and I don't think I suffered from mental decay, I have often walked as much as 40 miles a day and yet never felt dull."

"But you had this mental equipment."

"No fear. You don't know how miserable I was at school and in England. I had never the courage to speak at debating society meetings or even to a gathering of vegetarians. No. Don't you run away with the thought that I was blessed with any extraordinary powers. God, I think, obviously did not give me, then the power to speak. You must know, among us I am the least and most shy."

More Questions

I summarise some questions and answers that took place between Ghandi and the chairman of the Village Workers' Training School as

another occasion. Ghandi gives no set speeches to them. They have to go with questions—all kinds of questions—and whilst sometimes he dashes them off with a 'yes' or 'no' he often lectures them and gives them an interesting half-hour.

Q. How to dispose of people of different groups—what is what the Socialists are not to do?

A. What is to judge what gains or losses are digested or well-gotten? God alone can judge, or a competent authority appointed both by the 'haves' and the 'have-nots' can judge. Not anyone and everyone. But if you say that all property and possessions are theft, all must give up property and wealth. Have we given it up? Let us make a beginning expecting the rest to follow. For those who are convinced that their own possessions are ill-gotten, there is of course no other alternative but to give them up.

Q. What is the root of violence? Does it not take place in present injustice and discrimination?

A. Hardly. The root of violence is selfishness, anger, lust, etc.

Q. I have not made myself understood. I am in front of me terrible wrong being done and I am provoked to violence. Is not the wrong at the root of it?

A. No, anger is at the root of your violence. Whether your violence is justified or not is such an occasion to another question, but there is no doubt that anger is at the root.

Q. How to deal with beggars? How can we turn them away when we see they are starving?

A. Beggars must be distinguished from starving people. Beggars are often enough sturdy. Some are delirious. There is nothing like a right to beg, there is certainly a right to ask for work, and whilst you may not give them, it is your duty to give work to those who ask for it.

Q. But how are you going to do it when you have work for four and eight hours up? Will you employ all the night?

A. No, because I must regulate my sleeping hours.

Q. Then they will beg rather than starve?

A. They shall not beg. They must do some work. I have not yet called down in Gujarat. When I do so I shall see that no one gives away for want of work. I will have spinning wheels and charkis for those who bring to want of work ask for it.

Q. When we go to villages we are hated as come up against opposition. For instance, village—say—opposed to sanitation work. What are we to do?

A. We have to put up with the opposition.

Q. They become so, they will not allow us to use their wells.

A. They may, we will use other wells, but we shall not fight them. We will not provoke them, but agree with them and they understand. We have no time at hand of difficulties.

Q. My difficulty is that if my resolution work causes people away, if they will not attend the program, if they will not do even speaking, must I persist?

A. It depends on the spirit in which you have set down there. If you have gone there principally for sanitation work, you will surely not give it up, whatever happens. After all we will certainly do our best sanitation, keep our own surroundings clean but it is open to you to begin with speaking, night classes, etc. and go on to sanitation, if one thinks that that would enable him to do his work better.

M D

HARIJAN

SATURDAY, AUGUST 1, 1934

A CONWEB OF MISUNDERSTANDINGS

(By M. K. Gandhi)

I have before you a number of writings from various Urdu papers recently and some bitterly criticising the proceedings of the recently formed Khairpur Sahitya Parishad and prominent Urdu Figures. Fazal, Bala, Fakhruddin Tandon, Farid Jalandhar and so. They attribute motives and designs to which, I know, we are all strangers. The writers have not taken the trouble of even understanding what was said or done by us or at the Parishad. Thus they think that the design at the bottom of the Association is to push Hindi at the expense of Urdu, and so to humiliate Hindi as to make it almost impossible for Musalmans to understand it. They also take from a speech of Bala Fakhruddin Tandon delivered at Allahabad at the time of the opening of the Literary Museum of the Hind Sahitya Sammelan that he adopted facts when he claimed that there were hardly 15 crores of Indians who spoke or at least understood Hindi. There are in these writings other inaccuracies which I need not notice, my purpose being simply to ensure if possible the misunderstandings that have led to the confusion.

To take the last first, if the writers had the whole speech of Tandon before them they would have known that in the 15 crores he deliberately included the Urdu-speaking Hindus and Musalmans. He therefore included Urdu in the use of the word Hindi. This will be

clear if it is born, a word that Hindi according to the resolution adopted at Lucknow in 1926, in which Tandon was present, meant that language which was spoken in the North by Hindus and Musalmans and was written either in Devanagari or Urdu script. If the writers had known this definition, surely they would have had no complaint on any account unless they objected to the very name Hindi. If they did, it was deplorable Hindi in the original word for the languages of the North Urdu, as is well known, was the name specially given for a special purpose. The script was also a graft for the convenience of the Muslim class. If that is the historical account, there ought not to be any objection to the use of the word 'Hindi' as long as it is used exclusively in any event of the exact the difference, if there must be any, narrow itself down to the use of one word or the other for signifying the same thing.

The complaint about Hindi-Hindustani has some justification in that some writers of Hindi insist on unnecessarily introducing Persian words in their writings. A similar charge can be justly brought against some Urdu writers who insist on equally unnecessarily introducing Persian or Arabic words. And what is worse they even alter the grammar of the language. These extremes are bound to disappear in course of time because they would never be adopted by the masses. A speech that is beyond the comprehension of the masses has but a brief existence.

As for the Khairpur Sahitya Parishad, it since it working through Hindi as above defined available to the whole of India the best thought in the province. Surely there is in this nothing sinister or concealed, as suggested in some writings.

The adoption of 'Hind-Hindustani' was of my instance. It was adopted in order to bring out in a convenient word the meaning of the definition of Hindi. Mr. Abdul Kader Sahib had suggested the use either only of Hindustani or Hindi-Urdu instead of Hind-Hindustani. I should personally have no objection to either name, but the Khairpur Sahitya Parishad could not agree to two origins. The idea was born at the Hindi Sahitya Sammelan at Lucknow and took a definite shape at Nagpur under the name. The retention of the word 'Hindi' was therefore necessary in the nature of things. The substitution of Urdu would have been bad for the reasons I have already stated. But as I have understood to show Hindi, Hindustani and Urdu are synonymous terms and refer substantially to the same language.

NOTICE

Contributors are reminded that the Manager must receive contributions to *Change of Address* by the past Thursday morning to be effective. The regular number should also be given.

Manager.

TALL OF GLORIOUS DEFIANCE

[Mr. Prabhakar Gandhi writes in the Hindi *Harjan* about an account of Sarvaram oppression of the Harjans in a village in Madhya Pradesh (U P.), which I should have taken to be suggested if Prabhakar had not written it after personal investigation. Would it make one's blood boil for a moment, if one with pride for the wonderful way in which Harjans have cast away fear and dared to walk erect, no matter what the oppressors may do. My impression is that the tale is not so much of Sarvaram's oppression as of an arrogant landlord's oppression of his tenants and laborers. The Harjan Sarvak Singh ought to have held at once, if it has not already done so and stand by the brave Harjans. I give below a free and uncolored rendering of Mr. Prabhakar Gandhi's article M D.]

The Chamar Harjans of the village Atpara, in Tehsil Mandla, District Madhya Pradesh (U P.), have been victims of Sanshap for the last fifteen days. The village has a population of about 1,200. Three-fourths of these are Chamars, the rest are Sarvaram Hindus. On the 15th June the Sarvaram Hindus called the Harjan quarters and imprisoned them mercilessly. Two who have been seriously injured are in Mandla Hospital. This was followed by a world boycott of the Harjans by all the Sarvarams. This is the tale of their war in their own words.

"(1) During the sowing season we dare not step out of our houses, the mediocres' destruction is in various ways in ploughing our lands.

(2) We have had to send away our cattle to our relatives in other villages, because of the harassment of the Sarvarams.

(3) It is difficult to get salt, oil, clothes or vegetables.

(4) The village shops are closed to us, and if we do succeed in getting provisions from outside, the carrier is waylaid and deprived of his bundle or basket.

(5) We cannot go out far to perform acts of service.

(6) Last our women should be excluded, we have sent most of them away to outside villages.

(7) We are not allowed to rest or peace at night. Stones and bullets are thrown on our roofs. We have to remain in dark for want of business oil.

(8) Even a pregnant woman could not get the medicine she needed." [I went myself to purchase the medicine, having obtained the Brahman's permission to do so. But the shopkeeper refused to give me the medicine for fear of the wrath of the landlord. Ultimately the medicine had to be obtained from some other village.]

I have gone carefully into the details of the whole incident. The following "facts" emerge from the inquiry:

About two months ago the Harjans of the village brought an elephant for a marriage procession. That is the head and front of their offending. They did not even annoy the elephant with. They dared not do so, but they put a policeman and a Brahman steward on the back of the elephant, and fancied that that added to the dignity of the procession. This did not for the moment excite any hostile action because a policeman was involved. But the landlord made careful mental note of it, and kept ready to pounce upon the unfortunate people on the slightest occasion. About a month later the Chamar was asked to remove a dead buffalo. They refused to do so. Not indeed for the first time. They had refused to do so before. These Harjans have long been awake to their sense of self-respect, and have long given up custom and other prohibited things. But the elephant-incident roused the Sarvaram's ire to the utmost pitch. The Panchayat gave them all kinds of threats. But they were adamant. As a result on the 15th June Sarvaram Hindus prevented them from going to their fields and compelled them to surrender their means-of-life. This has led to criminal complaints.

This is how the people talk about the Harjans. "These Chamars' heads have been turned and why not? They get plenty to eat and drink. Their livelihood must have been fully saved. They need to carry out our orders without doubt. But wealth has turned their minds' heads. They have built two stone houses! 'Report alone can bring them to their senses.'"

Some of the Sarvaram words even say, "We don't care even if they should leave the village in a body. But we are determined to have our 'manmade' customs obeyed by them if they will live in our village. After they are dead and gone, we may remove the customs ourselves, but not while they are alive."

The Harjans' minimum demands are these:

(1) We may do the heaviest jobs in the world, but will not abide the customs. We too are agriculturists, and claim to be treated as such.

(2) If an adequate wage is guaranteed we can agree to send away the Sarvarams.

(3) We must have the customs of the house and the workman, which we used to enjoy 15 years ago. We have as much right to have our hair cut and to put on dhoti-washed clothes as the Sarvarams have.

(4) We should not be oppressed by humiliating names and epithets.

To these the Sarvarams say "Be as good and decent as you used to be. Withdraw the criminal complaints. Do not stir the customs, if you will not, but you must remove them. No wage or remuneration can be guaranteed. You must be content with the usual basketful of grain at the end of the harvest."

The program is being evaluated prior to the 2000 election by the U.S. Census Bureau and the U.S. Department of Justice. The program is being evaluated prior to the 2000 election by the U.S. Census Bureau and the U.S. Department of Justice.

Others also saw another sinister side to a fair share of the Hindu Mahasabha Speech by Sri C. V. Amarnath, Vaidyanathan who says that he finds the story repeated in many villages in the Punjab. The Savarnas, he says, cannot brook the growing awakening among the Mahajans, and now when they are making a mighty effort to drive off apologetic tyrants, the vested interests are attacking themselves in keeping them suppressed. He gives various instances. The Shikhs speak harshly toward will have to decide upon a definite policy and wage and course of action. This village-council trouble is, according to Amarnath's article, M. D. I.

When the Mayaguez in the central districts of the French refused to assist against forced laborers, there were actual cases of social boycott, but after a struggle extending over eight or ten years forced labor is practically gone. But such success for forced labor was only a few days ago social boycott of Thuyhien Village was declared as a village called Benda, about fifteen miles from American. United Officer Smith intervened and brought about a reconciliation between the two parties. But in a village near Pongbong Cochin all the efforts of the workers of the Mandat have gone in vain, continual complaints have been of no avail, and Village have had to leave their ancestral houses and soils in another village.

Recently in a village called Lakshmi Kshetra, the Telugus have been under social boycott for some ten days. Under the Panchayat Land Allotment Act non-agriculturists may not possess or purchase land. Harijans who are the mainstay of agricultural labourers have no right to possess land. They are called *Samas* in Panchayat villages. When a social boycott is declared against them they become prisoners in their own little huts. Zamindars do not allow them to go near their fields and they become prisoners along with their cattle. In summer if they have no wells of their own, they are hard put to it in getting water to drink. Streets are closed to them and they may not go to school. Lakshmi Kshetra is a zone of Hindu and Mahomedan. The Mahomedan quarter is full of food granaries, so they cannot go out to purchase cereals of various kinds for no work. Until now they were getting 2 maunds of grain as a harvest of 100 maunds.

The comedian says he can no longer give them as much to himself as in a bad way. The Harlems are prepared to accept simply (no, but no, or look as the comedian would give. But the question is not purely economic. The comedian says "I am not interested

Several national youth groups, including the National Youth Conference, are at table 1. The President has ordered his cabinet to stand firmly against human traffickers and the United Nations Human Rights Commission. The same message are across the country.

TABLE 1. CHEMICALS

The following notice about the late Indian Chief appearing in the Quebec weekly *Le Press* will be read with interest. Although she lived in close association with her, she was a realist about her past career that we know little about K. Two brief notices show that she had treated her life as a lonely hunt, and it was full, wherever she was, of the aroma of suffering humanity. If in England she was a member of 'The Nightingales' who restrict themselves to a maximum of the average annual income per head (this varies from year to year; in 1925 it was £ 55 per head, £ 137 per occupied person) here she contented herself with the average annual income of all Indians (which her ambition was to be a better Indian than an Indian). **BB II**

Mary Olesley was born in Newfoundland in 1951. Trained as a teacher at Mount Allison University, Canada, she also studied in London and at the Sorbonne. She was a U. A. and B. C. (Honours) in Public Administration. Her first teaching posts were in Bridgewater, Nova Scotia, the Delta, and the King Edward High School at Vancouver.

About 1948 she raised \$1,000 for Russian relief. Trying to get much response by descriptions of Russia's needs, she portrayed some picture of the plight of Russians, presented Newfoundlanders to show these pictures, and herself stood at the door with a collection box.

Coming to England, she had a packed motion put forward in one of the English annual Labour Conferences. A subsequent Foreign Secretary read hard beforehand to Oswald's list, as he did not want the committee to have the once of turning down a packed motion. At the Conference she spoke for five minutes in support of the motion. A subsequent Prime Minister spoke for a quarter of an hour against it.

In 1936 Mary Chesley and Olive Warren together conducted a small private school in Quaker Lane, Peter's Bay. Mary Chesley carrying it on herself, when Olive Warren went to South Africa. She gave up the school work two or three years ago to spread the gospel of Christian womanhood nationally and internationally. She was a member of Professor Bellamy's group The Neighborhood, who advised their personal spending to \$120—the average wage of the worker.

In the year 1921 she had joined Friends, and was a member of Wilkes-Barre City Meeting. Faith wanted to her to offer the best wage for her experiments.

NOTES FROM REPORTS

II

I have before me several reports from the special worker in the Natter area in South India which I am abstracting taking up separately. It will be remembered that the long-standing Natter Harjan dispute compelled the Harjan Sarda Singh to post a special worker in the area to supervise law through the villages near the Harjans and Natters and plead with the latter for justice to the former, and whom they were adamant to help the former to secure justice from law courts if possible. His reports for different periods are interesting and reveal so much our share in a slowly coming change for the better. I take summarized extracts from them.

78-4-35-Bangachikuram. The Harjans are not permitted to use wells belonging to Chota Hindu. (Is it a well belonging to Chota Hindu or public well? If they are public wells, why does the worker not appeal the authorities concerned?) The Harjans are not permitted to wear sandals or white umbrellas when they pass through the village proper. (Has any attempt been made to plead with the Natters?)

Puduk, Chaya Radhakrishnan and Kripakum. We were discussing the question of opening a special school for Harjans in the area, when a Natter of Kripakum who watched our deliberations roughly asked us to stop addressing the Harjans and said 'We will not tolerate your coming to our village and giving such useless advice to these ignorant folk. What do you care if they drink, and what use is education for these folk?' I tried to reason with him, but he would not listen to me, went a few yards away and when we had finished, said to the Harjans 'All of you should go back home and mind your business. Otherwise I shall get you one and all tied to trees and flogged mercilessly.'

32-4-35, Bellikudam Mathamathal. — There are some villages in these parts with a mixed population of Natters, Muslims and Christians, and Harjans are treated here well, because they have the support of the other communities when Natters interfere with their liberties.

Pennungathal. — The there are clean no caste-crit. The village pond is used by all communities. Not wearing sandals and holding umbrellas in the presence of Natters not allowed.

Melagaram. — It is an Eranu village where Natters will not allow Harjans to send their children to Board schools, and have resort to various devices. On a complaint to the authorities, the Deputy Inspector of Schools made a reference to the headmaster to call for permission. The Agalukottam people were informed of this and they wrote a petition protesting

ing to be without influenced by all the communities Harjan to the extent that they were not willing to educate their children. I asked some Natters and Adikars who were present who children was refused to the Harjans, and their reply was that the Harjans themselves had written to the authorities requesting their unwillingness to educate their children. The Harjans contradicted this statement and said that they did not send any communication to anybody and that evidently some mischief had been played by someone interested in sending their children. (All the facts must be brought to the notice of the authorities.)

3-4-35. Puduk Kovvathal on the Pongal (Utharam) festival day. Harjans from a number of villages were there with funds on and made their offerings to God before the temple. They received very good treatment at the hands of the Chota Hindu. The only difference was in the place of worship, i. e. while the Chota Hindu had few women into the temple, the Harjans were denied this. Offerings and money offerings by Harjans were freely accepted by the Chota Hindu. I told the Harjans that their offerings did not at all reach God but went to enrich the very persons who were chiefly instrumental in preventing their entry into temple. Some of the youths among them felt concerned and followed my advice and stopped sending their money. While others who had already made the offerings persisted not to do so. In future when the temple entry question was raised the elderly Harjans, however, would not yield on the ground that by giving up offering custom they would be offending the gods. Many Harjans came early and there was no trouble in this connection. It will not be out of place to mention here that there was a Harjans festival at Kovvathal (one of the centers of Natter Harjan trouble) on the night of April 1st at which, I was informed, many Harjans of the place appeared with their families and took part in the function freely mixing themselves with the Natters and that the function went off without any hitch. It appears that some among the Harjans who could afford were greatly really cheered and as one took any objection to it.

3-4-35. On the way from Kumbakonam to Karaikal I visited Puthukottai and Kovil. The former chief has about 30 families. Water supply is adequate and they have no trouble. There is a school where the Natters are not against the admission of Harjan boys.

15-4-35. Kalipatti Pattanam. — There are 5 schools in Kalipatti. The school authorities do not refuse admission to Harjan boys but the Harjans themselves hesitate to send them for fear of lowering the worth of the Natters.

At Thennarayal, a village about 1 mile from Kalipatti there was a mad horse festival on the first week of this month and in that con-



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[One Anna]

WEEKLY LETTER

A Very Difficult Man

That is the latest compliment that Gandhi earned from an American and a Chinese visitor who interviewed him during the week. For they had come to draw him out as the flower and thorn on which has rested in closed The American visitor was Miss Paula Lester and the other visitor was Mr. Y. K. Chen of the Cotton Industry Commission of China. "On the political programme you should go and visit Pindia before who, though he is better than I, might give you a useful half-hour. I am an authority on politics, and having retired from the Congress for two years now, I am a kind of a back number," said Gandhi in reply to several questions.

But may it not be that you have retired to give the other people a chance, and in the conviction that after they have had their chance they are bound to come back to you?

"That is not my way. I am a votary of truth. I meant it just yesterday when I retired from the Congress and the so-called politics of the country. My mind and body are locked in Sargam. What the future has in store for me God alone knows."

"Your body is here," said the good Chinese friend, but your spirit travels over the whole world.

"Yes but not my political spirit. What I am doing before I am living in a village. I ought have gone in the beginning of my Chinese friend. I am doing it as the witness of my life."

The American lady wanted to have a glimpse of the inner working of his mind. She wanted him to write and give a message to the "Hindustan" which was to be his last to get out of the trouble and chaos.

I am old fellow," he said. "I can give you no message. You can see what I am doing if you will stay in this village. How to help the world out of chaos is a vast question which cannot be answered in a moment's notice. But if I am to be answer to it, then 'By what way of God'."

"I want to transmit to America a picture of the truth," said the young lady.

"I could not give it in word of mouth. I am not in a talking mood."

"But you have your faith?"

"Oh yes I have."

"Then could you not put it in a few words?"

"How can I express it in words?"

"Then you can not say a few words of prayer, or what is your innermost desire. You can just pray silently."

"No I cannot possibly do so. It is not enough for you to know that I am trying to live a simple village life as a simple villager? When I succeed in it I shall have achieved my ambition."

"And what happens to your children, the people of India?"

"They are in the village. I live with them. They will live with me."

"Are you happy?"

"Ah! I can answer that question. I am perfectly happy."

"More happy than you were outside the village?"

"I cannot say, for my happiness is not dependent on external circumstances."

There were several more questions from all these quiet questions, and that is what earned him the compliment at the top. But could anything else happen when even in the explanation of this village lifelessness go on with the question and the answer. "You must think of it as a 'Sargam' or else I drop off to sleep."

Antagonism?

But there were several questions. Miss Lester wondered if she could not throw more light on the varied question of the supposed rivalry between Pandit Jawaharlal and him, which one of her companions had announced in the world. But Gandhi had already issued a disclaimer. That was so, but she wanted to read out something more, something.

"I want to correct the impression that has got abroad in America that Mr. Gandhi is selfish," she said, not knowing that the last material more more than the impression. But as she went on asking one question after another in spite of Gandhi's detailed explanation, I began to wonder if she had not caught

is the status of the journalist who had been repudiated.

"But what is the truth about the supposed antagonism between you and Nehru?"

"You must ask my chairman."

"I have seen it."

"I have said that it was an absolute travesty, an absolute falsehood."

"What is your feeling about Nehru?"

"My feeling about Nehru is nothing but that of love and admiration. We are not estranged from each other. I hear from him nearly every week. There are things in which I do not talk the same way. There are obvious differences of outlook, but in spite of them our affection has not diminished. And these differences are not new. He has never kept from me whatever he has felt from time to time. Even when he was in Lucknow was not new. It was a summary of views he had stated in different places on different occasions."

"But you don't see the truth entirely his way?"

"I don't. But it is one thing to say that I do not sympathize with some of his views and quite another to say that he had ruined my life-work! It is a lie. There is no other name for it. I have never had even the suspicion that Ambedkar's policy has ruined any part of my work."

"Because the truth you stand by is still there?"

"That is a trick. I am not talking from that higher philosophical point of view. I am just talking in mundane terms. I want to say that he has taken no such steps as would ruin my programme or my work. If he had said 'You have blundered all along. You must retruce your steps. You have taken the country back a century,' or some other certainly cruel, he, because he is he, would embarrass me. But he has said nothing of the kind. Also it is not wholly true to say that I do not sympathize with his programme. What is he doing today with which I cannot sympathize? His acquaintance of Ambedkar somehow does not go on me. I have been living the life since 1926 that he would have all India to live. To say that he, Foreign Member Commission, is a betrayal of truth. He says it is good for India, but he does not give an unequivocal certificate to it even about India. As for India, he has said plainly that the methods to be adopted in India would have to answer India's needs. He does not say that there must be a class war, though he thinks it may be inevitable, and only recently he declared emphatically that there should be no constitution without compensation. There is nothing in all this which I oppose. Nevertheless there are differences of outlook, but to say that they make an antagonism as crude as a caricature."

"Are you fond of him?"

"Yes, as I am fond of you. But that is not saying anything new."

"Do you approve of him for India?"

"Yes."

She did not know that Gandhi had returned up this part of the offer only the other day in a sentence which carried a world of meaning. "We are trying to be compared by one another. It is kinder to say this than to say that we are trying to surpass one another."

Look of Courage?

Not evidently all time failed to satisfy Miss Leslie Fox who asked me later. But if there is no frontier and no question of vital politics, how did the talk start at all?"

"It was a fragment of one of your contemporary's imagination. There is nothing like creating a sensation," said I.

"But let me understand. When did Nehru become President?"

"Four months ago."

"Ah, that must be the reason."

"But every year we have a new President."

The idea of Gandhi's retirement had been troubling her equally. At last she seemed to be connecting it with this latest business of estrangement and antagonism. And he simply refused to be drawn into a talk about the constitution.

"Now," she expressed her trouble to me on return from the village, "if you will not think it impertinent, does it not seem to be lack of courage to refuse to reply to questions like that?"

"Anyone who has known him would not dare to talk like that. And where is there any question of courage involved in discussing the constitution? Every Tom, Dick and Harry discusses it. Will it seem like to put me to the pillow? You might say that there is sometimes courage in sitting down in a village."

"But he did not say where he was coming back. He said he refused to think of things ten years ahead. What did he mean?"

"He believes in living in the present and acting in the present."

"But why did he retire?"

"You must find it out from a long statement he issued on the eve of his retirement. I cannot give you the statement at a moment's notice. But I can tell you in a sentence that he retired because he felt that his influence was working as a kind of dead weight on the country. He wanted to watch the country working out its destiny independently of that weight. That would be true self-expression. He had guided them enough."

I have often wondered how these foreign journalists flying from place to place and doing thousands of miles in a day help anyone. Their car drivers had got the depression in Kanakshi and our own (poor) savings were far worse than candle snuffing, and that was the impression she was going to fly off with to America.

That evening I gave Gaddi the surprise of welcoming address from Gauri!—If I did not believe in human nature I would say that to give me that impression was a calculated plot to shake India's nerves.

Modern China

Mr Y. S. Chen was the very picture of freedom, quite unlike an official particularly and the powerful Chinaman who is described as inextinguishable. In a few brief moments he gave us a vivid picture of modern China—China trying to stand up on her feet and shake the whole world, China tackling her different problems by amplifying the alphabet, China trying to introduce communism and hygienic China trying to teach the farmers better agricultural methods and to raise her cotton crop, China trying to make of her people better citizens. The reconstruction process was to begin at the bottom but there was another process at work at the top. "We are trying to inoculate force at the top," he said. "Japan has conquered China and there seems to be no other way to fight her than by meeting her on her own ground." And he traced the history of China's foreign setbacks in the organized use of force. Russia was the ruler in Man Yui Sun's days, but Russia was dropped as soon as it was found that she had brought Communism to the area. There was now Germany in the East and America. The idea was to attain a military efficiency as great as Japan. "Our Central Government wants no war with any foreign country. We are building up the Japanese aggression we have got to answer. And we are getting on in a place where the Japanese said they could defeat the Chinese in 7 hours they took 41 days."

And the good was asked to see if India could not cooperate with China. He wanted Gaddi and he too with a hearty laugh. "So I am together in your programme? What then was the use of your coming to Japan?"

But he already wanted to know things and to understand them. The answers we now venture seemed to point the youth from China which had sought the infection of the Western World.

I asked him a few hundred questions about the way in which they culture their wheat. He was a farmer, or at least the son of a farmer, and he could give a few useful tips. "Oh yes," he said, "we are utilizing our ponds. This is how we do. As soon as the water is about to dry up in these ponds and canals, we shovel off the wet layers of mud and put them into beds. They make an excellent manure and fertilizer. Then we prepare a special kind of compost. We select dry leaves from houses and mountainsides and then treat them in a particular way. A layer of leaves, three-yard measure on the top, with mud from the ponds for the topmost layer. Layers of that kind are piled one upon another until the heap is five feet high. Then you can cover the whole

with a thin layer of soil in a few days. The water getting in by the next spring turns them into rich manure." Quite a useful tip to the village farmers.

Real Reform

But he wanted to know something about social programmes. Could there be no co-operation then? Could not the two countries meet on one another? There is nothing very much that we could give to China in the direction of social reform. Our problems were peculiar to our country, occupying perhaps the temperate problem which would be common to both China and India. There was untouchability which was peculiarly our own problem and in this connection Gaddi said a few words which I would like to repeat. They indicate the importance of the problem not only for the Hindus but for non-Hindus also. "I have no doubt that untouchability is going to be got rid of, but we have not got a mass of social workers adequate to the task. It seemed well indeed, but more than that it is a great spiritual effort. If untouchability remains, Hinduism perishes and with it Hindu culture. And if that actually comes, the whole face of India will be changed. The raising of Hindu culture or thought with considerable basis for the general culture of India. But I am firm in my belief that untouchability is bound to go, it is going. How you will see I am convinced by untouchables. We have, for instance, for our work an untouchable boy. He never knew cooking, certainly he did not know how to cook hygienically. He is now learning it. He is a fine boy, eager to learn, and hard working. This process is going on throughout India. The best of our workers are trying to work amongst the untouchables in this fashion. That is the complete reform. We have to eliminate all the differences of social status. That is the essence of this part of our social reform."

A Temple Opens

The River continues its good detail the opening to the Harjans of Bad Kamaswara Temple at Sahasr, one of the largest and oldest temples in North India. The trustees' distance was unaccounted before crowds who had gathered to witness the ceremony and Rao Bahadur M. C. Rajah, who was specially invited to be present on the occasion, congratulated the trustees on their decision. The great temple now becomes the real shrine of the Deity and let us hope this opening heralds the dawn of a new era in temple entry. What temple entry means to the Harjans may be seen clearly demonstrated at Warka. The Lakshminarayana temple, thrown open to the Harjans by Jains, long before the movement for temple entry, is specially dedicated during the season and attracts huge crowds. I

(Continued on p. 138)

H A R I I A N

SATURDAY, AUGUST 2, 1937

PROPAGANDA BY VILIFICATION

(By M. K. Gumbel)

A correspondent sends me a proselytizing pamphlet being a Urdu version of the original in Urdu. The Gumbel translator and publisher is Sheikh Tazibul; Mahmoodul and the pamphlet is printed at Alim-ul-Uloom. I take the following from the correspondent's letter:

"I send me to send you a copy of a pamphlet published by a local Muslim agency with a view to induce Hindus for conversion to Islam, and create hatred among them against Muslims. The pamphlet is full of such remarks about the Hindu Religion and the Hindu race as are not only false but are likely to seriously damage communal relations."

Kashmir I have tried to see two days of Upper India. There were very few and out and were not back with their relatives who had come down in search of them. Low Hindus girls have nearly been refused to marry them.

You will hardly go through the pamphlet and suggest the editor to be stopped so that those poor and ignorant Hindus people may not be corrupted by such false and inflammatory pamphlets.

I had the pain of going through the pamphlet. It is as mysterious as it has been described by the correspondent. It is in the form of a dialogue between two Hindus, father and son. At the instance of the father the son reads Hindu scriptures and interprets them. Everything told stored by Hindus is portrayed as an to make disgust towards Hindunism and turn away Hindus. Even the sacred name of Swami Vivekananda has been dragged to the discussion and words have been put into his mouth which I hold him to be incapable of having uttered. There is a sentence which no gentleman would write of his fellow-men. "Some Hindus will in future succeed with something as if they were coming to concrete themselves. Could be such cases?" The pamphlet is full of distortions. And it holds out material hopes to Hindus which can hardly be fulfilled especially about the name of Hindus if they are ever tempted to forsake their ancestral faith. Thus the Hindu who is responsible for the conversion of the Hindus are in represented to be a convert from below a Chaman and having married a girl belonging to a noble Muslim family. The new convert drinks from the same cup as the Muslim and the remnants of the water are drunk by the company. He is treated to a feast at a Muslim's palatial house. The host sits the dining hall with fragrances. "Every meal was a feast every person was the water of life" and the master of the house

is treated to the installation of a Chaman which goes the round of the whole company.

It is tough to see that religion is dragged down to the low level of crude materialism to lure people into which the most cherished sentiments of millions of human beings are trampled under foot.

I hope that the pamphlet has no impact from thoughtful Muslims who should read it to realize the mischief such pamphlets can create.

My correspondent asks me how to deal with the menace. One remedy I have applied, viz. to bring heavily the vilifying propaganda to the notice of the responsible Muslim world. He himself was drawn the attention of the local Muslim leaders to the publication. The second and the most important thing to do is publication from within. So long as the poison of unaccountability remains in the Hindu body it will be liable to attacks from outside. It will be proof against such attacks only when a solid and impenetrable wall of purification is created in the shape of complete removal of unaccountability.

WEEKLY LETTER

(Continued from p. 153)

Here was in these words Harman looking to the temple from distant villages, and here, also was Harman standing out of the gate and bowing to the Deity from outside. "The temple is open to you all. Why do you stand outside? Do get in," someone says to them that they have never been in and they hesitate. "We can see everything from here and we prefer to worship from outside."

For those who are still unconvinced and beg the explanation that the temple would be polluted by the presence of Harman, I reproduce the following story from *Thales from the Mother of the East*.

"Once an unaccountable sought entrance into a temple. The priest, however, refused to be answer to the poor man's entreaties, the holy man replied: 'You are impure by birth, and undergo penance for two years, then come into my presence, then I shall consider your request. The unaccountable returned home crestfallen and said to the holy man's bidding: 'As chance would have it, that very priest was the unaccountable some three years later passing by the temple gate unconcerned. The priest stopped him and inquired, 'Hail, now is it that you did not come to my temple? Have you not yet performed the penance? It is now two years now.' The poor devotee replied: 'Yes, I turned out your orders and I thank you for your leniency. For is that the Lord blessed me with his vision, and warned me against entering your temple, for said he, He had not visited it for ages.' The sanity of the priest was crushed, and his gate was unlocked."

M. D.

TWO PEN-PICTURES

From Nam Daryl Nag, the G. O. M. of central is never weary of well doing. In the company of love of his country he is out to be satisfied. The reader will appreciate the following instructive description of his village as he saw it in his youth and as it is now. M. E. G.]

I was long contemplating for presenting you with two pen pictures of a Bengali village, one of more six decades ago and another of today. The village related is my own village where I was born nearly 82 years ago. I consider this most convenient time because you are also a villager and you thought out of Bengal. I was brought up in my own village till the 14th year of my life. Afterwards though I lived abroad for the purpose of education and profession I never lost an opportunity of enjoying the countryside. I was forth place whenever it occurred whenever I lived in my village house I was familiar. I up had I scarcely let any opportunity of visiting my village, especially my own, as long as I took special interest in studying village affairs. So the old picture given below is not drawn from any published record but from the old impressions of my own mind. The new picture is painted from the village itself as it now stands.

The Old Picture

The old picture is the picture of my own village of more than six decades ago. My old impressions were kept fresh by the subsequent changes, which I very rarely failed to notice.

In the early decades of the last century the population of my village was much smaller than the present population. It consisted of a few hundred of Hindu and a large number of Muslims. For the purpose of collective life all the people of the village lived into a single locality. Labour was exchanged for labour. It was scarcely valued as the basis of wages, interest and gain. Money had very little use in the area of labour. For the purpose of carrying labour and otherwise handling of heavy loads labour could be collected for pure love. The food supply was abundant and home of good grains and foodstuffs without any payment of profit was the most ordinary part of the village economic system. With could be had for more labour. Mutual help and co-operation constituted the backbone of the village life. All disputes were settled in the end and settled by arbitration and were scarcely allowed to cross the frontiers of the village. The needs of the village as that time were very few and most of them were produced in the village itself. The village industries were worked in the village in a harmonious spirit of co-operation. The concepts never passed any artificial barrier of competition. Sometimes groups of villages formed a union for the production

and distribution of the common good of life. The village neighbourhood of my village at that time was produced and supplied by a neighbouring village, of course in a co-operative system. There was scarcely any household that did not grow its own cotton and did not produce its own rice. The women were often paid for their labour by goods, the staple food grains of the locality. Family served as a medium of exchange in purchasing many things and paying labour for various works. Many of the necessities of life were exchanged in a barter system. Cows were then much in use for making small payments. Use of copper coins was rare and use of silver coins was rare. Paper money was then quite unknown in the village. All classes of people intermingled in many social functions, rites and ceremonies. The men of plenty were always ready to help the needy. The property was never hesitated to come to the rescue of the distressed. Unequal distribution of property was largely mitigated by following and kindly treatment. Last but not least was the merging of all individualism into a village socialism which the modern civilization cannot even dream of. The village pen-chapters not only amicably settled the disputes among the villagers, but they administered the social affairs of the village. There were public schools for the elementary education for the village children. In short, all the physical, moral and religious needs of the village were supplied from within the village and the village was a commonwealth of village people. The economic life of the village, therefore, had all its simple necessity without any touch of artificiality. The village wealth mostly consisted of cattle, grains and horticultural production.

At the time the foreign trade just appeared before the village gate in the guise of a gold coin of the Mammonia. The western civilization was only knocking at the door.

The New Picture

In the course of a short time the gold coin assumed its real appearance of the wall of foreign trade and began to destroy the cottage industries one by one. The spinning and weaving industry was swallowed in the course of a few years. The work of gathering all the cottage industries was complete within a few decades. In the meantime the aggressive Western civilization had begun to multiply the physical needs of the village. Rapid increase of population gave the villagers ample leisure and made for approaching modernized material needs and pleasurable things. The western civilization made its first appearance in the village in the form of dress civilization. The love of dress civilization of all was gradually displaced by it. The spiritual civilization of the village was soon superseded by the materialism of the West. The village people lost the spirit of sacrifice of honesty and adopted the virtues of self. The

small, scattered, hamlets are the cheapest source of food grain, while even in their own 'Gharab' (barren) 'Jat' (barren) and waste-land, where there are no workers, not a few are engaged in agricultural and horticultural work for a limited time. These few work in time lost. Their worklessness makes their income fall far below their expenditure. They have to buy all their necessities of life not excepting even food grains. Their own productions of food grains are small and they are bound to sell them during the harvest time at low prices to pay off their rent, taxes, loans and debts. They also produce some money crops, but the little money they get by these crops is too inadequate to ameliorate their miserable economic condition. During the greater part of the year they suffer from food shortage. They have to live and occasionally they borrow and fall into bankruptcy debts. Plenty of food is produced in the village. It is much more than the requirements. As much as it is produced it is divided into two parts. The major portion becomes capital property and goes to the landlords and the capitalists. The producers have no right to consume the capital food grain except on payment of exorbitant prices. The consumption portion belonging to the producers is very small and lasts only for a month or two. So the producers often starve in the midst of plenty of food produced by themselves because it belongs to the capitalists. All this is due to their being heavily indebted to the landlords and the capitalists. The right of possession, distribution and consumption does not coincide with the right of production in the village. The labour of the villagers is valueless. The little right they have over the land is negated by heavy rents and taxes for its use and occupation. The labour has no other use in the village than for productions from land that heavily pay the costs and the landlord's charges. After debiting the costs, the capitalist's charges and the landlord's charges, very little of those productions remain for the consumption of the labourer. Even milk is produced in the village almost as a capital commodity. The producers have very little of it for consumption. The combination of capitalist and landlord charges makes the life of the village labourer most miserable. The cooperative village life is now replaced by an unhealthy competitive life. The artificial competition has given rise to vast differences in the condition of the village life. A few by possessing the policy of self-aggrandisement have become great Mahajans, making the rest of the poor become poorer and some of them altogether landless. These great Mahajans are making large profits by hoarding grain at high rates of interest. Vastly unequal distribution of wealth among the producers, unfortunate differences in their economic conditions, a few cases of plenty in the midst of want, village stricken in the struggle for existence and when-

quered strength and impoverishment among the poorer village class, demand comprehensive legislation in a way pointing to the remedy. These realities of the life of the poor.

(CONTINUED)

THE WATER THAT DROINS*

A Problem in Rural Reconstruction

(By Purvot)

I

"The thing is [The Indian peasant] is not at all the thing he seems to be—don't let anyone deceive you."

—(The Indian)

A Paradox

"Water scarcity in Bengal? Why, I thought there was more water there than land in your part of the country!" I exclaimed half in jest, half in earnest. In Satish Babu proposed that I should undertake a survey of the condition of water supply in various selected Harijan areas of Bengal. Like most people outside Bengal I too laboured under the impression that the problem of water scarcity did not exist in a province so well watered as Bengal. Had not our country taken the mischievous epithet 'Geyser' and 'Siphon' from Bengal?

Satish Babu directly pointed my remark to the fact that water was my work, he said "It is the addition or subtraction of that word 'drinking' that makes all the difference." "Well, we shall compare notes when you return," he continued. "I understood that you are sitting out on your career of North Borealis today."

An Eye-opener

A couple of hours' journey by the Howrah-Ahmed-Lugh-Railway, brought a small party of us, consisting of myself and a couple of local workers in the Harijan cause to Amra. The very evening it had started drizzling when we started and had continued to do so all through the way. We reached Amra after dark. The rain had now stopped but the sky was still heavily overcast, and in spite of the comparatively early hour the people had mostly retired to their homes which imparted to the town an empty and deserted look.

The camp was some three quarters of an hour's weary tramp from the railway station. The streets were foul and slippery and only half lighted for the third phase of the slowly dark-enshadowed heavens threw in the side show, which only added to the dismal effect. We

*Nearly a year ago the writer began the series of articles on the problem of water supply in Bengal. He wrote the last article but for various reasons could not continue it. We have now moved from the whole area of five or six articles and we make no apology to the reader for repeating the first article. It has been considerably revised, and it is necessary to repeat it in order to effect the reader's permanent interest. Dr. H. S. Sanyal

reached back damp and weary, and disappointed as we were all over with none too eventful-looking street work, we passed for nothing so much as a regular week and a dry change that would make us feel clean and cozy once more.

'This is Bengal'

In the unlighted courtyard of the house where we had camped for the night there was a hand-pump. Naturally it attracted our attention and we repaired to it at the first opportunity. But hardly had I begun working it when there issued from it such a whiff of foul steam that I withdrew from it with a start and a shudder. "What a specimen of a tube well—never saw the like of it in my life," I exclaimed with discomfited disgust. Our host corrected me. "It is not a tube well," he explained, "but only a pump connecting with a pulley outside the house." Water from it is not used for drinking purposes but only for bathing, washing, etc.," he added by way of further explanation. But, easily, to pump the effluvia into one's house. "I bristled again. One of our companions, however, hastily intervened. "You are new to this experience, this is Bengal," he gently reminded, forestalling all further argument.

Only for Cooking

Early next morning we set out for Mithail, gun, a house with a predominantly Marathi population some four miles from Aola. On our way through the town we passed by several pulleys—tanks—and dhobis, including the one which accompanied with the hand-pump of our last night's adventure. The condition of the tanks bore out description, the dhobis were even worse. It was not without a shudder, for instance, that we noticed fresh cloths lying on the very edge of the dhobis to be washed down into them with the wet clothes. Most of the dhobis were pit holes hardly three feet square by eight deep. But the water in them had surely staled up and what remained was hardly better than diluted sewage sludge. The best water was the fresh muddy run water that had run into some of them overnight. For me, too, it was the experience of my life, to see men and women bathing, washing clothes and dishing steamed all at the same time and from the same spot from which they fetched water for domestic purposes. The steamed I noticed were dipped into the water undressed along with the loadings from the last night's supper which they contained.

"What is this water for?" I asked my companion as we met some women who were returning from the dhobis with their brass pots filled with water. "For cooking and other kitchen use, e.g. washing rice, pulses, vegetables, making dough, clearing cups and dishes immediately before use etc.," he replied. "But for drinking," he added after a pause, "tube well water alone is used where it is available."

"Suppose, as this place is situated with the water, would it be caused with tube well water before rice is served in it?" I asked.

"No," he replied.

"Is this the general practice?" I again asked.

"Yes."

"Even among the Moslems?"

"I am afraid, yes."

'Green Pottery Pools'

These dhobis are a special feature of the domestic economy of Bengal and Odisha. They are a time-honoured institution and constitute the base of the tyro and despair of the sanitationist. "Green pottery pools," was the designation given of them by Dr. Haldin in an official dispatch in 1914. Every village, Dr. Haldin's records ran, "may be said to be built over a green pottery pool out of which the house was built, and into this all the animal and vegetable debris of the house is thrown. The pipe valves in it, the people wash fish and rice and bath in it, and it is then used for drinking and cooking, because it is conveniently at hand, and saves the trouble of going to the neighbouring tank. This contamination of animal and vegetable matters festering under a burning sun, converts every hole into a pest pit and the whole population eat, breathe and drink infection."

This would show that whatever changes might have taken place in the meantime this thing has continued unchanged in the midst of the changing kaleidoscope.

"The reason why they are so numerous," he-mused another medical authority, "is that their construction has provided the material for building all the mud hole almost every hut has that in its own little tank, or pit, which serves equally as a source of water supply and as a receptacle for rubbish. Many of them contain such filthy water that I can hardly believe that anyone not actually dying of thirst could swallow the thick, slimy green liquid. But their water is extensively used for washing, whatever may be the case as regards drinking. In many of these abominable holes may be seen small mud embankments, carried down into the water from the houses as their banks become worn in as down into them, balls and clumps of water for domestic purposes. I have myself seen a woman washing a set of eating and cooking utensils in an almost dry tank which had just such thick, slimy, green liquid as described above and in addition was not more than three inches deep, and that in close proximity to a much larger and clearer tank and at no great distance from the river."

Remedy Worse than the Disease

Commenting on the difficulty in getting rid of these pest holes he wrote:

"To get rid of these pits seems to me I must confess, impossible. A few of them are filled up justly with street sweepings and other run-

HARIJAN

Editor: BHABHARU DAS

Baker the nephew of The Editor's Brother. Rajni



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PUNJAB — SATURDAY, AUGUST 12, 1933

1000 ANNA

WEEKLY LETTER

588 Adharni

The poor father whom I mentioned in my previous plagues two weeks ago has become pining person in the neighbourhood, everyone. That is to say, not believing in untouchability, trying to convert from him why he has been to give Gandhi, rather to give himself. He is not the Gandhi made him. For several reasons Gandhi would not be — reasons mostly because. But reasons that he would apply in an ordinary case and not applied to him were not applied to him were in the simple reason that Gandhi would not let it be a month later his point. The point is the father rather is a man, he is a man, I say make. One of the reasons he is a man is that the old father in the village would be the first in the village to betray him if he showed himself, the father boy. The old father however has played the game and he was one evening to Gandhi saying "Maharaj, I believe that I am ready to have the father's service even if he serves Gandhi whom you regard as your son. I am quite prepared to let down to have a share immediately after he has served Gandhi."

"What then is the difficulty?"

"I have put him at ease. He said I would be the first to betray him. I believe in the presence of all that he need not have that fear at all. But now he is asking of me a thing I cannot give."

"What is that?"

"It is that I should once go and feed at his place! With that as witness, Maharaj, I say I have never in my life of about four score years had me in any kind of refreshment in a hotel. How does he expect me to go and feed at his place? I was the first in the village, when you came, to warn you that whatever share might say I should not be able to share your view on untouchability. But today whilst when you fighting shy, I have composed my prejudice in the extent of desiring that I should no longer regard him as untouchable after he has shared as untouchable."

"I quite appreciate what you say," said Gandhi laughing. "But why does he insist on your feeding at his place?"

"Because he thinks his existence might be with him, and he wants to make someone doubly sure by having me in his place to eat. Now, Maharaj, is that part of your untouchable ability programme?"

"Certainly not. I am satisfied if you have composed the prejudice of touch. Interlocking is to part of the untouchability programme though as you know I am having Gandhi to look for me. But that is what I would suggest every Harijan must do to get you."

Untouchability is, such the old man has definitely shed and that in itself is no small thing. Ordinarily he should have shared a house where an 'untouchable' boy was being employed as a cook. He not only visits the house daily but is on the watch of the boy's health.

A Little Incident

One morning when I went to Rajni, I found Gandhi busy pulling to pieces a hair-cropping machine, in order to clean and oil it. That came to begin having a crop with his own hands with a scissor in front of him.

At the same moment one of the devotees of the father came in, and to happened to be a father "Rajni," showed the father from the opposite corner, but I did not hear your hair. He knows the art."

"But how does he know it?"

"He is a barber by profession."

"Ah, that is very good. Come along then."

But as soon as I have heard the operation, Gandhi asked him, "But I hope you have no prejudice against shaving our Harijan brothers. Have you?"

He slightly hesitated, and said, "I have in my heart no prejudice against Harijan."

"That I can believe. But will you share a Harijan on the same terms as you would share me?"

Again he hesitated. Thereupon Gandhi said to the father, "I thought you had ascertained from him that thing before you asked me to have his service."

"I am sorry," said the father, "I am sorry and for the moment stopped my."

"Then I shall have to consider whether I should stay in the middle of the crop and disperse with Himani?"

But Himani said: "No, though I do not usually do so, I promise from now to serve Harjian as the main focus."

Chandrag was greatly surprised Himani described the operation neatly and explained that he had been in jail during the Farar National Flag Daytraps and that while in jail he used to share company without prejudice. Outside he had yielded to the popular prejudice, but he would no longer do so.

The Congress of Coercion

What a simple honest woman, with a courage of conviction and do would be seen at the Agrowal Mahasabha held at Calcutta last month. It is an organization of the Agrowal community, known as much for its wealth as its conservatism. But thanks to the efforts of a few generous spirits, it is making steps by steps on the path of progress. It invites new prominent men and women from outside the community to address the delegates, and this year it was attended among others by Pandit Madan Mohan Malaviya and Bala Sastri Prasad.

As usual the resolution permitting the remarriage of widows came before the Congress and provoked a keen debate. The President invited Sharmila Chandrahari, a leading social reformer of the Punjab, to address the Congress. But her radical views being well known, there was an uproar. The President said: "She is no Agrowal!" She should not be allowed to speak! She must sit down!" shouted scores of men and women, and the poor President reluctantly suggested Sharmila Chandrahari to remain but not, which she did. This was more than Sharmila Chandrahari could bear. She got up, took possession of the house, and made an appeal for unity. "I am amazed that you insist on the speaker being an Agrowal, when you have already had two on the platform men like Pandit Malaviya and Bala Sastri Prasad. They are no Agrowals. Show me a resolution of the Agrowal Congress to the effect that no non-Agrowals would be allowed to address the Congress. And you ought to have some respect for the work that Sharmila Chandrahari has done. You would not be forget that she has been a widow ten years and she knows the condition of widows, having moved among them throughout India for years, and she has a greater right to be heard than the man who here speaks on the question and a better right to advise you than you to shoot her down. The President ought not to have hastily bowed to the storm. You owe an apology to Sharmila Chandrahari and it is your duty to request her to come again to the platform, and to give her

a patient hearing." This had its desired effect. A storm of cries was heard: "We are sorry, we are very sorry, please come to the platform and address us." And Sharmila went forward and addressed the Congress. Sharmila Chandrahari has had no school or college education, but has the courage of the brave and can make herself heard whenever she speaks with conviction and earnestness. She made a characteristic speech on the resolution for the removal of the purdah: "I can boast no learning or power of eloquence. Having had the privilege of coming under the smothering influence of Chandrag I have shed fear and I know life is life, happy and pathetic aspects. I tell you it is life to think of any kind of social reform without the co-operation of women, and you don't wait then to come and address you is purdah! On questions of reform it is we women who have to come forward and speak out and not depend on men. And may I ask you in all humility to tell me if your purdah has any meaning? The Hindu your face but you don't mean opening your belief, thanks to the cleverness of our men. God has given us eyes to see, not to hide behind the purdah. You are afraid that the removal of the purdah would open the door to many an evil. I tell you, the purdah hides under it many more evils than it protects you from. I was attending a wedding the other day in a place in my neighborhood. The bride's father had made it clear that his daughter would not appear in purdah for the ceremony. But he had not married his wife with himself in his mind. She declared a fast, and refused to co-operate in the ceremonies. Now would this have happened if that good lady had been taken out to congresses and conferences and had seen something of the world? I appeal to you to come out of your shells, break your ugly customs, and try to share in the progress of the country." The appeal resulted in her simple inspired Hindu carried the day.

The Lesson of an Agitation

In April last England addressed the problem of an agitation against the increasing of brothels — an agitation that lasted for twenty-two years, and of which the heroine was that noble and intrepid spirit, Mrs. Josephine Butler. The agitation has a moral for the present day high school enthusiasts, if they will only see it England, following the example of some European States, was urged to adopt the system of compulsory medical examination of prostitutes or women suspected of being prostitutes, and of the licensing of brothels, and in 1881 she took the first step by passing the first of the Contagious Diseases Acts and applying it to eleven garrison towns. "For twenty-two years a battle raged over this question," says a writer in the *MANCHESTER GUARDIAN*, "some wishing to extend, others to extinguish, the system. Then the opponents won their

victory, and the Acts were repealed in 1868. . . The sequel is interesting and instructive. Out of 49 countries that had set up the licensed public house system, 34 have abandoned it and 14 have set up commissions of inquiry. — The introduction of the system was due to a belief that there was no alternative method of checking the growth of venereal disease. The leading medical opinion of the day supported this view. The first impulse of many leading men and women of the day was to regard the controversy as a struggle between a conventional and an enlightened and serious view of a problem. . . There have been few women, women in which so many good ones started on the wrong side and changed their views when they knew more of the subject. Morley was one, F. D. Maurice was another. Experience was to teach not only Englishmen but doctors in other countries as well that the view that these methods could be made an effective weapon against the spread of disease was an illusion. It was also to show that the licensed system is the chief source of the white slave traffic. . . It was like Morley and F. D. Maurice asked their opinions and if reputed doctors saw by experience the error of their once-cherished views, is it too much to expect that a similar swing of the pendulum might come to the birth control question, and the error for clerics and contrabanders may some day come to be recognized as fraught with incalculable harm to society?

Russia Begins

The swing is already visible in Soviet Russia. It is not known whether birth control clinics are being closed down there, but certainly a tremendous effort would seem to be in progress to check the evil results of birth control clinics and cheap abortions. This is what a recent issue of the NEW SCIENTIST and NATION says: "There has been the liveliest interest in Russia over the new 'family' Bill just introduced by the Soviet Government. It proposes among other things to tighten up the laws regulating divorce, abortion and sterility, to increase maternal clinics and day nurseries, and to grant children's allowances at the rate of 1,000 rubles a year for the first year for the seventh and each succeeding child up to death — who is to get 1,000 rubles. This stimulus to birth rate in a country where the population is already decreasing by four or five million per annum seems a little odd. And it seems odd to a good many Russian women who find it a hard task to squeeze themselves and a husband and a couple of infants into the few rubles that they can get to live in the few provinces that they can get to live in. But presumably it also is to help in checking abortions. The Soviet Government have for long been trying to diminish the number of private abortions by legalizing it in public hospitals. Now they intend to prohibit it altogether, save in exceptional circumstances. The proposal has

aroused widespread criticism, the opposition indeed is so strong that we are told the measure may have to be modified." This is not to glorify the proposed measure or to suggest that a more ennobling process is being proposed now than what has been in vogue. Our purpose is only to show that a swing of the pendulum — the extreme a swing, perhaps, in the case of Soviet Russia — is bound to come wherever birth control is the rage at the present moment.

A Correction

Ed. "Baywood." Stokes sends me a letter which I gladly publish without any alteration. I am glad to recognize that what Goodwin said about his conversation had not the meaning that propagandists would attach to it. Here are both his personal letter to me and the one addressed to me as Editor:

"My Dear Mahadev Dasht."

"I am sending a letter which I hope you will be as good as to publish as it stands in the 'Harifan'. As you know, I rarely write for publication nowadays, but — just as Mahadev at times finds himself embarrassed by what people think he has said, and quite as his position — so I too am from time to time embarrassed by the difficulty certain Christian friends up here in the North have occasionally come about since we joined the Hindu community saying that I have done so as a method of converting Hindus to the Christian religion, and though I appreciate fully that the words quoted in 'Harifan' as being said by me to myself do not have that meaning, they nevertheless can be so interpreted and used for propaganda purposes by those who are so disposed.

"As a matter of fact it has never been my attitude. I am as opposed to the whole Christian machinery with its assumptions of Christian statement and assertion and its Means of the unique divinity of Jesus as anyone could well be, and so far as all that is beautiful and valid in the message of Jesus I feel that it is an element that runs like a golden thread through the experience of the spiritually great in all religions and all ages. Religious developments are the products of age and environment, but the true spiritual life is something that is the common treasure of individuals of every religion, and is not Hindu or Christian or Muslim — at least that is my own feeling.

"I am sure Mahadev would not wish anything appearing in your lovely paper to be a source of embarrassment to me, and that as a consequence he would wish my short letter to appear at once if I feel it necessary. Give him my love.

"Yours ever,

Baywood Stokes."

"My dear Mahadev Dasht,

"I have just been reading the 'Harifan' of July 15th, and in your account of a conversion (Continued on p. 218)

HAWAIIAN

SATURDAY, AUGUST 16, 1936

MORE CONVERS

(By M. K. Gossels)

A writer of truth cannot afford to write or speak to please anybody. During my long search after truth in all things which have things my way, I know that I have hardly ever succeeded in convincing all of the consensus of my position regarding the matter then in question. In the matter of Hindi propaganda, if I have displeased certain Hindu friends I have no less displeased Hindu friends. But unless my serious questions are of my essence, they should not expect me to change merely because they want me to. Thus a correspondent actually says that although my position is logically and historically correct, I should change if he met the Hindu critics who would have me either to advocate the adoption of the expression "Hind-Urdu" or merely "Urdu" to denote the same common speech, the objection being not to the speech but the name which it has hitherto carried. Now there is a letter before me which quarrels with my address to the Hindi Teacher Convention recently held at Hanaalele from another standpoint. It is a long letter from which I quote below the most relevant extracts:

"In your correspondence address at Hanaalele you have cited the 11 million men and women of Hindustan as being Hindi in order to establish contact with them. You have not even mentioned the appeal to those who are already attracted to the mother tongue. Such liberty for granted that all are attracted to the mother tongue, it is neither possible nor desirable, though possible we suspect (no) that the masses should learn a language other than their mother tongue. Only all India national workers, businessmen and other people who come in daily contact with the people of North India can and should learn Hindi. Learning will make them learn the language more without any propaganda.

Though not my that Hindi does not represent my organization, the practical language, in effect it is not. The bulk of the inhabitants of Hindi feel only that Hindi can be used in Tamil but in English. They have completely neglected Tamil. You are understood in what degree of cultured society they have fallen when you know that they are well pleased of following in public meetings and other places that they cannot speak in their mother tongue but they can be heard fluently in English. Now come of them have taken to the study of Hindi more with the help of English but with the help of Tamil. This means a going to the root. They will begin to think in

Hindi, instead of English. In a language with you will be your mother tongue and in Hindi they will be your mother tongue. It is even the last word when you are speaking, it is the last remaining thing. Hindi, Tamil, that is to say in Hindi feel that the Tamil language is better than Tamil.

One should not learn any language, even though it be the language of the gods, or the language of men's own mother-tongue. In this connection I want to cite your own example in the Hindi teacher. Though you declare that Hindi is the common language of India you have no written other your acknowledgment of 'Hajipuria as Hindi office' as Hindi has in Gujarati. If you had written that in Hindi, many more people would have known what you say in your own words. But you preferred to write them in Gujarati. Though your teaching and personal example differ in this matter I hold your action to be correct and proper. Therefore I want people to follow not what you say but what you do.

There should not exist the importance of one language over those who speak different languages. Primary importance ought to be given only to the mother-tongue. Only secondary importance can be given to Hindi, the common language of India. Hindi importance and character can come only through the mother-tongue.

Let us come to the question of script. In Hanaalele dated 12-11-35, writing on the resolution passed by the Hindi Shiksha Samiti held at Dehra, you show a preference for the Urdu script which passed my understanding. In your correspondence address at Hanaalele also you show the same preference for the Urdu script. You want to destroy the script of all Indian languages derived from or largely influenced by Sanskrit and substitute Devanagari for them. For the sake of those who want to learn the various languages. You want to preserve the two scripts, Devanagari and Urdu, for one and the same language spoken by Hindus and Muslims. Others, who also consider Muslims and who know the mistakes of speaking different languages, should allow their script to be destroyed and displaced by Devanagari, leave Hindi-Devanagari, and also leave Urdu script in order to understand and come into contact with 150 million Hindus and 75 million Muslims! How this will avoid confusion and represent the highest form of speech! The logical conclusion of this policy would necessarily be the abolition of all languages except Hindi with both of its scripts, for the Devanagari script would have been adopted for all the languages, all would have known Hindi and all the important work in the mother-tongue would have been translated in Hindi. I want you to think for a moment, whether this conclusion would be desirable in the best interests of India, our common land of Hindu. Before you propose to destroy one of the scripts, Devanagari and Urdu, for one and the same language? Why should Muslims and

... ..

"You now know that I cannot do it. I realize men and women of Harman's to leave Hindi-Hindustani I should be sure, then excluded if all those who ever have to come in contact with the people from the North would learn Hindi-Hindustani, that I would certainly not only not object, as my correspondent would have me do, on the contrary I would welcome, all people of all the non-Hindu provinces learning Hindi. Why is it not desirable or natural for all Indians to know an All-India speech? In addition to every province knowing its own language, and in addition knowing All-India speech? Why should such knowledge be the privilege of the cultured few and not of the masses? It will surely show a very lack of desire of union for a whole nation of over 300 million souls to know two languages. That even an event is highly improbable is unfortunately too true.

What, however, would be most unfortunate would be for any province to neglect its own language and to prefer another speech as the correspondent complains as happening in Tamil Nad. My frequent travels in Tamil Nad have confirmed the opinion expressed by my correspondent. But lately I have attained a chance for the latter in that province and the process of reducing the provincial speech to every other where the change is possible will be hastened without an effort as the educated in every province recognize more and more the necessity of union and amicable contact with the masses.

The correspondent incidentally touches the eternal struggle between English and Hindi-Hindustani to be the common speech. I have held and declared, ever since I have entered public life, the definite opinion that English never can or ought to be the All-India speech and that it can only be Hindi or Hindustani, the speech spoken by the millions of Hindus and Mohammedans of the North. The attempt to treat English as such is to establish a permanent bar between the masses and the English-educated classes and to retard the progress of the country to its destination. I have repeatedly explained that English has a definite place in our culture. In order to understand the value and the whole Western world and to bring to India the best that the West has to give, a few of us must learn English which is the most widely known speech of the West. But a thousand times more Indians have to know Hindi-Hindustani if the ultimate success are to be won with the educated classes.

The correspondent is wholly ignorant of my opinion when he states that I have even been guilty of showing preference for Hindi over the provincial speech. There is no Hindu between my pen and my practice in this matter.

Now I heartily endorse the proposition that primary importance should be given to the mother-tongue.

On the question of script my correspondent's view is justified, nor do I apologize for the opinion I held. Different languages descended from or intimately connected with Sanskrit ought to have one script and that is easily Devanagari. Different scripts are an unnecessary hindrance to the learning by the people of one province the language of other provinces. Even Europe which is not one nation has generally adopted one script. Why should India, which claims to be and is one nation, not have one script? I know I am inconsistent when I tolerate both Devanagari and Urdu scripts for the same language. But my inconsistency is not quite foolish. There is Hindu-Muslim friction at the present moment, it is very real and necessary for the educated Hindus and Muslims to show mutual respect and tolerance to the utmost extent possible. Hence the option for Devanagari or Urdu script. Happily there is no friction between provinces and provinces. Hence the desirability of advancing a reform which creates a closer binding together of provinces to more unity than one and let it be remembered that the vast mass of the people are wholly illiterate. It would be essential to impose on them different scripts for no other reason than a false sentiment and hatred to break.

WEEKLY LETTER

(Continued from p. 211.)

men between Dr. Curzon and Mahatma. I find the following quotation from the instance of Mr. Dooley, now Sir Maynard, ... who is later years said to himself, "My faith in Jesus is as bright as ever, but I cannot deliver the message of Jesus to the Hindus unless I become a Hindu. Unless I make the Hindu better Hindu I shall not," he said, "be true to my Lord."

"This may be Mahatma's conception of the reason I joined the Hindu community, but if so it is not correct. Much of us who take spiritual matters seriously find in the course of their life the path wherein the spiritual applications and needs find their own satisfaction. It was because I found more in the spiritual outlook of the Upanishads and the Gita more completely true anywhere else that I wished to be a member of Hindu community and thus afford those I loved the opportunity to develop freely and naturally in the midst of the atmosphere that had their great scriptures as their basis.

"I deeply reverence Jesus as one of the greatest of Jagatman—as I am confident every thoughtful Hindu must who is familiar with his teaching and life—but long before I ever thought of becoming conversant myself with Hinduism I had ceased in any sense from being

a Christian, or of thinking of Jesus as by nature different from myself—*unlike*, of course, from his vastly more profound spiritual experience and immeasurably nobler life. He is an inspiration to me because—believing him to be by nature just what I am—nature more or less—his life and outlook are the unshakable assurance to me that I am become all that he was and is. Only to this extent is it possible for me to look upon him and the other great saints and teachers of men as 'Lord'. They show me to what I am capable of attaining if I become and remain faithful to the light within.

"For the rest, I joined the Hindus because I felt more at home among them than elsewhere.

Sincerely yours,

Satyranand Satkar"

M. O.

THE WATER THEY DRINK

(By Poetral)

II

In the Interior

Mahadipur is a small town in North Haryana with a Marjhan population of about 180 distributed over four locations or *poas*. They live in extreme poverty. Usage of small shells that we see before every hut proclaimed their indigence. The shells passed for defecation. The shells burst into holes served to bring in an extra handful of rice in an extremely weak way by no means a rare occurrence. There was no public tube well or a decent tank in any of the four *poas*. But in a neighbouring *poa* where there were a few influential farmers Hindus they had been able to secure a tube well from the District Board. The bulk of the population derived their water supply from two masonry tanks and a number of *dohas* of which we counted 51.

Never-to-be-Forbidden

In Ghididi *Poas* we saw an old squiremore than women by the side of a bare pool smelling stink. Her close-cropped hair was of an ash-blonde. The withered skin hung in loose folds over the body. For her dress she had only a short round hat like which she vainly tried to stretch and pull down over her breasts as she saw the strangers approaching. Close by stood her hut with walls full of cracks and half blown-off thatch through which blew the sky. She transferred the dusty saps which she had extracted from the shells and while lay scattered to the dust in front of her, into a basket covered with *dhia* and *dhira* and *dhara*, and in our presence proceeded to dip it into the thick green water of the pool to wash. It was a sight to make one shudder.

More Continuance

In Pashyapur, which we next visited, the people complained that the nearest tube well

(which was private owned) was at a distance of half a mile from their tank, and more, it was rendered inaccessible by the flood in the rainy season.

"How do you manage for drinking water during the flood?" I asked them.

"We store it in our tanks, in places to last till the flood subsides," replied one of them.

But one of the scribes sternly rebuked him for telling a manifest lie. "Tell us this," he said.

"Why, in flood, flood-water, of course, is used for all purposes."

"And how do you manage about privy during the flood?" I asked next.

"Why, from the doorsteps into the swirling flood below," he answered, and then after a while reliving the experience of pained surprise on my face, buttressed it with a question which was to the effect that the *hager* and running water are above contamination.

Centenary of Civilization

A mile and a half to the south-west of Mahadipur is the township of Jhalinda. It has public houses and brick-lined streets. But in the Marjhan 'ghetto' which we visited things were much the same as elsewhere. There were about 100 of them belonging to the Dalits community huddled together in an unhealthy swarming locality. There were a number of tube wells in the *poas*, but the nearest one was over one mile distant from their hut. For ordinary purposes there was a tank. It used to be in a fairly tolerable condition, they explained to us. "But since these tube wells have come, the Barmen Hindus have ceased to take interest in it and plan to allow it to deteriorate." "The tube well, sir," bitterly complained one of them, "has up to the rate of good drinking water for us." "When the tube well goes out of order, which it regularly does once or twice a month," complained another, "we are forced to drink the stinking stuff, which in the meantime has grown all the more noxious owing to neglect on the part of the well-owners and lack of cohesion and organization amongst us, everybody who can, seeks his comfort at the tube well and nobody cares for the community."

Trust-me-nots in its extreme form is not granted in Punjab. *Rajpuras* are not, as a class, denied access to public tanks or tube wells where the latter exist. But they are as a body extremely backward and ignorant and economically depressed, and in the matter of distribution of amenities of life they are relegated to the wall by the Municipalities and District Boards. The march of progress has left them helplessly stranded and the introduction of innovations like the tube well, instead of solving their problem has only introduced fresh complications.



HARIJAN

Editor: MURRAY CLOSE

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WEEKLY LETTER

Who is an Untouchable?

A Pandit was one of the visitors to Begun the other day. He was introduced as one learned in the sciences, and as one who gave regular discourses on the Gita. Ghandiji asked him if untouchables had the sanction of the Gita. It seemed to depend according to him, on how one defined an untouchable. 'An untouchable is he', he said, 'who thinks and thought to speak foul language, does evil deeds. Such a one would be an untouchable according to the Gita.'

'But at that rate every one of us would be an untouchable. Who is there amongst us who is without sin? Let me ascertain. Talla Mahajan, are you without sin?'

'No by no means.'

'Then, Khannochi, what about you?' Khannochi asked Ghandiji. Khann is now one of the members of the Begun Ashram.

'The same thing. Who can claim to be perfect?' he said.

'Which means that we are all untouchable anyway, it is better that we regard ourselves as less pure than others, for we know ourselves better than we do others, and we may judge again,' said Ghandiji. 'That is why when Krishna sang: There is none so wicked and base as I.'

'But God can needs the help of the sinner to purge himself of evil thoughts?' said the Pandit.

'Yes,' said Ghandiji, 'but I refuse to accept the authority of a sinner which suggests unacceptability, i. e. which condemns a certain class of people, by reason of their birth, as untouchable. Such a sinner, far from purging me of sin, adds to our load of sin.'

Service of God

Another visitor, a leader of the Harijans, one day came in with a curious pose: 'How can we serve God when we do not know God?'

'We may not know God, but we know His creation,' said Ghandiji. 'Service of His creation is the service of God.'

'But how can we serve the whole of God's creation?'

'We can but serve that part of God's creation which is nearest and best known to us. We can start with our nearest neighbours. We should not be content with keeping my courtyard clean, we should see that my neighbour's courtyard is also clean. We may serve our family, but may not sacrifice the village for the sake of the family. Our own house lies in the preservation of that of our own village. But we must seek to understand our own limitations. Our capacity for service is entirely limited by our knowledge of the world in which we live. But let me put it on the simplest possible language. Let us think less of ourselves than of our nearest neighbour. Sweeping the refuse of one courtyard has that of our neighbour is no service of neighbour, but desecration. Let us start with the service of our neighbours.'

A Rolling Letter

Mr. Daniel Hamilton is one of those intelligent people who go forward with their work with simple belief in God's all-wise master. 'Haste not, waste not, rest not', said Krishna's living master, which Mr. Daniel is never tired of quoting. 'Tutor in his wisdom my love.' Increasing age does not dim his ardour for good work, but brightens it, and though he reports the same thing in the occasional paper he issues to the public, the repetition does not stale the truth of what he says. I have before me a letter from that dispassionate gentleman, and a number of fresh papers he has published. He begins his letter with a comment on the annual report of the All India Village Industries Association. 'It is a straightforward plan of writing, and does not magnify the progress made, for it is evident that progress is difficult, and that there is a very big job ahead which is not likely to be finished in other Mr. Ghandiji's day or mine, nor perhaps in posterity.' Then he turns upon his favourite theme: 'What I hope Lord Linlithgow realises is that without money the job cannot be done, and that to depend on subscriptions for the clearing up of India is to depend on a broken reed, for any money which the charity inclined can or will give, will be a mere drop in the bucket of what is required. There is a common delusion that money grows like paddy or potatoes, and if the crop is short they are making, and it does not sit down and wait till it grows. This

in all banking. Money does not grow, it is all manufactured by banks, and India's new Reserve Bank must manufacture all that is required by the villages of India and by every man in the village, but until the villages have been organized, and until the men who want money can be trained to secure it, the Bank can neither manufacture nor issue the money, for the raw material out of which the money is manufactured is the man himself, and of the material is not good the money will be bad, and no bank will issue bad money. It is no use improving the cattle or crops of India if the profit from the improvement is going to find its way into the pockets of the moneylender or the middleman. Labour is capital. Work is the real money, and the only creator of a nation's wealth or progress, and banks and banks have their money value as well as lands and land, and the Harjans stand the more chance as other men when he is given his chance and gets a fair deal, as he will do when he is organized co-operatively, for his labourers then he mustered provided he has been properly trained and organized, and has the strength which comes from unity."

In his paper called "The Living Money and the Dead", he repeats the truth again in other words: "Where men are plentiful money need not be scarce, for their labour is their capital which can be mortgaged as easily for Government, and set to work in the growing of crops, the reclamation of land, the digging of wells and making the improvement of cities, the building of the ship, the building of the house, and the hundred other things which go to the building of a nation." In another connection he refers to the Government grant of one crore of rupees for rural reconstruction and says: "One crore of rupees divided among thirty crores of needy people is only two pice or one half-penny per head, which will not go far in reconstructing either a dam and out lookman or a down-to-the-buck Bengali 'brother'. To reform a man you have to begin at his grandmother, in which case three generations hence, the two pice will amount to only two rupees in the year 2000, and if something bigger is not forthcoming, the dam and out may be dead long before then, even if it does not make the two pice its rupee living. Clearly something more than a crore yearly is wanted to set the wheel on its turn - and the target is India. It is not the duty of a free people that India wants, though that will be welcome, but the issue of 500 to 1,000 acres each down within the next few years." Where is this to come from? From India's Reserve Bank which, says Mr. Dandi, "has not been called into being to make the rich richer, but to make the poor less poor. Its main function is not to create more wealth for the silver and cotton parasites of Bombay or the robe parasites of Bengal, but to create a more cheerful life for the people."

All his time, Mr. Dandi has been talking in the villages.

Voluntary Effort

Until the country is governed by those who represent the poor more than the rich, one cannot depend on the government. The All India Village Industries Association was started with a definite policy of never touching on the domain that belongs to the present Indian lot of encouraging self-help and self-improvement. We insist on the dignity and value of labour and ask men to depend on their own strength. Man's labour is preferable to that of the most modern like Daniel Defoe's too believe in voluntary effort. Mr. Gopal Khande is moved on voluntary effort, and he is running a little settlement in the country of his birth based on the motto: "There is no wealth but in". He has created a little order of "White Shirts" to challenge and overcome the red, the black, and the brown. For if mankind is to have heaven-wards and not downwards, there must give place to faith, police and to the breath of heaven, the harness to the sword of the spirit, duty then to clean." He has therefore invited a number of Hindu students and Christian students to live together and work together "to prove that the Way of Life laid down in the Gospels on the Mount is a sound national and individual business routine than anything to be learnt in Moscow, or Berlin or Rome." In this settlement at Dandevli he invites students to come and live during the long vacation, and procure them food and sample here in exchange for a fair day's manual labour, the work to be done including farming, gardening, building, weaving, and "competitions enough to enable young men of good heart to live the simple life of the workers on the Mount." Gardening is doing so well here, his capacity and resources being vitally limited. But when someone asked him what exactly he was doing for the village at Nagpur, he simply said: "To get out of the population of the village are Harjans. I often them work, and refuse to accept on our land anyone but Harjans. They will find that all the men working here are Harjans. The other thing I am doing is to awaken in them a sense of hygiene, and I treat their ailments by simple little remedies."

The Other Extreme

Within a small section of the Harjans reveal the name "Harjan" as but a euphemism for "untouchable" or "depressed", some anti-Hindu friends have objected to the use of the name "men of God" for men who may be less than "men of God". "Does it not indicate," writes a Marathi friend, "that to be really and truly Harjans we must have the experience of a new birth, a spiritual regeneration, which the ordinary man can have no very good understanding of, so long as he is in the unregenerate state? Instead of denigrating the poor villagers who are still 'dead in trespasses

and man — to "one of 'em", which is not so better to call them all men and women who might become true sons of God?" Sir Daniel says in a far different strain: "It matters little what a man's name is — Brahmin or Harijan — if he loves God and his neighbour as himself. It is the heart the Maker of man looks at, and if the heart is good the man is good and profitable. If therapy means God's man there is not much wrong with that if the man sets up to be none." Both the well-righteous attitude and the commonplace attitude ignore the origin and the implication of the name "Harijan" as Gandhi pointed out in a letter to the Missionary Board:

"I am that you do not know the origin of the word 'Harijan' as applied to the so-called untouchables. Hindu literature and, as far as I know, even Christian literature is full of the idea that the degraded of the earth are favoured children of God; and so we have a proverb in India which means that God is the help of the helpless. Who could be better fitted to be called Harijans in this name than the millions whom the conscience of men has made the outcasts of society? It would be a different thing if the untouchables themselves said, 'We are Harijans because we are without sin' — but can any man here of a woman say 'I am without sin', whether he has experienced what you call 'new birth' or not?"

More Evidence for Khadi

Readers will remember Mr. Richard Gregg's personal book on the 'Economics of Khadi'. His later book, 'The Power of Non-violence', has had even a wider appeal and his services have been requested by persons in England like Canon Sheppard, Mr. George Lambour, Lord Penseby and others who are organising a tremendous peace drive in order to meet the situation in Europe. But for Mr. Gregg khadi is part of the non-violence programme, as with Gandhi, and he is always on the lookout for fresh evidence in favour of khadi as of non-violence. His latest letter written from the boat taking him to England will be read with interest by those who fight for of manual work, or have a lurking fear as their minds that an emphasis on manual work is likely to affect one's capacity for intellectual work.

Also I have been thinking over much more carefully the khadi programme. I am more fully convinced than ever before of its very great importance. One test of scientific evidence is strongly in its favour. The biologists have shown that in the evolution of man the development of the hand played a great part in the development of the brain. So far as the brain is the physical centre of the mind, the use of the hand therefore profoundly influences the mind. If any new occupations are to be made for labouring hands to the full (which is to society, mental

work should therefore, say, a large part of it). In the case of individuals this fact is already recognised in the case of mental diseases in counteraction by mental therapy much is now made of 'occupational therapy' which consists of weaving, carpentry, clay modelling, basket making, etc., and this plays a great part in restoring the patients to interest in life, giving them cheerfulness, self-respect and useful work more. I believe the same is true of a diseased society such as ours is, and that something equivalent to khadi must be used among the vast masses of unemployed in the industrialised Western nations."

M D

HARIJAN WELLS IN MAHARASHTRA

In January last a circular was issued by us to all the District Local Boards in Maharashtra on the subject of throwing open wells to all classes irrespective of caste or creed, in pursuance of the Bombay Government Resolution on the subject. The circular specifically sought for the following information:

1. No. of public wells in respective talukas under your jurisdiction.
2. No. of wells on which signboards have been put up, with the names of towns or villages.
3. Whether Harijans have been using the wells.
4. Whether Caste Hindus have offered opposition, if so, with what ultimate result.

Out of the ten District Local Boards only two — Nashik and Kolaba replied saying that the matter was under consideration. It appears that the Local Boards in Maharashtra, in general, are fighting shy of the question. A reminder on this subject has recently been sent to all the Local Boards.

The Mahars of Leling, a village situated at a distance of six miles from Daula, in West Khandesh, with the encouragement of the Sargh, have been using one of the wells of the Local Board since the last eight months. The Caste Hindus of the place have objected the well to be closed off discontinuing the 'moat' which was being worked on the well for filling the trough for the use of the village cattle. This has caused widespread hardship not only to the village cattle but also to passer-by along the road who have to give water to their bullocks. It has been decided that the Mahars should work at the 'moat' for filling the trough, Leling is the only place in the whole district of West Khandesh where Harijans have been awarded their right to use the public well.

(Continued on p. 121)

H A R I J A N

WEDNESDAY, AUGUST 22, 1935

A DANGEROUS PROPOSAL

(By M. K. Gandhi)

Two Bahadur Neph has rendered public service by publishing the correspondence between himself and Dr. Muzumdar. There was no breach of confidence in the publication. Privilege of confidence is surely not available for persons who are harmful to a cause as the Muzumdar-Bahadur proposal most undoubtedly is. That neither Dr. Muzumdar nor Dr. Ambedkar regards his proposal as dangerous does not make it less so in the estimation of those who disapprove of it. What else was M. K. Neph to do if he intended by all legitimate means to thwart it? He entered into correspondence with some of those who were parties to the Tatyasaheb Pact, and when he saw that not one of them favoured the proposal he promptly released the correspondence for publication. One may hope that we have seen the last of any harassment between Dr. Ambedkar and Savarna Hindus for the transfer to another form of several million dumb Harijans as if they were chattels.

The Pact is between one large section of Hindus and another. It frustrated the attempt to cut the Hindu body into two and gave the opportunity to Savarna Hindus to make representation to those millions whom they had ill-treated for centuries.

Dr. Ambedkar wants to scotch the Savarna Hindus as he has every right to do, but he may not expect the latter to be party to it. He has every right to be impatient but prejudice and superstitious traditions did do not do so at a moment. No one who has at all cared to study the reform movement will deny that every attempt humanly possible has been made to bring about the coming home to the Savarna Hindus the message of the anti-casteability movement. If Dr. Ambedkar's proposal were accepted, the reform movement would remove a setback which might mean death to it in the end. For it contemplates a paper but legal transfer of Harijans from the Hindu fold to some other, to matter by what name the latter is called. It must mean divide-and-rule. Harijans themselves will be cut up into two rival sections, and if they are both classified as Harijans within the meaning of the Pact they state then will be worse than it is today, and it will be an end day for unhappy India. If such a calamity befalls us, let

it be a real one and if there is any it would not be so bad as if Harijans were cut into Christians or Muslims. If it is a change of religion, it matters little under what label they are classified. Only if they are said to belong to another religion and still remain Harijans, an additional source of interference would be created, and all this to satisfy the desire to punish Savarna Hindus if no life snags or impediments Dr. Ambedkar refuses to see the obvious result, namely Dr. Muzumdar ought to

And who are we the self-constituted leaders to hinder away the religious freedom of Harijans? Has not every Harijan, however dull or simple he may be, the right to make his own choice? It is one thing for Dr. Ambedkar and those who wish to change over to some other religion to do so, and wholly another for political or other parties to assume such changes for the mass of Harijans and to have therein legal and other consequences of a far-reaching character.

If the leaders of different religions in India ceased to compete with one another for cutting Harijans into their fold, it would be well for the unfortunate country. I have the profound conviction that those who are engaged in the competition are not serving the cause of Religion. By looking at it in terms of politics or economics they reduce the religious value, whereas the proper thing would be to estimate politics and every other thing in terms of religion. Religion deals with the attitude of the soul toward the other forces of the world and, if there is such a thing as God, soul force is the greatest of all. We know one major fact that the greater the force the finer it is. Withness electricity has had the hold among the least physical powers. And yet nobody has seen it except through its wonderful results. Scientific speculation does to talk of a force finer even than that of electricity. But no instrument devised by man has been able to know anything positive of soul force or spiritual force. It is on that force that the true religious reformer has believed acted and never without hope fulfilled. It is that force which will finally secure the welfare of Harijans and everyone else and confound the calculations of men however gifted they may be intellectually. The reformer who has entered upon the duty of ending Hinduism of the disease of casteability has to depend on everything he does on that force and nothing else.

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it is better to argue that although there will be a nominal change of religion, that will be

THE WANGS' THIRTY VILLAGE

(To Be Continued)

III

South Hovvoh

After a two days' interval, which was taken up in a survey of Daomai Narrows (a part of Hovvoh work), we proceeded to South Hovvoh. At the condition met with in South Hovvoh were, repeated now. The embankment was not so eroded but the speculation was perhaps better. The survey opened with a visit to Diao Hailan Falls and a group of five neighboring villages. There were 116 families in our embracing three villages out of which 151 were Hargan. The area is subject to floods. In the rainy season it becomes like a vast sea in which the villages stand out like tiny islands. Communication between different villages and sometimes between different parts in the same village is then possible only by rope or light country boat scraped out of a single log of wood. But at the time of our visit the only reminder of it was a series of marshy pools of which we counted 32 in those pools, and one tank. Most of the former—32 to be more accurate—had just enough water left in them to sustain the decomposition of the weeds with which they were choked up. A thick solid scum had formed on the surface of another 14 so that it was impossible to judge of the water at sight. The remaining 11 contained ten water which even the animals would not drink. As for the tank the weeds successfully contained darkness with the element in the one half while the cattle seemed to enjoy perfect democracy with human beings in the other half.

Roche and Nayachak

In Roche we visited the largest tank which supplied drinking water to the locality. A huge heap of garbage in an advanced state of decomposition lay on one corner right by the water's edge, washed against by the ripples. The rest of the tank was covered by a velvety sheet of bright green through which the water gleaming within blinked faintly under the mid-day sun, like the dreamy half-closed eyes of the four-legged animals who drew their infection from it. In Nayachak we found the practice of contaminating drinking water from the tank to drive the natural party mad. The samples, however, seemed to have little effect on the protein life with which it was alive and which could be seen even by the naked eye.

An Agave'sh's Surgeon

The next day's itinerary crossed Mochilayev, Karmatayev and Lakshin and ran through the village of Haila where, prohibited to the sale of oil, came a surprising amount

large as agave'sh's surgeon by its property look, raised garden beds, and a beautiful narrow tank. The latter was a picture of what a good tank could be. It had a fine embankment with a thick protective row of quickly past on the top running round it and ending in a good the approach to the public place. The space between the embankment and the water's edge was laid out in neat well kept beds of vegetables while plants and animal ones were planted on the embankment. There, we were told, yielded a sufficient revenue to keep the tank in repair from year to year.

All Avery

In embankment contrast with this was the experience that awaited us next morning at Hovvoh which we reached in striking rain. The houses half in ruins had a slowly and unhappily look. A window about being heavy about the place. Everything seemed away. Even the poles were started and deformed. It was, as we afterwards heard, a badly happens' village. Nearly everybody drunk. Even little children of five and six were initiated into the habit held by their parents. In the local Hovvoh school which was being run by a worker of the Hovvoh Soviet Group, we were shocked to find six tiny heads stuck up in reply to a question as to how many of the children present there had tasted vodka and could describe its effects. (They, of course, no longer drank.) Quite a number of people whom we visited in their homes, though also-initiated, were living by luxury and had brought up their children too in the same trade. The water supply of the village was of a place with the rest of the place. The side had nearly dried up and we actually saw several women filling their pitchers from the muddy stream that was trickling out of the village. Throughout a local politician was prepared to give me for a tank tree provided the cost of maintenance was in part met by somebody else.

A Fossil March

Crossing the Daomai to find partly in a ferry, partly by wading through waterdeep water we landed through the village of Mochilayev, Chikayev and Ayra. Making a detour west to take in the village of Chikayev and Lakshin where the people were willing and ready to help themselves, we sped through Mochilayev and Lakshin following the coast of a great embankment. It was morning dark. On either side, as far as the eye could reach, stretched a vista of waterlogged fields. Through this the embankment would be very looking in the deepening twilight like a cigarette report being across the water surface. The rest of the 14 miles itinerary for the day was covered by a fossil march. Delicate lights had begun to twinkle,

knocking holes in the surrounding darkness as we reached Balraj for the night's rest. The next morning we visited another group of four villages with a population of 1,428 of whom 1,218 were Harijans. The water supply of all these villages was withheld and there was no fire well within an area of two miles around.

HARIJAN WORK IN RAJPUTANA

(By A. F. Thelmer)

In the matter of social reform, Rajputana is said to be behind the rest of India, & class of people there called Deshpas or Chakras are still treated as untouchables. Even today untouchable girls play where Harijans are prohibited by religious — not only the Hindus, but Muslims and Jot followers also — from preparing curries, with silver signs or glass, for their hosts. Diseases and Harijan women are forbidden to wear silver ornaments or to use copper or brass vessels for drinking water. Not even here the new light has entered, Harijan women are scarcely at work, the Harijans have awakened to their elementary rights, and signs can be seen of the gradual abolition of the age-old curse of untouchability.

I recently visited some Harijan centers in this province. There are in all 15 states — large and small — in this province, or 12 out of which the Harijan Sewak Sangh has been at work during the last three years. These States show a decidedly favorable attitude, some are sufficient, and a few hostile. The case of Barwara, steeped in superstition, are worse in any shape, but the volunteer is already in the field and has begun his educational work even in out-of-the-way places, far away from the railway line.

The following is my tour diary.

BARWARA (in Alwar State) — 22-7-33. A primary day school of two teachers, and a night school run by the Sangh have been reported. The day school also teaches leather work and carpet-weaving. Kalla, Khastia, Chauras and Sompars are the chief Harijan centers. Kalla are weavers, and though not listed as 'despised' in the Rajasthan Census of 1931, are treated as such by Hindu society. Sompars keep oxen, eat pork, and are employed by the Municipality on a par of Rs. 2-8-0 p. m. In their group of 25 families, they have two latrines and therefore two wells for drinking water. In the high school hotel conducted privately, a Chauras boy has been educated though he is not allowed to dine with the other boys.

KALLA — 24-7-33. Is the headquarters of the Rajasthan H. S. Sangh, and is 7 miles away from Alwar. All the provincial workers stay here in an inferior and leaking a glass to new workers. A night school is attended

here for boys and young men. Varied kinds of Kallia and Bhamra. Situated as they are near a large town they are leaving their traditional work of weaving and tanning respectively and taking to other forms of labor.

AGRA — 27-7-33. In large railway workshops are situated here, a good number of Harijan workmen have come and settled down here. There is also a large indigenous Rajput population of about 180 families. Recently they have secured the right of using the tank in the town called 'Digg' by litigation against Muslim opposition. The average population is about 175 families. I inspected the Sangh's day schools in Nagar and Chauras bari. The atmosphere is poor in proportion to the large population. A very well-constructed Harijan girls' school called by the Sangh, called after Gai Pethabai, is run by some Harijan employees of the Railway workshops. The girls were found very decent, and their handwriting especially good. The condition of Agara Municipal sweepers remains as bad as ever. Their hovels are situated on a hillside close to the night-soil dumping reservoir, where they have to breathe the hellish stench for all the twentyfour hours, and their houses are much worse than the shacks for municipal refuse close by. The Municipality has been talking of building 100 good huts for them, but their priority in the municipal depot is not to be disturbed. Does not honestly require that they should be driven from the human waste they have to breathe? They are not given more than one water tap and that too is shared with other people. Street lamps or any other amenities are unknown to them. The Municipality is at present not an elected body but administered by Government. Will not the whole-time Chairman look into the wretched condition of his most useful servants and put it, and to what is a disgrace to Agara?

MANDAWAR — 28-7-33. The Quaker state has recently taken up the work of Harijan education. The school at Mandawar was started three years ago and it has got a well-constructed building and a devoted teacher, and H. Mohar and Sompars boys are on the roll. Sompars is a sort of the equal status of Mohars but their occupation is of weaving basket handles, etc. Here the teacher's wife goes to the sweepers' quarters and teaches their girls and women as a labor of love. Such cases are rare and it is a happy sign of the revolution that is slowly working among us. Mohars borrow money from 'Meyari' Muslims at 18% interest, but a co-operative credit society will soon be started to relieve them.

PRATHARAN — 29-7-33. This is one of the small States of North Rajasthan. 20 miles away from railway. A school in Mohar quarters is run by the Sangh from February 1931, and though their population is only 25 families, the attendance in the school is satisfactory.

discriminated in Malaya, who is much improved in his own welfare.

BEHAWATI.—10-7-33 This is the second town on Gajpur or Marwar State road as a good trading centre with a population of 10,000. Khairi, Kalia, Chamar and Malwa are the most Harijan centres. Khairi had its wool, carpets, woollen articles and export them, and are fairly prosperous. They have shed camp bed fields. Kalia are hair appliers and have lots of weaving. Chamar and Ropar do their traditional work of shoe-making and tanning respectively. Weavers are most neglected and also degraded. There is no handicraft even for such a big town, only 11 weavers being engaged by the State at the unskilled low salary of Rs. 1-5-0 (or Rs. 1 as Gajpur rate) p m. Pigs, bred here in large numbers, do the scavenger's work without any payment. A night school is run by the Sangh here in the Chamar locality, but no attempt is made for improving the degraded condition of Malwa.

Village schools are run by the Sangh at Haral, Bhakhalinda, Pipod and Sangawa, the maximum distance being 14 miles from Behawati station. Two of these were visited. It is more satisfaction to observe that Harijan work is carried on in work out-of-the-way places.

POHARA.—11-7-34. The railway junction here has attracted a large Harijan population. A primary school at the Sangh, close to the station house, teaches 15 boys. Bachelors avoid going to the school conducted by the railway, where they have to pay fees. A colony of Sakas and Karpas, voluntary Harijan tribes, was started here. All the males of the tribes are compelled to sleep at the police station in shifts were that they will not go out to work during the night. They live upon begging from the agricultural caste of Gajpur. On being questioned if they would send their children to school, they expressed their horror at reading and writing and said that it was not their profession and that for God's sake they should be spared that trouble.

Belts are the principal work carried here, and other find employment in the railway workshops or cultivate land. Their children have not yet taken to education.

Over 15 weavers engaged by the railway find it almost impossible to join the K.P. Employees Co-operative Society, and do not get loans in any form, as no member of 'high' caste would stand surety for them. Hardly those under whom the weavers are working, either in the medical, municipal or traffic departments can get them enrolled in the co-operative society, and save them from the usurious loans. Their pay is Rs. 11 or 12 p m., but the payment of heavy interest on loans taken from Jetham and others make a very large hole in

their pocket. Only children go to the primary school at a Christian Mission.

MANOTA.—1-8-34. This is a small town, 10 miles from a primary school. The town here in 1933, but closed in 1934, and was reopened in February 1934. Though there is a very large Hindu and Bhami population here, only 10 children, including one girl, attended, in the previous it is a novelty even for high caste girls to attend the special girls' schools. Kamas are a caste of Harijans attached as genealogists or documenters to a definite caste and live by begging from them and others. The respectable castes of Gajpur and Jena have their Kamas, so also Harijan caste of Sakas, Kachis and Kalia. They are dishonest people, swiping their household or harem on power and drunken. They beg of their clients and other people and move from village to village in search of maintenance. They call themselves by the honourable name of Kamas or chiefs.

HAWKIAN WELLS IN MAHARASHTRA

(Continued from p. 125)

Six new wells for the use of the Harijans have been constructed in six villages of the Kolhapur District at a total cost of Rs. 215. Rs. 115 have been contributed locally and Rs. 100 have been given from the Local and Central Wells Fund collections.

About a mile from Leling, there is a village called Janner where the Harijans were lately unable to get water even as payment of money. The Sangh repeatedly urged the Local Board to provide facilities for the hapless people. An ancient well in ruins belonging to Ghodhara Shah was proposed to be repaired and rebuilt by the Board. The Sangh obtained an undertaking that the well when repaired would be thrown open to the Mahars. The well has accordingly been repaired by the Board. Without waiting for the rebuilding the Mahars volunteered to spend some amount of their own for clearing the debris which they did. The result is that they have succeeded in getting enough water for their use, and it is expected the well will be newly built by the Board during the next year.

In the month of February last a weekly built Hargan well was opened at Pali in Mar State by Mr. E. M. Jaffer, M.L.A. He went there accompanied by several Harijan workers from Poona, who delivered speeches at the public meeting held in Pali, impressing upon the caste Hindus the need of abolition of untouchability. Messrs. S. N. Kapse and Basu Sahas V. N. Kapse, who were at the function, donated Rs. 10 each, on the Pali Bench.

B. J. MALHOTRA
Provincial Secretary

TABLE 18. PROGRESS IN TAMIL NADU

The following are the comparative figures of known workers in Tamil Nad during the three months 1934 May and June 1934 and the corresponding period in the previous year

| | 1934 | 1933 |
|---------------------------------------------------------|----------|--------|
| 1. <i>No. of Spunners in the mill.</i> | | |
| A. I. S. A. | 12,000 | 7,400 |
| Cot. Merchants | 2,700 | 10,200 |
| 2. <i>Spinning Spins Paid</i> | | |
| A. I. S. A. | 1,08,000 | 16,411 |
| Cot. Merchants | 20,701 | 25,000 |
| 3. <i>Spinning Wages Paid</i> | | |
| A. I. S. A. | 27,300 | 10,000 |
| Cot. Merchants | 10,770 | 15,710 |
| 4. <i>Yarn Dispatched by Spunners for their own use</i> | | |
| A. I. S. A.—Rs. | 12,300 | Blank. |
| Value—Rs. | 10,215 | 9,370 |
| Cot. Merchants—Rs. | 1,700 | |
| Value—Rs. | 5,000 | |
| 5. <i>Blank yarns in stock</i> | | |
| A. I. S. A. | 26,002 | 51,000 |
| Cot. Merchants | 55,001 | 50,000 |

5. *A*—Blank yarns in stock this year owing to the scarcity of workers at the mill. Many of the workers took on all of a sudden when there was a sudden demand for spinning blank and the corresponding increase in the working wages. Now that the demand is decreased, the workers are gradually returning and we hope to cope with the decreasing demand.

| | 1934 | 1933 |
|--------------------------------------|----------|----------|
| 6. <i>No. of workers in the mill</i> | | |
| A. I. S. A. | 500 | 1,000 |
| Cot. Merchants | 10 | 300 |
| 7. <i>Spinning wages paid</i> | | |
| A. I. S. A.—Rs. | 10,000 | 10,000 |
| Cot. Merchants | 10,000 | 10,000 |
| 8. <i>Blank yarn</i> | | |
| A. I. S. A.—Rs. | 1,00,000 | 1,00,000 |
| Cot. Merchants | 20,000 | 20,000 |

8. *B*—Inferior yarns what they ought to be owing to scarcity of workers due to the fall in working.

| | 1934 | 1933 |
|---------------------------------------------------------------|------------|-----------|
| 9. <i>No. of Spunners who are their own when for spinning</i> | 7,000 | |
| 10. <i>Companes and Contract</i> | | |
| Average spinning wages paid per lb. | Rs. 0-10-0 | Rs. 1-0-0 |
| Yarn spun in Tamilnad each day | Rs. 1,000 | 500 |
| Spinning wages paid each day | Rs. 1,000 | 500 |
| Working wages paid each day | Rs. 500 | 400 |

C. A. ADARANDU

Secretary

Haripur Education in Assam

The following has been taken from the annual report of the Assam Haripur Social Sangh

The Government of Assam, the President of the Provincial H. S. Sangh has been successful in making the Education, the most important item among the Haripur welfare the work of education. He has organized an Educational Board, the members of which are all Haripur for taking steps for spreading primary education in rural areas among their own community. The Board has asked to raise funds for the purpose of starting Primary schools in the villages and has started one primary school.

Thirteen schools of our Sangh have been taken up by the District Local Boards. One girls' school and eight boys' schools have been newly started. A carpentry class has been started at Dibrugarh and four Haripur students are pursuing carpentry there. The President, Haripur H. S. Sangh, also proposes to start an industrial institution in his district. The schools are still maintained by the Sangh and 10 school boys and girls are awarded stipends for secondary education, and six boys and girls have been awarded Government educational scholarships for higher education.

The Leprosy Problem

By A. Bhabhi Mitter

Seven weeks' past Haripur reported in a pamphlet form. From it comes, including poems

"Will be read with deep interest to all human beings who are at all concerned in the leprosy problem connected with the welfare of lepers."

—Gandhi

Can be had at the Haripur Office, Poona 4

NOTICE

Intimations have been sent to those subscribers whose period of subscription expires with this month. The first issue of the next month, i.e. September, will be sent by V. P. P. to such of them whose subscriptions are not renewed by that time, which they will kindly accept and oblige

Manager, Haripur

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A Formidable Indictment

Regd. No. B 2083

HARIJAN

Editor | MARGARET BERNI

Under the auspices of The Madras Society, Bangalore

VOL. IV No. 11

POONA - SATURDAY, AUGUST 29, 1942

| ONE ANNA

WEEKLY LETTER

A Philosopher Expands

Towards the close of one rainy evening I was rather taken aback by the visit of a European gentleman, interesting on visiting Gandhi immediately I could not immediately place him, but in a moment or two I recognised him as having met Gandhi on the Mandi Hill and carried on a detailed investigation into the working of the spinning wheel. "But," said I, "you have come without notice, and I cannot take you to Gandhi straightaway tomorrow is Sunday, a very busy day for him, and the day after is a slight Monday. The earliest I could promise to take you there is Tuesday morning. And then you will have to walk up and down with me—a matter of over 11 miles. You are quite welcome to stay with us, but please remember that we have no real guest-house with any modern appliances."

"But I am in no hurry and I do not need any comforts," he said. "I am like any one of you, and can live on rot and milk and a vegetable. I shall certainly walk with you to Begun on Tuesday. All I have come for is to study your spinning wheel." (I was actually spinning when he came.)

"You are a mechanical and electrical engineer, aren't you? Well then before you go to see Gandhi, who will certainly be delighted to discuss the spinning wheel with you, I shall take you to Kolwad, a neighbouring village where most of our experiments in spinning are going on. We have an expert spinner who is also an intellectual, and he will be able to answer all your queries regarding the mechanism of the spinning wheel."

"Very well, I shall go there, and I shall also visit the various village industries going on here. You rot and milk is the improvement of the village folk so as to increase their output. I should like to see to what extent I could help you."

So next day we went to Kolwad. He had with him a pair of trousers and a khaki shirt on, and a towel wrapped round his head, and a pair of slippers on his feet. "I love your khaki," he said. "I am a habitual wearer of it, and I am a vegetarian. I have been to many of your places of pilgrimage and have stayed with Bhimsen

Wadhwani, a saint in South India." I introduced him to Vinoba, whom he lauded vigorously about the number of revolutions of the spindle, the relation of the revolutions of the spindle to those of the spindle, the output of the wheel, and so on and so forth. He examined a number of wheels, among which was one with two spindles working simultaneously, and he tried hard to see if he could not derive some means to improve the working how and his output. "Can't I get a suggestion at once to make a few changes in this loom, so that I may see how it reacts on the gut of the bow, and whether it could separate more than at one stroke than it does now?" he inquired.

"You must stay with us for some weeks or months to study all these processes, if your intention is to suggest improvements," I said.

"I could certainly do so," he said, "but you must not forget that I live a Hindu custom and can't stay long just now. I could certainly come some other day."

During the afternoon he saw the paper-making department, the press, and the sheds for grinding flour and for husking paddy, going into minute details and suggesting all kinds of mechanical improvements. Next day he walked with me to Begun.

"So that is Frydman," said Gandhi greeting him. "You have come to study the spinning wheel," and added laughing. "But you will not win the Rs. 50,000 prize, as the prize has been withdrawn."

He smiled broadly in his laughter and said, "Oh, no. I do not want the prize, my only aim is to give you the wheel you want."

He again asked a number of questions about the wheel, discussed various improvements and left for Wardha. But evidently his soul was not satisfied. He wanted to get at the root of the village reconstruction movement. He liked to study Gandhi in his milieu, he wanted to get at the back of the spiritual meaning of all that Gandhi was doing. He therefore went and spent one evening with Vinoba, stayed in her hut that night and went out with her the next morning to her village to study the simple village life of the carpenter and the smith. Later he paid Gandhi another visit and fortunately caught him when he had a quiet moment.

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The Ultimate Aim

He assured of Gandhiji's aim was just humanitarian in setting down in the village, just serving the villagers as best he could:

"I am here to serve no one else but myself," said Gandhiji, "to find my own self-realisation through the service of these village-folk. Man's ultimate aim is the realisation of God, and all his activities, social, political, religious, have to be guided by the ultimate aim of the vision of God. The immediate striving of all human beings becomes a necessary part of the endeavour simply because the only way to find God is to see Him in His creation and be one with it. This can only be done by service of all. And this cannot be done except through one's country. I am a part and parcel of the whole, and I cannot find Him apart from the rest of humanity. My countrymen are my nearest neighbours. They have become so helpless, so miserable, so inert that I must concentrate on serving them. If I could persuade myself that I should find Him in a Himalayan cave I would proceed there immediately. But I know that I cannot find Him apart from humanity."

'But some comforts may be necessary even for man's spiritual advancement. One could not advance himself by identifying himself with the discomfort and squalor of the villagers?'

"A certain degree of physical comfort and comfort is necessary, but above a certain level it becomes a hindrance instead of help. Therefore the ideal of creating an unlimited number of wants and satisfying them seems to be a delusion and a snare. The realisation of one's physical needs, even the intellectual needs of one's narrow self, must meet at a certain point a dead stop, before it degenerates into physical and intellectual complacencies. A man must arrange his physical and cultural circumstances so that they do not hinder him in his service of humanity, on which all his energies should be concentrated."

Prevention of Exploitation.—Passive and Active

What then was the secret of his concentration on the village?

"I have been saying that if extensibility stops, Hindustan goes; even so I would say that if the village perishes India will perish too. It will be no more India. Her own mission to the world will get lost. The revival of the village is possible only when it is no more exploited. Industrialisation on a mass scale will necessarily lead to passive or active exploitation of the villagers as the problems of competition and marketing come in. Therefore we have to concentrate on the village being self-contained, manufacturing mainly for use. Popularised this character of the village industry is maintained, there would be no objection to villagers using even the modern machines and tools that they can make and can afford to

use. Only they should not be used as a means of exploitation of others."

"I have been trying to understand your village industrial movement," said Mr. Friedman to me, "for the last two years, but I have learnt today in a few minutes what I had not learnt during those two years. I got an impression that Gandhiji was more radical than Soustelle. They are against the worker being exploited; Gandhiji is not only against this but also against the worker exploiting others."

God the Master and Not God

Dr. H. R. Linn, of Beertrappet, sends me a letter which I gladly share with the readers of HARIJAN. I omit the details of the programme mentioned in the letter. It includes the usual vows of self-surrender, of self-restraint and self-discipline, opposition to war, with variations adopted by Christian organisations. Here is Dr. Linn's letter:

"We are enjoying reading the HARIJAN every week. The last issue has some things in it that have urged me to write you this short note."

"When a student in high school I began following a programme quite similar to the one outlined and have never been sorry for the step taken. Having taken that step my search for God was ended. He found me and He gave me the promised Spirit of God that was to fill all those who give their lives to him. He has led me these more than thirty years from that date, and when this leading called me to study medicine and to come to India to work, I could not shy in the more pleasant surroundings of my homeland but had to obey the call and command of this Spirit's leading."

"There is much talk of sharing with other folks in these times, and there are some who say there are many roads leading to heaven, but with Christ as my Master I cannot share in, you must yourself pay the price in a full surrender to God, and go on your own task."

"Making the full surrender of one's life to Christ, 'Christianity' as called, Hindutva, Mohamatana and all the rest of the religions may be forgotten as mere names—God is our Lord and Master. We will trust Him, however much we may fail to properly represent Him to others."

I am glad that the writer is prepared to forget the labels for the Hindu, the crest for the Muslim, and insist on a complete surrender to God, whatever may be one's label.

Brotherhood of Man

What, however, puzzles me very much is a label used by the same correspondent, whose name, let me remember, I forget. "I will trust those of all races as my equals and brothers." Quite misleading against the spirit of this vow is the label by Dwight Moody that the correspondent evidently heartily approves.

"I want to say very emphatically that I have no sympathy with the doctrine of universal brotherhood and universal Fatherhood. I don't believe one word of it. If a man lives in the flesh and serves the flesh, he is a child of the devil. That is pretty strong language, but it is pretty what Christ said (see John 8:44). It brought down a stone's cast upon the head, and belied to heaven him in the voice. Nevertheless it is true. Show me a man that will live and obey and get devil and ruin a woman — do you tell me he is my brother? Not a bit of it. He must be born into the household of faith before he becomes my brother in Christ. He is an alien, he is a stranger to the grace of God, he is not a friend. Before a man can say, 'Alpha, Father,' he must be born from above, born of the Spirit."

"Except a man be born again, he cannot see the Kingdom of God" (John 3:3).

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

"And the blood of Jesus Christ his Son cleanseth us from all sin" (John 1:7).

One wonders if all this is in the spirit of the master who said: "Whoever denounces you that is without sin may cast the first stone at her." The writer closes the doors of brotherhood against those who do not come into his special scheme of salvation. Poor alien must be born "into the household of faith" before they can claim the writer's sympathy! Furthermore, if we also self-deception, cannot go any further.

Another Sample

But once we assume an attitude of intolerance, there is no knowing where it will take one. Intolerance, moreover has and is violence of the intellect, and belied is violence of the heart, attitude is both is clearly. For a sample of the utter lack of charity, in spite of the pretense to love and like the *Japan Asahi*, the following letter from a Christian correspondent to Australia is hard to beat. It is addressed to Gandhi:

"Dear Brother, I thank you for your love and civility to your brethren in India — God is Love, — the greatest gift of God's love for us all is Calvary — Our Lord Jesus was and is our loving, unselfish heavenly Father, our Father and dearest Friend. He is the living Godhead, the living Alpha, the living Christ — The prophets of India and Mohammed did bear God's voice, but they also heard Satan's voice. — That is the reason why there are thousands here in India today. Dear Friend, our dear Jesus has blessed me in making me a little prophet, I know the difference between God's and Satan's voice — Give my love to the Fatherhood, now I shall take a little one with leprosy for my arm and kiss his and our Lord Jesus will

make his work of mine good this. God's name be with you, Amen, Amen. Amen. Please read the New Testament letters to the voice of God, seek and you shall find the Truth. You will find also that those through self-purposed Man-made-worshipping men have put many lies in the Bible. Thus our Father, peace and truth is all truth about the wonderful Love of our Lord Jesus Christ."

But if Christ is the living Godhead, Allah and many other things besides, why not vice versa?

One Better Still

But I am wrong when I said that the sample I have quoted was hard to beat. Here is one from a book published recently and styled "Unique Christ and Mystic Gandhi" by a professed follower of Christ, P. V. George. I present it for the serious consideration of all good Christians:

"We suppose there are large numbers of men and women called Christians who are as bad as any Hindu priest. Therefore or because among those who pass for Christians there are both in the East as well as in the West many who are idle, selfish, wicked, uncharitable to their wives or husbands, divorce them at pleasure, and commit other sins that are too shameful to mention. But there is this great difference between such a nominal Christian and a Hindu. The first will easily own that he is uncharitable by the absolutely strict Christ whose name he bears. On the other hand a Hindu, say, if he chooses, who wor one of his gods or some sacred texts to justify his acts of incest or uncharity. Therefore, those who would rise to all great Hindu claims might naturally obtain comfort by the thought that they are at any rate as good as their gods. Those who cannot satisfy their gods the God Father, first as their example, and those who cannot satisfy and worship might require inspiration to do so from the 'Incomprehensible Eternal Krishna' who rendered his own gods Karma and rendered the women of the cowherds of Brahmavara." (pp. 132-133.)

To cite any more from this kind would be to put too great a strain on the non-mathematics of the Hindu reader, and for the reason of that of all readers who have any respect for other faiths.

M. D.

The Leprosy Problem

By A. Donald Miller

Seven weeks from Harlan appeared in a pamphlet form (Price 1 cent, including postage)

"Will be read with deep interest by all humanitarian who are so all interested in the leprosy problem connected with the welfare of India."

—*Christians*

Out to hand at the Harlan Office, Fresno, Cal.

HARRIAN

SATURDAY, AUGUST 25, 1934

A FORMIDABLE INDICTMENT

In a note I wrote some time ago I reproduced Gandhi's words in reply to a question asked by Mr. Chaudharydas Nish to this effect: "How long can all this village industries business go on in the machine age?" This is what Gandhi said: "I have no such fear, because I have the conviction within me that when all these achievements will have disappeared these our handicrafts will remain; when all exploitation will have ceased, service and honest labour will remain. It is because the faith remains in me that I am going on with my work Faith in my work sustains me, but there is also added to it the conviction that all the other things that seem to challenge my faith are doomed. Don't you see that if India becomes industrialized we should need a Mahatma to find out other worlds to exploit, that we shall have to pit ourselves against the moral and military power of Britain and Japan and America, of Russia and Italy? My head tells to think of these divisions. So, I am clear that whilst the machine age aims at converting men into machines, I am aiming at maintaining man against machine into his original estate."

On this an informed friend, then in London, wrote: "It strikes me very forcibly how difficult it is to consider a question rationally when emotions and passions differ so widely. Every statement made by Gandhi seems to me to be based on a wrong premise, or on a misapprehension of what those in favour of the machine are saying. The result is that the sides never meet, they go on reasoning parallel to each other, each ignorant of the other. Every thinking and sensitive person has a feeling that something is grievously wrong in our lives and our moral order. If he is not of the purely religious type, he approaches all problems and suggested remedies with some suspicion. Even when he accepts a proposed remedy he does not do so in toto, he is groping for the truth. But when Gandhi says that 'Faith in my work sustains me, but there is also added to it the conviction that all the other things that seem to challenge my faith are doomed,' he is hardly the truth-seeker. He is one who has convinced himself that he has found it and has therefore closed his mind to further search or enquiry. Then again he says, 'If India becomes industrialized, we shall need a Mahatma to find out other worlds to exploit, etc.' That is an extraordinary statement and only justifiable on the basis of a continuation of the present capitalist-imperial-

ist order. It has no reference whatever to a society based on the principles of Socialism. Exploitation and international conflict arise not from industrialization—was there no terrible exploitation and conflict before the machine age?—but from the profit motive which is at the back of capitalism. If this motive goes, where is the exploitation or the conflict? If production is for consumption and not for making money out of others, the whole of Gandhi's argument collapses.

"I'm another instance, which may surprise you. 'I am clear,' says he, 'that whilst the machine age aims at converting men into machines, I am aiming at maintaining men turned machine in his original estate.' What exactly was man's original estate? So far as I know history or the story of man's origins. The original estate was one of the utmost degradation, something very near to the beasts of the field. At no period of history and in no country prior to the machine age have the masses had anything but a miserable, hard worked, machine-like existence to look forward to (an exception might be made of certain favourably situated far-away islands like the South Sea Islands.) The machine has in fact first produced the conditions when men need not be machines. True, this has only been partly realized and only in a few countries. But the truth lies in the exploitation of the machine is an entirely new way for the profit of individuals and groups. Rightly used for the social good it should be the mightiest factor for humanizing man."

This formidable indictment merits an answer. First as to the challenge about Gandhi's being a truth-seeker, when he speaks like one who has found the truth and closed his mind to further search. Gandhi has never closed himself off. He has gone as far as to say that if someone convinced him that truth was an error, he would be a convert and give up the search, but whilst the conflict lasts, a truth-seeker is bound to defend it at the cost of his life. He does not doubt the truth of his position. The very fact that he claims to be a seeker and nothing more carries its own implication. When Pandit Jawaharlal Nehru talks about Socialism, he fairly naturally makes him describe it as the panacea for all our ills. That is his conviction. Does anyone doubt that whilst he has that firm conviction, he yet keeps an open mind? The fact is that objectively all truth is relative, subjectively it is absolute. We have to seek it with an open mind, but we have to be devoted to it, to pursue it, and live it as though it was absolute. And any truth-seeker who has lived for truth and cared to pursue it, has acted on the faith that the opposite is doomed. That faith alone can sustain him, and most of our troubles spring from a lack of that living faith in what we believe.

Then about the profit motive. Our world is apparently built on the profit motive. But

winners all industry, and an honest exploitation arises from the profit motive. But does it not arise from individualism itself? Will Socialism of uncontrolled private ownership eradicate the wrongs inherent in mass distribution and mass consumption which mass production presupposes? As Bonelli says in *The Only Civilization* "The eradication of exploitation by the abolition of private ownership of production and distribution does not reach the root of the trouble. The factory's inevitable attributes will still remain to plague mankind. Socialization or nationalization of the factory will never produce the utopia for which so many idealists are working. Socialization must fail as a remedy because it does not treat with the real disease which the factory system has inflicted upon mankind. Socialization must fail because it contains no hint for efficiency—concerned mankind. For the efficiency that is the quintessence of factory civilization is the real disease which the factory has inflicted upon mankind..... Therefore would have to be sacrificed on the altar of the great god efficiency under socialism, precisely as it has to be under capitalism, because the factory system seems to be economic unless it is efficient, unless it is efficient enough to absorb the institutional burden which is its inseparable concomitant." I have no space here to go into the detail of the institutional burden of the factory, but it is apparent from this that socialization by itself cannot do much. Unless it is backed up by a home-industry civilization and divorced from the factory civilization, mere socialization will throw us from the frying pan into the fire. Was there not terrible exploitation, our entire civilization, before the machine age? Indeed there was, but was the guilt separating the rich and the poor wider then or narrower? The cause of the economic ills may lie in civilization, but not in civilization ill-matched with the factory.

To come to the last point I confess my language was loose when I represented Gandhi as saying that he was aiming at restoring man to his original state. Gandhi meant to say nothing more than this: that the revival of the cottage industry aimed at making man the real human being that he was fast ceasing to be. The critic assumes that Gandhi is against the machine as such. There could not be a greater mistake. He wants the machine to minister to the needs of man, to serve man, not to be the master of man. Let man improve the machine in his control so as to save his labour and increase production, but let him not be the automaton that power-driven machinery has made of him. The factory civilization of today has made machine the master of man not only because it is based on exploitation, but because of the inherent limitations of the factory itself. There may have been men leading a machine-like existence in the pre-factory age (I will not call it a pre-

machinery age, as machines have been there ever since Adam delved and Eve spun), but I maintain that it was less machine-like existence, less drab and dreary, less wedded to the nightmare and indecision that are inevitable in a factory civilization. And that applies not only to the South Sea Islands, (which unfortunately I do not know), but to India of a pre-factory age. I am not talking here of the golden age of India, the India of the Upanishads and the Ramayana and the Mahabharat, but of a more historical India. Kalya, who sprung from the weaver's caste, Tukaram from the peasant's, Chakrabarti from the so called untouchable's, Radha from the Cobbler's caste, Gora from the potter's, and Phana from the carpenter's were no exemplars of a machine-like existence, but of a golden existence.

H. D.

Notes

Uncertified P. Certified

The difficulty that cropped up in the Tamil Nadu on the introduction of the new scale of wages for spinning has arisen in other places and especially in Andhra, as appears from several letters I have received from that part of India. Correspondents complain bitterly of the heavy uncertified duties of khadi are doing to the cause of the poor women who have no chance of earning an additional pice. I do not know whether the uncertified duties will later be my authorization not to be so strict as to match the price from thousands of poor spinners. I hope they will. But the real remedy lies in the hands of the khadi-buying public. If they will not buy khadi except from the blenders certified by the A. I. S. A. the uncertified blenders will have to close down. The public should realize that there can be no khadi if there is no A. I. S. A. Until khadi becomes current coin and has found general favour in the villages it must be raised by a vigilant body having the responsibility for performing the sacred duty. Such a body is the A. I. S. A. The public know or ought to know that it is a purely philanthropic institution having no interest save that of the millions of poor women spinners of the villages of India. As he comes implies all the activities are intended to advance their interest. Economic salvation of the villages is impossible unless the millions of women who have no occupation for nearly six months in the year have a steady and profitable occupation fitted to their capabilities. There is no such universal occupation as handspinning. I have been obliged to restate this oft-told truth in order to emphasize the necessity of the public purchasing certified khadi blenders in the exclusion of uncertified ones, even though the latter sell khadi at less than the Association rates. The public should know that the Association's rates alone make it possible to pay higher wages to spinners.

Water without Money

"Last year I had to harvest¹ in a mountainous village of my father's tribe. The question is: building lots for them was difficult but it was solved for me by Marjane themselves. When I went to the village a month after their settlement, I found 14 huts already erected virtually without the cost of a penny. The walls were made of palm branches or stalks of yams, cotton or rice, the roof of split stalks of yams, lashed into shingles and these were covered with leaves of Madley. The roofs were made from the flaves of Madley roots."

Thus water as an indispensable agricultural product is also in the hands of settling down in a village. Where labour is not exploited and where it has first access to the material that Nature produces in abundance and which is generally allowed to go to waste or sold for a trifle, poor Marjane have no difficulty in getting for themselves comfortable cottages and other amenities of life that otherwise proper water is a sin or a crime for Marjane to touch even the walls!!!

M. K. G.

'THE WATER THEY DRINK'

(By Fawcett)

IV

'So Always' (7)

But, during the survey and when I had occasion to discuss the question of the deterioration of water supply in Bangal villages with numerous friends and co-workers. Their reply invariably was, "It has been so always." As for a natural remedy they confessed, they had none to suggest. The extension of municipal water works into remote Marjane villages in the waterlogged interior, it was admitted, was a far cry which might take ages to be realised. One might in the meantime try with tubs with an a primitive Trow, that only touched the fringe of the problem and left the question of mass hygiene unsolved, but one had to make the best of a bad job and so forth.

The Fawcett Case

The reply left me unconvinced. It amounted rather to the apathy of despair and did not seem to afford a scientific approach to the problem. And subsequent investigations showed that I was right. The present condition of water supply in Bangal villages can be shown to be the result of a steady deterioration for which several well defined factors contributing a fearful curve as it were, have been responsible. They may be summarised as follows:

1. Overcrowding in the soil due to natural increase of population and limited available space is incommensurable.

2. Changes in the personal and community habits of the people owing to the growth of "Christianity"

3. Changes resulting from the introduction of the natural diseases common to the country — a result of European culture, dress and racial contaminations. 4. Greater growth in the Wilam Wilamian culture than in the Marjane and raised highways and towns.

4. The same action, in common with the natural interference on the part of the Marjane, of the natural interference — growth of contaminations that which served as only a remedy — showed the water supply of the Marjane in the Marjane, but was also used for drinking water and also into buildings. It helped indirectly to fill up the lakes and prevented growth of nearby towns and communities. In the Marjane, they drew water and the crop which it brought with it being unusual in such growth. By maintaining the volume of natural water it also prevented the drying up of rice, diamonds, walls and trees in summer which sometimes the natural difficulty that confined one lake.

The Human Factor

Leaving the last factor to be discussed at length later, let us proceed to examine the other factors. But for a proper appreciation of their operation, it is first necessary to survey the natural environment or habitat in which the bulk of rural population of Bangal lives, move and have their being. In South Marjane, as in

This is the end of the Marjane water system. To make I have seen some of the following water supply system used by the Wilam Wilamian from the December 21, 1935, number of the *Indian Magazine* is the "Human system of Marjane in Bangal." It is a book which is a book, presented in the problem of rural reconstruction in Bangal, that have passed.

"The first Indian railway was constructed in Marjane and opened in 1935. The line begins in Marjane and runs through the district of Marjane."

"To protect the E. J. railroad from Marjane, a high embankment was constructed on the east bank of the Marjane to stop the Marjane. Marjane embankments were shown up, roads and bridges were built with roads and the crops suffered from want of drinking water."

The Marjane of Marjane and Marjane showed in Marjane, large amounts of water and trees. They were replaced with water and trees, water for the natural health of the Marjane and supplied the people with good drinking water. The village was full of healthy Marjane and the people enjoyed good health and prospered. All this was changed when the Marjane was established in the Marjane. If the Marjane would help the Marjane to reach the Marjane and use the water of the Marjane and Marjane, they would find that Marjane in half the Marjane and Marjane would water and grow and the water that and that and Marjane. The village have a Marjane and Marjane in the Marjane, Marjane half in Marjane of the Marjane and Marjane down and Marjane, and the Marjane population, half the Marjane Marjane."

in and of Bengal has countryside is dotted with isolated hamlets—each hamlet being an inevitable stagnant pool, water here used as it flows progressively and a dense mass of tangled reeds surrounding it, which acts as a screen to sun's rays, and thus air and mosquitoes are ideal sites for the accumulation of filth, mosquitoes, and parasites of all kinds. In 1935 when I was visiting the spot and his numerous family live packed close like sardines, even yet with in his observation and the shape of circumstances that he has come to regard it as an inevitable consequence of his existence and nothing will induce him to leave his ancestral abode or make shift for a better place surrounding it as an animal would naturally truly observed with reference to an earlier situation which he had noted "The spot must have its first two and his bamboo which yield him its straw, with no amount of labour but that of gathering and cutting, his protection for westerward and his shade against the fierce sun of April and May. If he studies these primary objects he is content. His son and the sons of the poorer neighbours must also be satisfied. Great like this and he will endure with stifled feelings the swelled flood, the enormous heat of noon and the foul water which stagnates in the pools only because it cannot find the influence of the breeze and the light."

Nature's Menace

But over a century is that settlement has not been a stimulus to success and certainly no lived fulfilment of the British commitment as it was told under Swereh is the most densely populated district in the whole of Bengal with a mean density of 1200 inhabitants to the square mile. Its population with the rest of Bengal has nearly doubled during the last forty years, having grown from 62 lakhs to over 140 lakhs between 1871 and 1931 and yet as early as 1874 in a report dated 1st and 15th February we find the following:

A piece of ground which originally formed the homestead of a single family, about 50 or 60 acres now, is now covered with a dense grove to accommodate the multiplied numbers of ascending generations of the original founder of the family, gardens and cover jagges which formed adjuncts to the isolated houses and accommodated a small number of persons for purposes of discharging the daily calls of nature are scarcely to be seen, while on the other hand every available spot is being used as a repository for all kinds of filth without any attempt on the part of the people to cleanse it of the noxious matter which thus accumulates, not only contaminates the atmosphere."

The report then goes on to describe the effect of other changes. "The natural slopes of the country have been altered by the raising of buildings, of gardens, embankments, highways

and roads, without adequate provision, for the free and speedy escape of the normal rain and flood water which, within the old days when it used to wash these impurities consisting of excreta and infectious matter away into low valleys and thence into the neighbouring land and rivers, now leaves them in the form of sediments in the beds of gardens, trenches and numerous other water holes which now abound everywhere."

The old practice among people of all classes, being over to the fields outside the villages for purposes of manure, or drying soil with the excreta of elephants, while in its place has come here as the site and extensive practice of ponds situated to the back of the house being used as among grounds and of discharging refuse from all of which poisonous noxious percolates into the neighbouring fields from where water is used for home consumption.

The first tanks constructed in old times in the midst of open places, which have preserved the brightness of their water, by being used for bathing and drinking purposes by a very limited number of inhabitants in their respective villages and here, by gradual increase of persons resorting to them, had their beds contaminated and their water rendered impure for drinking purposes.

Large open spaces which existed around some habitations have now been obliterated in consequence and the surface of the earth deprived of the normal share of the sun's rays which formerly destroyed the harmfulity of the soil and absorbed all noxious matters—thus the occasional annual accumulation of filth and other noxious matter, in thickly inhabited locality and their absorption into the ground, owing to impeded drainage and without adequate sanitary arrangements for their removal, or the presence of the annual rush of the December flood to (and then away and deposit fresh filth) all in their place combined with the absence of good drainage water have all contributed to render the devastating epidemics which break out in places most exposed to their influence."

Some Tabular Figures

The comparative report on the "187 Health Census in the Burdwan Division" by Dr. C. L. Baker, the last Director of Public Health, Bengal, gives the following tabular figures about the sanitary and the sanitary means of water supply respectively for the 1211 inhabited houses of the Howrah District boundary limits—1878 (Bur-1878), total-43,232, rivers tanks-58, tube wells-501, good tanks (which however are 'good' only in a relative way as I found 53) 534, and masonry wells 74. After this it is easy enough that in a single year (1934) describes and describes counted only 1,250 rivers which alone needed a toll of another 4,415."

NUMBER OF HARIJANS

(By S. R. Panchsaran)

It may be said without any fear of overstatement that the untouchables in India number a little over 150 millions according to the Census of 1931 as made by Dr. Weston, who has gone into the details very carefully. We give below the figures for the various provinces and states in India.

| Provinces | Maroon Population |
|----------------------------------|-------------------|
| Agave and Maroon | 34,668 |
| Assam | 35,89,000 |
| Bengal (as per Reference Office) | 66,75,400 |
| | (1,25,625) |
| Bihar & Orissa | 37,44,300 |
| Bombay including Sind | 17,80,400 |
| C. P. and Berar | 25,10,500 |
| Cung | 14,900 |
| Delhi | 21,400 |
| Madras Presidency | 74,24,100 |
| Punjab | 12,25,600 |
| United Provinces | 115,35,300 |

(Numbers above are all last.)

| States | Maroon Population |
|------------------------------------------------------|-------------------|
| British India | 2,80,000 |
| Princely States | 4,24,000 |
| Bombay States | 3,40,000 |
| Central India States | 7,07,000 |
| C. P. States | 2,21,000 |
| Gwalior State | 4,70,000 |
| Haryana State | 24,70,000 |
| Jammu & Kashmir State | 1,70,000 |
| Coastal State (Tamil Nadu or Kachchh) | |
| - last included | 1,20,000 |
| Tamil Nadu State (Tamil Nadu included) | 17,80,000 |
| Madras State | 10,00,000 |
| Princely States | 4,00,000 |
| Coastal States | 15,00,000 |
| U. P. States | 2,00,000 |
| Western India States Agency (Kutch and other States) | 2,10,000 |
| Total for Provinces and States | 4,00,00,000 |
| Other States and minor Princely States | 1,10,000 |
| Grand Total | 4,01,10,000 |

It is said that all the depressed classes are not untouchables. But what is the definition of an untouchable? Opinions and definitions of what constitutes untouchability vary widely according to authorial prejudices from province to province in this vast country. In the absence of a definition of untouchability, which will be accepted by all in India, we have commonly to be guided in this matter for all practical purposes by the definition given of untouchability both in the Hindu Report 1930 as well as in the Census

Report 1931. The Census Report gives 8 tests of what constitutes untouchability.

1 Whether the caste or class in question can be served by clean Indians or not (i.e. overcast and death ceremonies)

2 Whether the caste or class in question can be served by the barbers, water carriers, tanners, etc., who serve the Caste Hindus

3 Whether the caste in question pollutes a high caste Hindu by contact or by proximity.

4 Whether the caste or class in question is one from whom lands a Caste Hindu can take water (not food)

5 Whether the caste or class in question is debased from using public conveniences, roads, waste lands, wells or schools

6 Whether the caste or class in question is debased from the use of Hindu temples

7 Whether in ordinary social intercourse a well educated member of the caste or class in question will be treated as an equal by high caste men of the same educational qualifications.

8 Whether the caste or class in question is merely depressed on account of its own ignorance, ill-health, poverty and but for that would be subject to an equal disability

9 Whether it is depressed on account of the occupations followed, whether but for that occupation it would be subject to an equal disability

Judging by these 8 tests, at least some of them and not only by No. 8, it will have to be admitted that an many Hindu communities who would come under the definition 'the depressed classes'. The distinction from which the depressed and the untouchable Hindus suffer are many and most humiliating and some of them intemperate. These are too numerous and too generally well-known to the readers of HARIJAN to need repeating here.

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WHAT A STR. NEEDS

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"Just after 'Awfulable Misery' seems to me to be a misnomer. It's a good parents' word to mention this condition and for that reason I'll use it a few times more. If parents were to choose this misnomer, then, of course their sons, as well as their daughters, would be independent from birth. I don't have to worry themselves over the education of children for their daughters. My only regret is that when girls have had the opportunity of developing their minds fairly and are able to support themselves in a dignified manner that have no difficulty when they are married. I'm sorry in being entirely satisfied. I don't seem to understand it in advancing with a slight higher education for our girls. I don't know how possible for thousands of girls. What I say for is a teaching of girls in moral lessons and some telling that would make them fairly content about their ability to find the world and not to feel dependent on their parents or their future husbands. Indeed I know of some who, having been devoted to their husbands are later living a difficult life. I wish my husbands became during the period in their devotion they had the good feeling to know well dependent and to receive a good income. I wish you could emphasize the point of the question in considering the education of parents having of their husbands. I believe in a very little more."

I hesitate either to continue or stop my correspondence. Only I had to deal with the case of a girl who had made herself unattractive to her own father and mother. But, daughter, her beauty is not passing. One day daughter would be better off with the son of a husband, in this case little more, the same husband. If the girl was black, she would have succeeded herself as any young man that being an accomplished girl, actually she would need an equally accomplished husband. It is our marriage that the motherhood of creating a girl for marrying a girl is not regarded as a double degradation. An altogether different value is put upon English education. It seems, perhaps,

also. If the definition of *atmosphere* is "a more useful than it has become lately," the climate when adjusted young men meet a girl for accepting marriage proposals on behalf of girls, the difficulty of selecting suitable matches for girls would be much lessened, if not entirely removed. While however I commend the proposal of my fair correspondents to the attention of parents, I must insist on the necessity of breaking down the rigid barriers, which barress. Breaking down the barriers will widen the range of choice and thus to a great measure remove obstacles.

TIBBUNAT WELI-DURAWO

It has sometimes been said that people of every nation are much wiser in their own countries than in other people's, where certain differences of climate, custom, language, race and position put an undue strain on their characters and tend to develop their less broadly qualified. So it is hard for us to know each other as we really are. This thought was vividly impressed on me this morning, as we stood among a crowd of ordinary English people, who had gathered together in an old-fashioned Hampshire village for the celebration of ceremony of blessing the wells. We wanted that our Indian friends might have noticed at the simple service, and that they, with their very real sense of the value of wells and water, might have joined in the thanksgiving. We were reminded of parties at an Indian ceremony two years ago when we all squatted together around wells. Hindu and Christian, for evening worship. It was a still peaceful evening. Hindu chants were called, when somebody said, "Now let us have one of our lovely Christian hymns."

The heads of some of the leading men of India were previously bowed. They listened to the Western melodies of 'O Lord that will not let me go' and 'When I survey the Wondrous Cross' as strange to their ears as Eastern culture to us. There was a sense of fellowship and brotherhood when differences of colour, custom and belief no longer made a division among men. In these times of friction between nations race and creed it is good to fill our minds with these songs which labour to unite.

some (especially the monks: 'May the Blessing of Almighty God be on this well-earned and far-extended'—the deputed water sports in the monasteries a living testimony to his words. At the last well the 'Old Haridwarth' is sung, the final benediction pronounced, and the procession disperses. For the villagers this day of thanksgiving is also a day of receiving Hospitality stands—and there is a holiday for all.

MURRAY LAWREN
TENNANT HODG

'THE WATER THEY DRINK'

(By Poemist)

7

Diamond Harbour

Diamond Harbour represents conditions obtaining in the extreme South of Bengal. The whole of this sub-division is situated in the Kine Delta of the Hooghly and is divided into *shak* and *shak*, a land of old formation and recently formed land known as the *Sunderbans* where active changes are still in progress. The whole of Kakadrip and Sagar Thana and half of Kothanagar thana are in the Sunderbans. Water scarcity is experienced throughout the district but most intensely in the *shak* area. The entire land's surface between the big canals and rivers is covered by a bewildering mass of streams and tidal channels, or *shak* which overflow with the salt water once three of the year rising tides and are converted into a chain of stagnant pools at ebb. The population becomes more and more sparse as we proceed southward. In fact, a more dismal scene it would be difficult to picture than is presented by this so-called land, "half land, half water, a jumble of forest and swamp, tidal waters, sluggish rivers and insalubrious creeks." Collection is being steadily pushed southward but its extension is conditioned on the completion of panga construction of dams and dikes to keep out salt water, a rainfall sufficient to wash the salt out of soil and land but not least a supply of drinkable water—the first essential of human settlement. "It need not be altogether fresh, for the people seem unused to brackish water, which they drink regularly, its many parts fresh water being more difficult to get than food."¹

At the instance of Sri Chandra Chandra Bhattacharya, who is in charge of Haripur work in Diamond Harbour and as an Ex-Chairman of Local Board has considerable practical experience of the problem of rural water supply in these parts, we confined our survey to Kakadrip thana only as being typical of the whole sub-division. It has an area of 16,356 sq miles with a population of 61,084 of whom 3,180 are Hindus. The Barua Chandra too in this part are extremely poor. They are mostly landless cultivators and in the matter of water supply rely on a few

well Haripur Chandra to its nearby formation, close proximity to the sea and the tidal inundation to which it is subject the soil here is very salty. Wells that are sunk are brackish water. The wells sunk by the Government to depths of 300 and 350 ft, however, yielded salt water. Under the circumstances the only way to obtain a supply of good drinking water is to store sweet sea water in secure tanks. But here again there is difficulty. Unless the site of the tank is very carefully selected, the water is it will be saline. Past experience has shown that if a tank is constructed on raised land or on land where a grass called *Adansonia* grows, the water in the tank will be sweet and clear.

The drinking water supply of this area is derived from *panes* or tanks. The word 'tank' is, however, a misnomer. For most of these tanks are, in fact, no better than dried lagoons or even abandoned tanks being less practically unknown. The water on most of these is brackish and unfit for human consumption and so is some even made potable only by mixing it with tamarind. Even this brackish water has very often to be fetched by walking distances of one and two miles. Cattle suffer equally with human beings from scarcity of water in summer. In 1934 a large number of cows actually perished of thirst on 1st Dec. 19. Every year there is an outbreak of cholera. In 1935, there was an epidemic among the cattle owing to shortage of water for drinking and bathing as a result of which several thousands of them died.

The full complement of tanks required for Kakadrip Thana would be 300, the figure for the whole of Diamond Harbour Sub-division being 1800. By way of a start we selected sites for the construction of 5 tanks in the villages in different parts of the Thana viz (1) Karmatpur, (2) Sagarpur, (3) Durgam, (4) Kharidwarth, and (5) Taktipur. In all these cases the labour for excavation and embankment was wholly or in greater part to be provided by the villages concerned. The average specification of a tank being taken to be 100 sq ft depth 15 ft, 25 ft, steep embankment running all round at a distance of 20 ft from the water's edge and a reinforced concrete slab having 12 steps of 5 ft, width, (total cost including the value of the site Rs 500) this left a balance of nearly Rs 280 being nearly the cost of material for the pump gear per tank to be met by help from outside Chandra Kato told us that people were never to undertake construction on these terms all over the Thana.

¹The record and up-to-date list of the A. I. S. A. compiled and edited by Chandra Kato is now available at the Office of A. I. S. A. Haripur, Diamond Harbour. Price Rs. 1 including postage.

HARRIAN

NO. 101, SEPTEMBER 3, 1936

GOD OF LOVE NOT WAR

(By W. K. Smith)

The *STANDARD* of Delhi has devoted four columns to an unprejudiced condemnation of the *STANDARD* movement led by Canon Sheppard and other earnest Christians in England. The paper has thrown into the support the authority of knowledge of Gita, in these words:

"Judged the war has selfish teaching of Christianity seems to be that every war fight is justified for some cause."

Such, too, — still Mr. Gandhi please note — is the clear teaching of the Bhagavad Gita, where Krishna tells Arjuna that victory after good is but war like fight with complete indifference and is strictly devoid of hatred joined in the highest place the argument between the conscious men against the the highly virtuous is far ever added in the current book of that great classic. We have little space to quote and the whole page desires to be read and more has many times."

The writer of the article perhaps does not know that the terrorist has also used in his defence the very verse quoted by him. But the fact is that a dispassionate reading of the Bhagavad Gita has revealed to me a meaning wholly contrary to the one given to it by the *STANDARD* writer. He has forgotten that Arjuna was an unswerving adherent to the cause the Western world-warfare was. Arjuna believed in war. He had fought the Kuruksha battle many times before. But he was answered when the two armies were drawn up to battle array and when he calmly realised that he had to fight his nearest kinsmen and revered teachers. It was not love of man or the hatred of war that had actuated the questioner. Krishna could give no other answer than he did. The immortal author of the *Mahabharata*, of which the Gita is one — no doubt the brightest — of the many gems contained in that literary mine, has shown to the world the futility of war by giving the victory an empty glory, leaving his noble victim alive out of endless need to have been engaged in the fight, in which reasonable principles were used on either side. But the *Mahabharata* has a better message even than the demonstration of war as a delusion and folly. It is the spiritual history of man considered as an immortal being and has ended with a magnifying love a historical episode considered in the times of moment for the tiny world around him, but in terms of personal day values of an significance. So, since

deeds the fight has not shown — a personal one. It has today in which the slightest good event on one spot affects the whole. The *Mahabharata* depicts for all time the eternal struggle that goes on daily between the forces of good and evil in the human breast and in short though good is ever victorious and does put up a brave show and baffles even the keenest scepticism, it shows also the only way to right action.

But whatever the true message of the Bhagavad Gita may be, what matters to the leaders of the peace movement is not what the Gita says but what the Bible, which is their spiritual dictionary, says and then are not what according the Church authorities give to it, but what meaning a powerful reading of it yields to the reader. What matters most of all to the objectors' knowledge of the implications of the law of love or ahimsa, instinctively rendered in English as non-violence. The articles of the *STANDARD* are perhaps a fair challenge to the objection. I am sorry I do not know enough of the movement to give a definite opinion. My opinion need have no weight whatsoever with the objectors. But it has, inasmuch as I know intimately some of them who even correspond with me. And now they have gone a step further in that they have adopted almost as their text-book Mr. Richard Gregg's book called *The Power of Non-violence* which is claimed by its author to be a Western interpretation of what non-violence as I interpreted it stands for. It may not therefore be presumptuous on my part, if I set down without argument the implications and confusions of meaning of non-violence. Here they are:

(1) Non-violence is the law of the human race and is infinitely greater than and superior to brute force.

(2) In the last resort it does not avail to those who do not possess a living faith in the God of Love.

(3) Non-violence affords the fullest protection to men's self-interest and sense of honour, but not always to possession of land or movable property, though the individual practices does prove a better bulwark than the possession of armed men to defend them. Non-violence in the very nature of things is of the substance in the defence of all-wise rules and universal acts.

(4) Individuals or nations who would practice non-violence must be prepared to sacrifice (nature to the last man) their all except honour. It is therefore inconsistent with the possession of other people's countries; a modern superstition, which is hardly based on facts for its defence.

(5) Non-violence is a power which can be wielded equally by all — children, young men and women or grown up people, provided have a living faith in the God of Love."

live, therefore equal too, as all mankind share commonness in respect to the law of life. It must pervade the whole being and not be confined to isolated parts.

(ii) It is pointed out to suppose that either the law is good enough for individuals or a sufficient source of wisdom.

WEEKLY LETTER

An Exhibit at Nagpur

It was interesting and amusing to watch a number of naked and half-naked women collect in front of the verandah of Gandhi's hut. It was under an unusual sight, for I had never caught them before. But the exhibit on Gandhi's balcony explained the situation. They were lined up a number in a glass jar, which is the new exhibit at Nagpur that attracts the visitors' attention.

It would seem that though the place passed by my mind to need to be infected with modern, a fair number of modern are to be found there during the season. There must therefore be a fair number of cases of modernism, and so all came the villagers had the exhibit at sight. "That is hardly proper or necessary," said Gandhi, explaining the presence of the exhibit. "We cannot tell a person from a non-personal matter and therefore we tell all without discrimination. The bulk of them are non-personal, and in many cases it is the sight that kills the matter of a modern. The modern have their place in the agricultural economy of the village, but our villagers do not seem to realise it. They perform a particularly useful function, in that they clear the fields of rats, weeds and other pests. It is best therefore to know the elementary principles of modernism and to teach them to the villagers. They must know how to distinguish between a policeman and a non-personal matter, they must know that it is not necessary to kill all modern which although they may be persons do not usually like when they are treated upon as unhandled, and they must also know that certain modern at least are useful. With that purpose in view I have decided to have two modern alive or dead to be shown to the villagers. This one in the jar was brought alive by an inmate of our household. We have a simple device with which it is easy to catch modern when walking along their physical injury, and this one was found clinging to a roof in the backyard over there. I decided to send it on to the Civil Surgeon for examination. He was good enough to examine it. He found that it was a kind, one of the most poisonous varieties, and so he killed it and sent it back. I decided to preserve it and sent out a glass jar with modified apron. We had to wait several hours for the jar to come, and when it did come we found an aperturing the basket that the State was killing. It seems

to be particularly tenacious of life, and so it happened on until the third day, when we decided to end its pains by poisoning it in water. The fact was that the Civil Surgeon had searched the house and started it, and so he explained later its special case was what and therefore it had remained alive. I have now got a cage to keep five specimens in. As yet the little machine are already being dissected. I have begun to study medicine and open place before the village the broad facts regarding these creatures."

The Need for Eternal Sorrow

A group of school teachers went to Nagpur one morning with that old Platonian problem—"Knowledge is Virtue"—and asked if it was true. When was it that though we know very well indeed that a particular source of sorrow was entirely wrong we could not avoid it?

Harmon Mr. and Gandhi, replying to them, "It is a series of comparisons, and it is not always easy to achieve to practice what one has learnt to be true to theory. Take this very simple case. The principle is that all life is one and we have to treat the flower and the water alike, as the Gita says we have to look with an equal eye on a learned pundit and a dog and a dog-eater. But here I am. Though I have not killed the cat, I know I have been instrumental in killing it. I know that I should not have done so. I know, besides, that modern are indispensable instruments of the field, and therefore too I should not have helped in killing it. But as you see I have not been able to avoid it. But it is no use my thinking that I CANNOT avoid it. I do not give up the principle which is true for all time that all life is one, and I pray to God that life may rid me of the two modern and enable me to achieve the two modern necessary to handle modern as we handle other domestic. Take another instance again a very simple one. I know that as a villager and as one who has made it his business to promote village crafts, I must use a village-made cane, but you see that I am using a foreign one." (Gandhi was actually having a share when these matters occurred. I might have got a village-made cane, if I had written to friends to procure one for me. But I thought I must help the village better, no matter what kind of cane be used. I therefore decided to cultivate him, and get up with his drive clothes and wear it continuously. But no one thing I could not possibly compromise. He said he would not share Harijan as the same name as he was prepared to share me, and I had to do without his service. Now you find me having a share with a foreign cane, though it is open to me to procure a village-made one. Here there is obviously an indecisive compromise. And yet there is an explanation. I have been making up to a set of sharing made given me by a foreign cane, where yet I could not avoid and where before I could not avoid

ing, examining the foreign race — building on "being a village-made one. But to me it is, the important is there, I do not condemn it for criticism. We must be prepared to dispense the current ones for the sake of principle.

"There are several principles which almost of all comprehend, and one must be prepared to let down one's life in the practice of them. Forgetting someone more and asking you to save up your religion and to embrace another at the point of the sword, would you do it? Supposing someone were to compel you to drink wine as set law, or tell a lie, would you not rather lay down your life than yield to the coercion? We a principle is a principle, and in no case can it be watered down because of our inequality to live it in practice. We have to strive to achieve it, and the striving should be conscious, deliberate and hard."

Has not one that every for all time that fourteen striving in the very countries of freedom? "Where the mind is without law, and the hand is held high where twelve striving stretches its arms towards perfection — into that heaven of freedom, Oh Father, let my country awake."

Village Work All-arounding

Not until one actually sits down in a village does one realize the complexity of the task of village reconstruction. Our villages are much less infected with colonial sickness than with mental stains in the shape of drink and vice and gambling. One of the members of the Saginaw household goes out to the village every day, meets the villagers, and talks to them, reads to them and conducts a night school. He reported that gambling was rampant in the village, especially in the month of Shumana which to the enlightened among the Hindus is a sacred month with a number of days of fasting and devotion. It is extraordinary what these villagers play with when we know that poverty stalks the land. But if notorious gamblers play the high stakes, then unfortunates can play the petty ones, and waste what little they may have earned after a day's labour. For days our worker has watched them gambling, without being able to warn them from it. They find such fun in it, and even the Marganas who are employed by Gandhi seemed to be caught in the net. It was so one evening with them. "You must be thankful," said Gandhi, "but they listen to you and do not contemptuously drive you away."

But that is just an indication of the enormous problems we have to tackle. As Gandhi said to Dr. Bhawanji Kumbhappa, who pays an occasional business visit to Saginaw, in connection with A. L. V. I. A. questions: "I have no such a thing correspondence, so apart from it I am generally lost as to what red-tape asking could get the results to be at all. Long to

wander out among the villages around or rather stay up to Wards where so many friends are coming and I may have to go. But I feel it is a wonder to be torn from my work. It is, if I can call it, my sadness, and I would if I could let anything interfere with it. I have two or three engagements which I accepted long ago and I shall have to keep them, though I would love to find some excuse to get them off or avoid them. I would like to walk out every morning to the villages in our neighbourhood. I am doing practically little physical work now and I am longing to do it. We have taken a couple of acres and are trying the experiment of making our own glass. Now I should like to look after the cow myself. Look after her feed and her general upkeep. My idea is to show these villagers that a cow can really pay for her feed and the charges of her upkeep. Then look at the number of ailments these villagers suffer from, and how they will try all kind of quack remedies, but will not do the simplest things they must do.

"All this is slow work, and it is slow work, but startling results as those of the Free Love Plan in Soviet Russia. We have to realize that we are tugging the sail of the post, and we have to make an adequate return to them. Every time if you do not get agents for the difficult work, if we have only one Gandhi agent, I should be satisfied. Indeed I should not worry even if we had none. One and two is. Here we organized any single village according to our programme? Have we introduced food before them? Are their roads and their lanes clean and perfect? Have we raised any industries? Have we taught the practice of drink and vice? If we could do this village fully even in one village, I should think it had achieved a good deal. From individual, you may get a response but I should not call it making headway. Making headway is teaching one whole village. Just was wondering if we might not have a whole school. No, we cannot have it. It is not one area of work. The headspanning for instance. It is whole-village-work, and today our work centres round three or four things I have mentioned. It may centre round these things some day but not today."

In the Wake of Industrialization

"It is not widely recognized how greatly the character of our everyday diet differs from that of a century ago," says Dr. J. C. Drummond, Professor of Pathology, in the London University, in the course of an article reproduced in the London *Ymca-Ymca News*. "The basis of the ordinary town-dweller's and country labourer's food was vegetables — in the whole interpretation of the word — coarse whole meal, bread, — vegetables, and dairy produce — milk, cheese and butter. It was in the early years of

production, however, makes it impossible for him to make the best of it.

The price and demand for the export rice has been dropping and added to it, the general late situation in the rice areas has, likewise, been somewhat unfavorable. A decreasing demand was experienced at the Yangon Institute. The Chinese began stocking and otherwise detaching the Institute in such a way that we felt that our marketing agency need be liquidated before we dealt with this class of workers. The Khak Patriotic was expected to take over the work of the manufacturers in Yangon, but they are not keen for leaving the work.

The French Institute continues to work as in the last year. This year there was a smaller number of foreign managers with French the group have been expanding in the and degree of the various in subordinated locations or change from with the nature of other work of the Ministry. This reduced the income very considerably. We are dealing with the matter of this and hope the Ministry will take suitable measures to keep things going.

Mr. N. H. Mahon requested me to write a pamphlet on disease surveying during the season. The pamphlet was ready in March and has since been published by the Khak Patriotic (1, College Square, Calcutta).

SELF-HELP AMONG HARIJANS

An account was given in their paper some months back, of the achievements of Chandra Nath of Faridpur District. He has conducted the great work then mentioned. Here is a further account of his work given by the President of the Bengal Harijan Sevak Sangh.

"Construction work of a bridge across is going on by a group of villagers near an area of about 100 square miles in the Dinajpur subdivision of the Faridpur District.

In a part of this area they could not sow in many seasons as the land did not dry up sufficiently for cultivation. A canal economically draining water into the low-lying area Chandra Nath by sheer perseverance succeeded in stopping the inflow of water by passing a temporary land at the head of the canal. He did this by paid labour. He collected the necessary amount with great difficulty from local people to pay the labourers to work on programming. The experiment succeeded and that very year the cultivators were rewarded with a crop which they had not got for many years. They were dying of want. The harvest gave them subsistence. Chandra Nath's name became changed with songs from that date. Year after

year Chandra Nath's reputation was disseminated among the cultivators mostly by the songs sung by the cultivators of the area.

The year 1931-1932 for Chandra Nath. They are giving more and more convincing of their own strength and the value of collective action. This year amongst other things was from seven villages contributed their voluntary labour for construction of drinking water tank for one of the villages. The house he has built and now more and more people may see a number of tanks in the area constructed without any outside aid but by their own voluntary labour, on land voluntarily contributed by one from amongst themselves for agricultural welfare.

Chandra Nath is a member of the District. The District has a school board and Chandra Nath is a member of the board. Chandra Nath's influence the Harijan Sevak Sangh with other of good projects.

The Leprosy Problem

By A. Donald Miller

Since articles from Hansen appeared in a pamphlet some time ago, including postage.

With the end with deep interest by all human beings, who are so interested in the leprosy problem connected with the welfare of leprosy.

—Donald

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Manager.

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HARIJAN

Editor: KAMADENI DEBASI

Under the auspices of The Harijan Sevak Sangh



Vol. IV No. 31

POONA -- SATURDAY, SEPTEMBER 11, 1938

| DIRT FREE

AN IGNORANT CHARGE

In the August number of THE NEW HINDUSTAN, a Roman Catholic monthly, Dr. M. Archakaram writes a long article on "The Birth of the Harijan Movement". Until I read the closing paragraphs, I should not have suspected that the article was written by anyone but an ardent supporter of the Harijan movement. I was struck with the close study of facts and figures the article revealed, and felt that our own friends of us who have been in the movement could maintain the work and progress of the Harijan movement with more admirable exactness.

But the closing paragraphs revealed the charges laid "What are the inner springs of the movement so elaborately organised, and so strenuously carried on in the teeth of fierce opposition? What are the deep-borne motives which animate its whole being, and which inspired its venerable author to start it in spite of the criticisms of age?" Thus are the questions that the writer raises and answers emphatically in the closing paragraphs. The doors for glory, he is good enough to say, would not be a complete explanation. Nor even the motive of humanitarianism. It is a motive, but if it was still wide or chief motive, why, Dr. Archakaram asks, does not Gandhi appreciate the work of Christian missionaries and deprecate instead missionary conversion work? The motives, he answers are religious-political. "Should the world become general and the Harijans fall away as never, the prestige of Hindutva would be severely and irreversibly compromised. The political loss would be even more serious. The real sword of this game (wound by Dr. Ambedkar's defilement) was the fear of losing city missions, Harijans, the backbone of Hindutva and the political loss of the Hindu community."

I with the author of the article had made an close a study of the anti-Hindu movement in India before the period of the Tiruvis. That as he has made of the movement since the First in 1915. If he had done so, he would not have come to the superficial conclusion that he has done. I suppose the misinterpreted view made by Gandhi during this period is answer to the charge that the movement was essentially political would not satisfy Dr. Archakaram. I will not therefore use close

statements. But I will state a few facts which a student of social movements like Dr. Archakaram ought to know. The anti-unbecomability movement in Hindutva is not a few years old or even a few generations old. It is centuries old. During the past eight or nine centuries every sect whose name is held sacred in different parts of India, denounced unbecomability. They did not organize a crusade against it, though I think some like Yashwantrao Wadia and Bhambhani and Keshri and Chaitanya and Ramdas did carry on a campaign, to the extent they could, by means of their own easily been perished of unbecomability. The other aggressors of these like Kabbis and Bhambhani, attacked the popular prejudice with unassumed vigour and reverence. There were no politics in those days, no fight for leaves and Keshri and were in legends. They were wholly and solely concerned with a life of pure and unadorned religion, which could be no religion. If it was devoid of humanity. During modern times came Ram Mohan Roy and Dayanand Saraswati, Ramakrishna Paramahansa and Swami Vivekananda and Ramdas. Like a true hero Gandhi has enriched the legacy left by these revered names by placing the greatest emphasis on personal service to Harijans. This personal example and practice was not enough, he brought in propaganda, suffering and penance in order to purify Hindutva and the life of Hindutva, in order to show for the sake of humanity. There was no politics here. The religion, as if you like the humanitarian, was the sole motive, for religion and humanitarianism are of one and the same.

When at the age of twelve he told his mother that she was entirely wrong in further upon like the family scavenger, as an unbecomable and contact with him sinful, there was no politics speaking, but purely humanitarianism which was to become his mission. When in South Africa he introduced in his family a 'pariah' as a member and started on Shri Chaitanya to work his chamber-pot to the length of removing the chains of being a good and noble husband he was no political agitator but a social reformer with the purpose to lead a pariah brother on the same level as other human beings. In the early days of the Ashram in Ahmedabad, when the inmates had no holdings of their own and

and his faithful followers, then that he has in reality practically been brought down, and indeed there came a day when there was not a pen to purchase the provisions with the next morning. All this happened because Gandhi would not work his principles for the mercy of the thousands of supporters who were engaged with Gandhi and refused him the promised help because he had admitted an 'unavoidable' failure in the Ashram. Did he know that further trials and tribulations were to come and that God was disciplining him for them. Gandhi was anxious to punish them.

When politics came and when God put him into the very heart and center of them, it would have helped his politics if he had compromised with the Gandhians. They were expected to humanize the movement and even to do their share in the suffering. If only he would let their passions alone, indeed when the Congress movement was launched in its full vigour, the criticism from more quarters was that it would seriously injure the political work. Indeed I have, in the mail received today, a letter in which the writer says to Gandhi:

"You Congress movement has enabled you to find out who are your real devotees. Some of those who called you 'Mahatma' have now left you, unable to give up their caste prejudices. Those whose caste feeling is considerably here gone to the extreme length of violating you and to find fault in your teachings which they could not earlier."

1930-32 were years when Gandhi's critics and opponents used to discredit him as a political leader and conceded that social and religious reforms was the work for which he was set out. No one then dreamed of attributing political motives to him. In a speech on the 15th of April 1933 he said:

"I suppose I was at Allahabad on the 15th of April. I was the anniversary then and I prayed that day as I have prayed today. I do want Ahimsa. I do not want to be violent. But if I have to be violent, I should be torn as an atom-bomb, so that I may share their sorrows, sufferings, and the ahimsa beamed on them, so much that I may surrender to free myself and them from the material bondage. Today I am much more ahimsa than the 15th. It is believed by the majority of the members of audience. And I pray, therefore, also today that if I should be with one of my devotees crucified, with my service of the atom-bomb annihilated, with my Ahimsa annihilated, I may be torn apart except the atom-bomb to bring my Ahimsa to fullness."

There are not the words of a political reformer but of a religious revolutionary. And in his speech as President of the Congress in 1934, he warned those who had at the back of their minds a political end: "I would, however, warn the Hindu brethren against the tendency which we are now observing of exploiting the

suppressed classes in a political end. To secure atom-bombing is a purpose that Gopal Krishna sees to Hindutva and to themselves. The purification required is not of atom-bombing but of the so-called supreme matter. There is no vice that is equal to the atom-bombing, not even dirt and transgression. It is our weakness which stands as 'superior' Hindutva to our own Hindutva and which corrupts those of our devotees between whom we have suppressed and whom we keep under suppression. Religious like nations are being watched in the balance. If religion and that nation will be lifted out of the face of the earth which plan to fall to squander, untruth, or violence."

The change, if it can be called a change, is true that all the suffering and penance is now awarded to maintaining the position of Hindutva. But it is nothing more or less than what a few private parties in the world are doing in order to save the fair name of Christianity. It does not become a Christian to lend a change of this character. Those who care for true religion and self-perfection must have renounced with gratitude when the name was announced in the world one day that Gandhi had declared a '21 days' fast to arouse the conscience of the Hindus.

Dr. Ambedkar has referred to Gandhi's fast "as necessary concourse work", forgetting that it is a social political end that takes the Christian and the Muslim voluntary from atom-bomb to atom-bomb with all kinds of inducements to Hindus who are being turned into objects of worship to the highest Hindu.

He and his co-religionists may not realize it today, but they may do so in the near future that Gandhi's neglect of voluntary methods was prompted so much by the desire to serve Christianity and Islam as to serve Hindutva.

M. D.

'THE WATER THEY DRINK'

(A Special)

VI

Paradise in Flood Time

The rainy season had far advanced and the floods were at full tide when we paid our visit to South Paradise. At Yarrul we left the steamer by which we had sailed down the Macintyre and took a skiff, and for the next eight days, situated in it, from 10 to 10, in sunshine and shower, paddling or pushing our way according to circumstances over an endless system of inter-connecting channels and shoals, and seldom setting foot on firm soil except for a brief visit to a Mangrove school as a tank. The steamer covered over two hundred miles. Commencing with Kumbia in S.W. corner, it passed through Ngildilonga and Ootahda, then ran due east, past Banta and Pukahara and on for an

Belgians Turned upon itself it went dashed northward touching Rukhamat, the head of the Rukhamat river. Entering the Kuumar river here, we floated down to Belgaram in the North West where the Belgaram-Thaina canal intersects, and then by a downstream plunge reached back, Oshakoff. Mooring our skiff off Cape Thall that night we reached Feshed the next evening where we again took steamer for return journey up the Madanmati river.

Where Every Object Flashes

The whole of this region at this time of the year is turned into a vast lake 750 or miles in extent and overlapped by working fields of paddy which spread out in an unbroken vista of rich dark green, intersected by clear narrow spaces forming blades where the black rice. Through aquatic haze is obvious by the drooping stems of rice plants, swaying about nervously in the breeze and the waves dash in and out of the glades in swarms, creating the illusion of hard tall pine forest that there is only your skiff separating you from a depth of fifteen to twenty feet of water.

Nature is here hostile to a degree. All that the peasant has to do is to sow the seed broadcast after the first rains and to return, at the harvest time -- on ploughing or weeding is done or needed -- to find his crop, rich in show and grain often weighed down under its own weight, lying flat on the ground or on the surface of water, ready for the scythe.

His Greatest Fear

The greatest enemy is the water hyacinth. Flooding masses of it may at any time invade these watery stages destroying miles of standing crops and rendering all cultivation impossible over thousands of acres. In time they float away to invade fresh areas and then vast destruction is created. We saw one such near Oshakoff about a mile broad and over two miles in length. It was a barren waste of dark rolling waves on which not a blade of grass showed and over which, when the wind was strong, waves ran to the height of several feet.

Harvest His Enemy

The next greatest enemy of the peasantry here is the peasant himself. The population during the rainy season is all confined to artificially raised mounds where human beings live huddled close with heads. A village is sometimes spread out over from 15 to 25 such mounds, the only means of communication among them being by stilts or rafts although huge cooking vessels and pigsties are sometimes used as sailing craft. It is a common sight to find half a dozen or a dozen little workings of six and eight houses on the dumps that desert in the water around and no more clad than they, peddling from one of these mounds to another in a canoe, using no other

more than their tiny hands. Every group of huts or mounds has a tank on its summit. When a village was found a tank was dug first and the earth heaped up until the tops of the mounds were raised above the ground level. By just a little care and a little exercise of imagination the tanks could be made absolutely immune from food and pollution. But this is not done. The food is allowed to carry infection into them and to drop into them the annual quota of mud with the result that they have gradually filled up and run dry even before summer as they are not desalted. Nothing could be water than to have a separate mound reserved for swimming sake of nature. But no, their drop-pools are scooped right on the edge of the mounds which they inhabit, not a hundred yards away from the place where they bathe, wash themselves and fill their pitchers for domestic use. These add their daily quota of contamination to the still water to one side of a protection from the compost on the floating vegetable beds' pollute the water on the other. Some water-carrying agents go one better. They take their stools right into the middle of the food and these defecate, sitting on the bows of their stools. The result is that the water that may be drunk later is dangerous in as far as the water near the pier. When the scythe has the mounds is just pushed over the edge of the mound into its watery grave, the same being done to the houses dead in all times.

Farjap offered an example for abolition of that apathy and killing of the sanitary instinct of the masses' in which I have already referred and no means for restoring the drinking water supply in those parts which does not satisfactorily make for reclamation of this infected sea area much.

The Silver Lining

But by the side of these depressing sights I saw something else too in Farjap that filled me with hope and inspiration. Farjap has recently witnessed the largest mass mobilization of voluntary labour for a communal purpose that India has ever known. During the last five years they were able, by an expenditure of over two lakhs of Indian Rupees, to take in hand 15 different big and small projects, some of which had been fire for years, on the usual Government's plan of 'bank of funds'. Their work includes clearing of an aggregate length of 34 miles of old drains, excavation of 22 miles of new canals, creation of a number of tanks and clearing of an area of 50 sq miles of the water hyacinth pest which resulted in thousands of hectares of cultivation being saved from utter ruin. More work -- that great enemy of all rural progress -- has been avoided. What wonder might not this voluntary reserve of human energy, that has not been tapped, perform if it is fully harnessed and tamed? Dealing water problem before it would be a mere trifle.

(Continued on p. 161)

H A R I J A N

SATURDAY, SEPTEMBER 13, 1936

WHAT IT IS LIKE

(By M. K. Gandhi)

The recent debate between Dr. Gokhale and Dr. Mangaldeo Mehta on the cross-caste topic of civil control emboldened me to discuss the opinion of the late Dr. Ambedkar of revered memory supporting Dr. Mangaldeo's position. It was now nearly a year ago, I wrote to the deceased asking him whether as a medical man he could endorse the position I had taken up on the same question. Mehta to my agreeable surprise wrote kindly supporting it. When I was in Delhi last, I had a brief discussion with him on the subject and he promised at my request to contribute a series of articles showing by facts and figures how his own experience and that of other medical men how the position had hurt both men and women who were party to it. He gave a graphic account of the condition to which the men were reduced when they had mated for some time with their wives or other women who they knew were taking contraceptives. Freedom from the fear of the natural consequences of union had made them reckless in self-indulgent licence to an indefinite extent for young women which ended in demeritis. Also he did not when he was about to write the present article.

Further down is reported to have said that union accompanied by the use of contraceptives was nothing less than sexual masturbation. A woman's reflexes would show how accurate the description is.

I receive almost daily letters from students and sometimes even from teachers complaining how they had become slaves to the habit and were being gradually reduced to loss of intellect. Now, too, the correspondence published in these columns from the principal of the Gujarat Vastana College, Lohar, lately complaining of teachers practicing sexual union on their pupils and the consequences of the practice on their health and character. The deduction I draw from these examples is that even the union between husband and wife leads to the possibility of an natural consequence which causes the same reaction that invariably attends masturbation or sexual vice.

It is the physiological nature that no doubt impels many birth control reformers to a wholehearted campaign in favour of the use of contraceptives. I invite them to contemplate the

mutual conception of their adopted philosophy. Those whom they want to reach will never see them in any appreciable numbers. Those who might not in use them will without doubt, see them in the wedding of themselves and their partners. This would not matter in the least if the use of contraceptives was uncontestedly proved to be right physically and morally. Dr. Ambedkar's opinion, if my testimony about it is accepted, as a grave warning to the reformers and would-be reformers.

(Continued from p. 243)

even the hardest conscientious is shocked among the masses. I was present at one of these anti-waterburyish mass operations held near Gandhinagar in which over 750 men took part. And what I saw there opened a window, as it were, into the future revealing in due outline "the shape of things to come."

I am impressed down by which village women and what are kept up on drinking water of hot, a high layer of earth is then laid on the top. On it is grown a variety of vegetables. The drinking water being moved to the top by means ropes.

For the following from the Hindu National Conference:

"In my experience it is hardly to expect villages to adopt any physiological measures whatever. They will, perhaps, be able to do so, in drinking hot water, even if they are in a position to obtain more water, and to expect them to test or filter water, to clean a drink, to have an antiseptic and, especially, even to drink physiological doses of salt solutions of green tea, is impossible.

"Lancets are needed in these villages to be even nearly as much from which drinking water is drawn and the backs of the forest are habitually used for the purposes of nature. At times where there were till recently rows of latrines erected in dark nooks of the houses which used both as the receptacle of the night soil and as the source of the water supply of that large and progressive town. The people do not understand that if a well or tank or other proximity to be contaminated then and unless it is made to be contaminated, for which perhaps there is some little excuse. But they do not even realise that the same place cannot with propriety be used as a receptacle for sewage and a source of water supply. The villages are packed in close proximity to one another. Along the banks of water-courses and rivers and when clothes, loads etc., are quickly spread from one corner to another the precautions are taken with the used clothing and sanitation of the process and infection is in every case caused by this."

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for Harjan dated April 25th, 1934, Article "The Hindu and the Muslim"

WEEKLY LETTER

Hajdútó Győr

Hardly have we settled into our home with the eye of round-rimmedness and see everything minutely from that point of view. Not the other day we had two such visitors in Elizabeth Margharit Caplain and Theodore Caplain, those indefatigable workers in the cause of the revival of the village and village industries. They put all kinds of questions to the students working in the paper shed with the result that the student was was explaining the processes said "We are nervous, we have been working here for less than two months, and our master is about. You will please excuse our short-courtesy." "Oh no," said the visitors, "we are saying nothing with a view to criticism, but we are workers in the cause and we are trying to solve our own difficulties by knowing things from you. How can you give your raw material a waste paper cuttings from the local press. How is a poor village to get these cuttings? There are no presses in our villages, and if you want to introduce the handmade paper industry in the village you must have for raw material stuff available to the villagers at their doors. What about waste newspapers? What about rags?" And so on and so forth. Next they went to the oil-pressing shed. They asked how the percentage of oil and cake produced from the press, which was working there differed from the press working in Bonyhád and elsewhere, what were the special merits of the press we were using, and if we had introduced any changes in the old model. They were disappointed to find that we had made no headway. Several changes had been suggested, but they had been of no avail. I think we are getting as much out of the press as it is possible to get, but what is needed is a description list of plants that Sándor Chibáral, who is in charge of the department, has seen with their advantages and disadvantages. Thus a press in Pétkaput (Anders) is known to give the highest percentage of oil, viz. 48 percent (20 lbs. of oil from 30 lbs. of seed) and in 70 hours; whereas a press in Felsőbányai (Mikszáts) is found to be giving only 48 per cent oil (24 lbs. from 30 lbs. of seed) and in 4 hours; and a press in Sárospatak (Gyapár) is found to be giving 42 per cent oil (42 lbs. of oil from 100 lbs. of seed) and in 3 hours; and one in Bonyhád gives 44 per cent (22 lbs. oil from 70 lbs. of seed) and in 3 hours. All these figures have got to be carefully compared, if possible, with the same quality of seed, and results noted. This can be possible only when we have all these models working side by side and under the same conditions. We have been able to do nothing of the kind and hence the good friends' disappointment.

Next they went to the churning shed. They gave some serious looking hints and told how one differed from another. The

show was, they were still available in these parts and in Thess District was poor in that a large percentage of badly made out unsketched and a few percentage of run-grains broke in the process. The best one was the Hunter one made of cement pipes, but its mechanism was bulky and ponderous and certainly not suitable for a village cottage. "You are securing the best results from this churning," said our visitors, "and we are happy that you do so, but how do you benefit the poor villager?" Supposing a poor villager came here, what would you advise him? You will not ask him to invest in a huge churning of this kind? Have you tried to find out if simple cement churning can't be made to give practically the same results?"

No visit could have been more helpful, and this visit of the visitors left all those concerned seriously thinking.

The Law of Love

A group of Gaudy's article in the last issue, *God's Love, War*, the following from a German correspondent will be of great interest.

At present I am looking far and studying old holy scriptures of the centuries before the revolutions and violations of the dogmatism of the Church. Now I have found in one of the Gospels found in France a wonderful discourse between Jesus and another leader of the Jews dealing with the problem of violence in greatest detail. Possibly you will be happy to hear of such confirmation of your conviction, and therefore I send you the passage.

"Once more Jesus spoke about love, but Zacharias shouted out of the crowd. 'You cannot love the poor without hating those who oppress them. If your love is not only to your kin, then come with us and fight the enemies of your brethren.'

"Now Jesus answered:

"The children of peace do not fight with the sword of the children of war. If the children of peace try to fight with the sword of others, they will be beaten even before the fight begins. What would help a victory if they would have become children of war?"

"I tell you the truth. You have the same enemies as the rich, the politicians and the Romans. For your enemy is your heart, and you are, as the others, a slave of sin and a servant of hate.

"Free yourself of your inner enemy, then you will be able to free the poor and the rich and you will recognize that no man is your enemy but that he is your brother.

"But the crowd turned towards Zacharias, and Jesus was not there."

Lies and Misrepresentations

I have written foreign letters giving up an idea of how the press in these days can be so

such an engine for the propagation of falsehood as of truth. Thus a German Indian writer (New I read in a newspaper that in India on this leader is gaining many followers and that he is behaving in violence in controlling to you "A friend from Washington writes: "A few weeks ago our newspaper carried the report that Gandhi and Jawaharlal Nehru had fallen away from each other. It was pointed out as an illustration of inner division among the Indian people. If you could send me a word about the facts I would be grateful to. Very often the newspapers are more interested in points of view than in the correct of facts." Another correspondent from America (New York) says in a letter to Gandhi: "One of our magazines took with a circulation of 500,000 or more printed a picture of you, which gave the impression that you were associated and agreed. Then within a day or two they broadcast over the radio something you had said, and the individual who took your part spoke as one on his last legs." You speak when the correspondent saw Gandhi last year here in Warsaw? He was, as you, nervous and unwell and your physical body so effectively preserved despite your 47 years that I wrote to the magazine protesting against both the picture and the broadcast." This very picture then wrote a long article recently on Sir Samuel Evers, and reproduced therein the following conversation supposed to have taken place between Sir Samuel Evers and Gandhi: "At the first encounter with Mahatma Gandhi, Sir Samuel declared bluntly that he would give India just so much additional freedom and no more." "If this displeases you, Mr. Gandhi," said the Secretary of State for India, "I shall not take it in the least name if you prefer that we do not meet again." And then to add colour to this romance, the writer of the article adds: "Recently when Sir Samuel's policy of making peace between Italy and Ethiopia cracked and he resigned as Foreign Secretary Sir Gandhi was pained with a letter of personal sympathy to No. 14 Catherine Gardens." (We know the distinguished gentleman's address for the first time from this column.) And the LITERARY Digest wrote a most beautiful article on the Lucknow Congress and described a scene in which Pandit Jaganmohan and Balu Kripasindhu were represented as standing at each other and almost came to blows in open Congress.

But we have caught the contagion from the foreign press and it seems that some of our vernacular papers can beat the foreign press here. The one I have cited read like this:—over your hands an article in an Urdu paper called HAWAN, printed under a streamer headed—Mahatma Gandhi's Statement to press (Mahatma Gandhi has turned Mussolini)—and purporting to be the report of an interview between a Mussolini from Bombay (press given)

and Gandhi in which Gandhi was only referred to as a Hindu but denounced Mussolini and Hindu gods and repeated the famous (OF course as Mussolini has interviewed Gandhi during the last three months, and so each interview took place between him and anyone else.) This continuously providing he has gone the round of the whole Urdu press and has been translated by Muslim papers published in Gujarat and other languages. The English press hardly has not thought this "copy" worthy of circulation. A number of correspondents have sent me letters asking me how my paper can venture to publish stuff of this kind.

Amends Movable

But there are cases, unfortunately rare, where editors of papers are ready to make prompt amends. It will be remembered that Mr. Nara gave due attention to an article on Sir John Haynes Kinnear's letter based on that carried published in American papers making out that Pandit Jaganmohan and Gandhi were estranged from each other and that the latter lamented that the former had ruined his life-work. Gandhi accepted this and expressed his amazement that a respectable editor like Sir Kinnear could allow himself to be deceived like that. Gandhi has now received from Sir Kinnear this generous letter which I publish as an example of promptitude rectitude.

"I have your letter about my Train accident in the Press in your and am appalled as well as unaccountably pained to learn that I have allowed myself to be misled. I had thought after years of experience with the press that I was immune to the sort of thing."

In this case I ask only my, that not satisfied was kind as a long and detailed dispatch from India which quoted you direct as saying a clear sentence, paragraph after paragraph. This document was in one of our greatest and most reliable newspapers. I think it was from the pen of a correspondent, and had every appearance of truth.

I need not be there, as all good faith, because I make it my business and delight to have there every every thing of information which we can get to you and your work, and because this particular report seemed to be credible just because it was so considered.

In an attempt to do everything in my power to rectify my previous error, I shall do all that was in my power.

(1) First, I shall publish your letter in LITERARY Digest with accompanying editorial report.

(2) Secondly, as soon as I return to the City (I am now in my summer house), I shall put the clipping at question and take it in the editor of the newspaper which published it, and demand an explanation, and my remission that way is possible.

many will do, they won't do any of these things, or take up these professions.

"So you will require other people to build beds and beds for you and till your old and old my twenty years?"

The question puzzled them. It was not difficult to make them understand that I wanted to draw their attention to the absurdity of their so-called education which had no bearing on their practical life.

If these people do not change the system of their education, certainly an evil day is before them. Where I find bookish and corpse like there may be only poverty and ill-health and wretchedness for all the education that they are made after.

THE ONLY HUMAN BEING

I must share with the readers of HARRIS my friend Xavier Elvick's letter to me along with its pretty little enclosure—the story of the human being. Only the other day we had here a letter of stories who narrated a similar story. Is there any doubt that those we are reading upon are in the eyes of God, who were the peasant, brother, better human beings than those who tried to do them?

H. D. I

My Dear Mr. Elvick:

I am sending you the subject of my story translated from the Swedish. As I heard it, it is all in reality, without changes, because I don't see it as an interesting example of the attempted attempt to convertibility. It would not be a fable. The fables are possible the other subjects of the C. P. Russell shows them as a Kalmuk or Kalmuk tribe who represent the very eastern Kalmuk wilderness long before the Dervish and Ayer's settlement. The distinction between Kalmuk and Dervish is not left by all attempts but there is to be seen that the fables are much older than, for example the Greek. They are the people and represent both of the other tribes and one of many tribes in the world. A Kalmuk will speak the fable about his story or his wife and will see his master in the fable. The fables are, brother, therefore, a of great interest. Would that we could all possess it. Or perhaps we should make us as the in the or give. But it is not possible that the only human being in the story is a Kalmuk.

Yours, HARRIS

London

The Story of the Human Being

In a remote village lived a Kalmuk with his wife and only son. All day long the boy used to go hunting and his wife used to quarrel with him. So at last he said "I can't stay here, for I can't leave the house without being troubled by my wife. So I shall go in the war, I'll do there." He refused to listen to them, and went away in flight.

When he reached the battle-field, he first took a look in the river, and said, "How I wish I could get some food." There was a stream there who heard him, and it turned into a crow and flew up and away to where a girl was cooking rice. The crow took between a rat, and stole two rats. Then it became a crow again, and flew back to the boy and gave him the rats. The boy thought, "God has sent me food." The crow sat in front of the boy who gave it half of the rats, and then a dog appeared he gave it the other half, and had one whole one for himself. Then he went to the battle-field but the war was just over and everyone was dead. The boy hid under the corpse. There came Kasi Qaid (the Yellow Queen) flying from the sky. But she didn't eat any of the good corpses, but only one dead rat. When the boy came near, he said, "Why do you only eat the rat and not the good corpses?" She said, "Come and look through my wing." The boy looked through the wing across the battle-field and could see nothing but the dead bodies of rats, dogs, cats, donkeys, she-goats from there was not a human being to be seen, save the one withered corpse. Then the yellow said, "I only eat those who will be return as human beings in their next birth. That is why I don't eat all these corpses." So saying she pulled out one of her feathers and gave it to the Kalmuk. He took it and went home. There he looked at his mother through it. He saw a she-goat. Then he looked at his wife. He saw a bitch. When he looked at his father he saw a cow. Then he went away his wife, and went to the house to try to find a human being to marry. He looked at everyone through his feather but there was not a single human being there. At last a Chinese's daughter with shoes tied in her shoes came to the house. He looked and saw a lovely human being. So he caught her, and said he would marry her. All the people began to laugh. But he took her home, his father also looked at her and saw she was human, so they gave a wedding feast for her, and the boy married her, and they lived happily together.

The Lagoon Problem

By A. DASH MUR

Some articles from Harris appeared in the popular form. Part I, March, 1934, 1934, 1934.

"Why do we not with the sea?" by all human beings who are at all interested in the human problem connected with the will of the sea.

—Gardner

Can be had at the Harris Office, Part 4

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HARIJAN

TRUST: HARMONY SOCIETY

Under the aegis of The Harijan Trust, Bombay

Vol. IV No. 32

Poona — SATURDAY, SEPTEMBER 19, 1944

[ONE ANNA

A SOYA BEAN BOOK

The soya bean has recently been considerably attracting the attention of the public everywhere in the world, so much so that during the last ten years the United States have increased their production of the bean nearly tenfold, and countries like France and Germany have vastly increased their imports of the bean. Thus France imported 41,799 tons in 1935 and 135,431 tons in 1938, and Germany which imported 879 tons only in 1935 imported as much as 731,312 tons in 1938. A fair amount of literature has sprung up on the cultivation, properties and use of the soya bean, and Sir P. S. Kile, Food Survey Officer of the Canada State, has written an exhaustive book on the soya bean* which is a kind of compendium on the subject of its cultivation and use. The Chief Justice of the High Court of Patna, who in a letter to the *Standard* described himself as an "amateur who dabbles in some aspects of scientific research", devoted the whole letter to a description of some of the food processes in use in Japan and makes some constructive suggestions to Government for the popularisation of the soya bean and its products. It is true, therefore, that all concerned gave their careful attention to the bean and did everything in their power to make the necessary experiments with it. All these will find Sir P. Kile's book on the soya bean very useful for their purposes. For there is not an aspect of the subject that Sir P. Kile has left untouched. He has devoted exhaustive chapters to the botany and cultivation of the bean, the nutritional value of the bean, its numerous industrial uses, the statistics of the world trade in it and has devoted a very large part of the book—something like two hundred pages—to various indigenous and foreign soya bean recipes.

The readers of *HARIJAN* know very well by now that the soya bean is the richest of all beans in proteins and fat and fat-soluble

vitamins, and also know something of the experiments we made with the bean here in Nagpur. Perhaps we were little fitted to pronounce upon the dietary value of the bean for in spite of our claim to do manual labour we are in no sense of the word manual labourers, and the bean is presumably of use for those who labour hard with their hands and feet and those of our poor who cannot afford milk and ghee. A bean rich in proteins and fat is hardly the food for those with sedentary habits, but it is an effective article to supplement the defective dietaries of India and added in proper proportion to wheat—there it is good for all. Unfortunately we in India, neither Government nor public bodies have made anything like systematic work the same and have to fall back on recipe obtained in foreign lands. Sir P. Kile says that there is a Soya Bean Research Institute at Moscow and that as part of the 'Five Year Plan', Russia has set aside vast tracts of land for the cultivation. "An exhibition of soya bean food," says Sir P. Kile, "was held where 308 varieties of soya bean dishes were prepared including cake, pastry, salads, soups, chocolate, coffee, tea, coffee, crisps, meat substitutes, soup, etc. It was served to the representatives of Indian factories, engineers, Soviet Press, and the Red Army. The food was unanimously pronounced to be excellent." "Shades," he adds, "made by Indians at Barbara's Hospital show that after a meal of soya bean the efficiency of the blood is increased. Soya bean food neutralises the acids in the blood. It is very important from the medical point of view as the normal alkaline state is the state of highest health and physiological functioning while the acid state is a pathological condition. Protein from meat increases the amount of urea acid in the system and thus creates rheumatism, kidney troubles and gout. The protein from soya bean on the other hand neutralises urea acid and does not produce any disease. It is said that gout is unknown in China." It was found at the laboratories of Dr. Sherman, professor of Food Chemistry at Columbia University, that the proteins of the meat and fat as well as eggs and grains are anti-proteins while those of the soya bean are albumins in their effect. This would point to the value of the soya bean as an effective substitute for meat food.

* *The Soya Bean—Its value as Food and Culture*—An official by P. S. Kile.

It is sold at—(1) New Book Company, Kalyan.

(2) H. P. Books, 124, Borey.

Read Regularly

The chapter on the utilization of the soy bean as a great practical dairy feedstuff as it is based on experiments made by the only State in India — the the De State — on a considerable scale. It also shows in advance and in a manner as well as a winter crop were being taken to grow in other seasons when rainfall is excessive and under it in the seasons when the rainfall is from 30 to 60 inches. The author describes in detail experiments of individual utilization in India and C. P., which should be of great help to interesting utilization of the bean. It is regarded as a useful agent for improving the soil, as it transfers the nitrogen taken from the air to the soil and makes it rich and fertile, and as a live stock feed it is supposed to be of great value. Says Mr. Kale, "Soy bean has in very numerous as a live stock feed as account of its high content of digestible nitrogen. The comparative feeding tests carried on in America with clover, alfalfa, vetches and lucerne shows the superiority of soy bean feed due to all other in point of production of milk and butter. It has been our experience that cows give more milk and put on more weight when fed on soy bean hay. It has been found at the Danish agricultural experimental station that the heifers showed great strength and vigour and put on more weight when they were fed on soy bean hay."

In an article of diet I have already spoken about it. There are two or three names which are worth noting as of general interest. There is no doubt about the very high protein value of the soy bean and it is therefore a very valuable article of diet for those who do hard manual labour. But we are apt to exaggerate this value. One has to take into consideration the biological value of a protein as compared to that of the proteins of other articles of food. Thus the biological value of the soy bean protein according to Dr. K. F. Bann is 50 (taking the value of milk protein as 100), that of fish protein is 38 and meat protein is 185, and according to Dr. Ayrton that of the soy bean protein is 81, of egg white 14 and of other 45. Dr. Ayrton is definitely of opinion that "soy bean protein, when fed as the sole source of protein in the diet, is definitely inferior in biological value to milk and egg proteins, but because diet usually contains a variety of proteins derived from different foods, and there is evidence that soy bean protein can efficiently supplement several proteins. On the practical side my own opinion is that soy bean is a valuable food, when used as comparatively small quantities in supplement the highly cereal diets in India." Mr. Kale, who is also a food expert, emphasizes the value of the bean as a supplement to wheat flour (15 to 20 per cent only to be added), as it is particularly rich in fat, mineral salts and vitamins. Cited by Richard Miles Garrison, advocate "the use of 'Soy' beans

with for growing pig young children, who cannot obtain a sufficient amount of cow's or other milk" and Mr. Kale gives the photograph of his own baby who was fed on soy bean milk with great success for nearly two months. But for an independent professional experimenters needed on over an extensive area and for a sufficient period are necessary. What Mr. Kale says about the capacity of soy bean flour to improve the quality of soy oil is not so sure to be further back. Here there will enhance the nutritive quality of Indian soy. Less than oil will be required as there is 20% of fatty acids. The palatability of soy will be much better than the ordinary oil. The texture and the colour of soy will improve. The keeping quality of soy will improve and it will last for a longer time without being spoiled. The cooking time (15 to 15') is an ordinary oil it will not only improve in nutritive quality but it will also improve in digestibility. There will also be a saving of oil and give an amount of the nutritive body content in soy flour. It will keep soy oil cheap and soft."

I am afraid, however, that I cannot go into further detail over the part of the book devoted to a description of the recipes. It may appear to a gourmet, but not to me in search for a simple and health-giving diet within the means of the poorest. Mr. Kale rightly remarks in his useful section on diet that living organisms mineral as "extremely difficult for the digestive tract to penetrate and mix with the food". And yet broadly enough a large part of the recipes section is devoted to recipes of food which involve plenty of firm and undoubtedly important to health. In his next edition Mr. Kale would do well to put down large checks of the sources which make like a modern book, and devote sufficient attention to really health giving, nutritious, and easily digestible food.

M. G.

NOTICE

Intimations have been sent to those subscribers whose period of subscription expires with the month. The first issue of the next month, i.e. October, will be sent by V. P. P. to those of them whose subscriptions are not renewed by that time, which they will kindly accept and oblige.

Manager, Review.

SUBSCRIPTION RATES

20-10-10

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Notes

About Tashan Mary Chisley

About every Indian would say that long resident here the late Mary Chisley's relatives and friends attending her many vigils and telling me of the hardships needed by most of them from her aid and goodness of help made by her and with a will or with let by her. Through Miss Mrs. David has been giving these correspondents such detailed information as he can during the last three at her disposal, it is necessary to make a public announcement for the benefit of all concerned that this will made by her in my favour just before her lamented death does not, in the opinion of legal friends appear to be valid according to the Indian Succession Act. Even if it can be proved I have no desire whatever to use her property, except with the assistance of her relatives and friends for the sake of the Indian village industries work which was her aim and last love for which she spared and died bravely. If the property came into my hands, of which there is very little chance, I should encourage all her commitments and promises to the West and try to satisfy them before making use of anything left by her undisposed of. In her lifetime I have always working from her hand which is with me as much as my own to her concern, of which I see there are many, so that the moment of them should take out letters of administration and send me legal authority to part with whatever is in my hands or Mrs. Mary Chisley's. I possess the uncoloured cheque and the letter her papers and relation. The deceased had no reduced her personal ways in India that there is hardly anything left which can be converted into money. All she received during her lifetime was generally made over to me for village work. I hope this gives to all concerned such information as is in my possession about the affairs of the deceased householder.

Black Ads about Nothing?

Two friends wrote to me deploring my article on the Ambekar-Moore proposal. Their argument may be summed up as follows:

"Surely you are making much ado about nothing. One thinks that Hindu reformers like the other who are, devoted Hindu and who are kind to all races and peoples. They believe in the same - after death. It is impossible therefore to think why do you call it change of faith."

The chances seem to be close in their opinion. Some time after 1901 when I returned home from my self-imposed exile of fourteen years, I happened to go to the Punjab. Addressing a meeting of Sikhs, I had said they were in my opinion Hindus belonging to a sort of wandering & well-meaning Sikh friend

upside to his wife and said I had unwittingly offended Sikhs by calling them Hindus. Ever since that meeting, I have never described them as Hindus. What they believe matters, not what I or a few individuals do. Sikhs have a separate statement. Dr. Ambekar does not regard Sikhs as Hindus. He definitely wants a change of faith. If Sikhs were a Hindu sect, no change in the Past would be necessary. It is open to any Hindu to change his sect and still remain a Hindu. Moreover neither Dr. Ambekar nor B. B. Bhabha nor anyone else can change even the sect of a whole mass of Harjians by a stroke of the pen. Religion is essentially an individual matter which each one has to decide for himself. No one who believes in religion as a permanent contribution to party to the proposal put forth by Dr. Ambekar and Moore.

M. K. G.

H. S. S. Celebrations

The period of some days beginning from the 14th September to the 1st of October forms an important landmark in the history of the Harjian movement.

On 14th September 1955 the Toronto Fair was signed and on 14th September 1955 it was sealed by the British Cabinet. On 20th September 1955 the Harjian Book League was formed at Bombay at a public meeting held under the Chairmanship of Pandit M. M. Malaviya. And the last day in the period, on 1st October happens to be the birthday of Mahatma Gandhi. It is but fitting that this period should be celebrated in a manner worthy of the cause and its sponsors.

Below is given a programme for the entire period. All the friends and sympathisers are requested to follow it closely and at the close of the period send a report of their contribution to this office.

(1) All Harjians should visit Harjian Centre and speak to Harjians on the importance of marriage and personal moral reform for their America world.

(2) Harjians and Non-Harjians children may be taken to open places for sports and entertainment.

(3) Processions, lectures or Harjian parties may be organised. Public meetings may also be held whenever possible and the witness pledge of the Hindu community for the abolition of untouchability by birth be reiterated.

(4) Associates and sympathisers of the South should be invited.

(5) Last but not least collections for the general work and the Harjian Welfare Fund should be made with great cheer and zeal.

A. T. THIRKAR

General Secretary

H A R I J A N

WEDNESDAY, SEPTEMBER 20, 1938

OF MY RECENT ILLNESS

(By H. K. Gandhi)

I would not tell the reader about my recent modern fever except for the fact that friends are involved in the decision I have personally made and which I hope God will let me fulfil.

It went against the grain for me, a confirmed believer in nature-cure methods, to go to Wardha and seek admission to the hospital. Left initially to myself, I would have trusted myself in accordance with nature-cure methods as far as possible. But I could not do so without offending the friends who happened to be near me at the time. I knew that Jinnahbhai too had a special responsibility, in that I had settled in a village near Wardha, the permanent place of residence. With the choice of the village he has had nothing to do. It was entirely Bhabha's, and it was made because Bhabha was predominantly a Harjan village and he thought from Wardha and yet not too far I was driven to the village in accordance with a serious destination I had made when Bhabha went to Bhabha Jinnahbhai to an extent and Bhabha Jinnahbhai altogether were against my settling in a village as yet and then in Bhabha. But I have done their opposition when I told them that I was bound by the declaration to which I have referred to settle down in Bhabha. No doubt the promise was agreeable to me for my heart was in the village. Having gone to Bhabha it was my intention not to stir out of it for full three months i.e. one year. Unfortunately there are unfortunate undertakings before me which to settle in Bhabha, which I shall have to fulfil and which will disturb the intention year's day. I urge friends, therefore, not to make further trouble upon the reader, for me it is my nature. I set the greatest value upon the village problem. It may not be put off except at the cost of our very existence. In the time in her village, not in her mind. I am supposed to guide and direct the Village Industries Movement in which at Bombay an enormous expense was given by the Congress. I am responsible of guiding any movement in which I do not plunge myself actively and deeply. Bhabha, though a village, is being in a large village, was not good enough for my inclination and inclination. I needed to be in a real village presenting the problems that face one in the governance of villages. Bhabha is one with village.

If then I may not leave Bhabha in order not to interrupt my education and finished experience, I may not also leave it for health reasons. Bhabha like most villages has its full share of malaria and other diseases which villagers suffer from. Of its population of 800 there is hardly anyone who has not suffered from malaria or dysentery. Of the record of nearly 400 cases that have come under my observation in Bhabha, most are those of malaria and dysentery. The simple medicines at our disposal with doctor's control have served their purpose efficiently. The villagers do not go to hospitals, they cannot even go to dispensaries. They usually resort to village quacks or unscientific and drug on their weary condition. I claim to have some workable knowledge of common ailments. I have successfully treated myself often enough without the assistance of medical friends though they have been ever ready to help me in my need. If I was not a 'Mahatma' so-called, no one would have known anything of the recent attack of malaria I nearly have fever. The last attack I had was nearly 12 years ago and I had treated myself. There is all the greater reason for me now, if I have another attack of malaria or another ailment, not to stir out of Bhabha in search of health, and if I must have medical assistance, I must be satisfied with what I can get without fuss and without leaving to leave Bhabha. I am satisfied enough to believe that no one can put off the hour of death when it has struck. Not the greatest medical assistance available has saved lungs and lungs from the jaws of death. One like myself struggling to become a humble village servant surely ought to be satisfied with medicine easily accessible to villages. By leaving my village in search of health or the like I deny myself the opportunity of knowing what village life can be when one's health is in peril.

My malaria has quickened my resolve to study the problem of making Bhabha self-sufficient. All round me the fields are water-logged. The crops are rotting. The ground is unworkable unless you are content to work through knee-deep mud. Fortunately a public road was built for my convenience through Jinnahbhai's field which keeps Bhabha somewhat accessible to people from Wardha. The road has proved a great convenience for me and least if I had listened to friends advice to postpone settling in Bhabha till after the rains, I would have missed the rich experience I have gained during the heavy rains of the past two months. Everything I have seen attracts therefore convince me that, if I am to make any approach to the village life, I must persevere in my desire not to desert it in the hour of danger to life or limb. And I ask all the friends to help me in carrying out the reader and press with me that that may give me the strength to do so.

WEEKLY LETTER

Indigenous Talent

When we were on the Nanda Hall last May I mentioned in one of my weekly letters income gaulands prepared in some of the Mysore villages. The younger Maharaja of Thanaguru who is a long admirer and patron of village crafts asked me to send her a sample, which I did. Then she told to me if she could not have similar income gaulands prepared at home, and ultimately she took me gaulands made out of pure sandalwood paste made by the servants in her household. These were not so elaborate and artistic as the Mysore ones—several income pastes had gone into the making of them—but they had a sure advantage over them in that the perfume was delightfully soft and that the bands were strong together as strong handspun thread, also spun in her household. Fragrant or medicinal fumes naturally affected her sense of art and purity, and I could not think of any better use of these gaulands than that of sending them on to the Lakshminarayana temple here.

About the same time Kankubek Kulkarni gave me a cap that he had come across in Belgam. It had been knitted up of double-twisted or triple-twisted (I forget which) handspun yarn by women there who had then turned their leisure hours to good account. The cap was seamless, strong, and beautifully artistic, and I am now told that it is in great demand. One cap does not take more than eight hours to make, and it is the easiest thing for those who know the art to turn out of these caps six to eight scores a day.

A member of the London Mission who is heavily interested in the lace industry and who had been hankering along with yarn, wondered if handspun yarn would not serve her purpose as well. I sent her some yarn which she converted, not without some difficulty, into the most exquisite lace, but wondered if stronger yarn could not be had. I sent her more samples, she had them worked upon in the cottages in Thanaguru, where she works, and again reported results which showed that the yarn had various disadvantages but she persevered with it, and I now think she has got just the quality she needs. Her lace—even the mill-made-yarn lace—has a good market, and this handspun-yarn one ought to have a larger one.

In one of my notes last week I mentioned the helpful advice pertinently asking the students here in the paper-making club, whether the pulp they were using was made of raw material available in our village. The pulp they were working upon was made out of strips of paper obtained from the local printing press and the students could not say exactly what material they would use when they went to their respective villages and village-folk came to learn the art from

them. They were on a quarry. I have now a letter from a friend who has been working at the problem exactly from the villager's point of view. He is a chemist engaged in an oil-mill, but he made paper-making his hobby, studied the art, and turned cottonseed waste into good account for the purpose, as he had this waste most handy in the oil-mill where he is working. But he would not be satisfied until he had used other material equally easily available in the village, and he had equal success with it. He told, about 13 different varieties of waste material, including broken staves, pine and lamp staves, glassy bags, lampbow pulp and so on. He has sent me admirable samples, and we hope to turn his skill to good account as soon as he reports further results on a sufficiently large scale.

There is no dearth of indigenous talent, provided we observingly seek it out.

The Need for Cooperation

In this connection I am reminded of a village I met on Nanda Hall who certainly had a remarkable knowledge of indigenous herbs. As we walked up the hill one day he talked practically for the whole hour, pointing to the herb and that herb, growing in wild profusion on both sides of our path, and recounting to me the properties of each. He supported his statements with apt quotations from our old medical books, repeating some of the characteristic claims which these writers often make. "The juice of this leaf," he said pointing to a grass, "is the exact cure for dysentery." "The grass," he said pointing to two sweetly fragrant bushes, "is a specific for dropsy, and the one yields a most efficacious oil for rheumatic and other troubles." I pulled him up at every step and asked him to provide me with facts and figures. Of course he said he had used some of these herbs effectively, but he had nothing like a record of cases treated, with clear and accurate case-histories. There is no doubt that our resources in useful plants and herbs are inexhaustible, but the limiting one of our village is that they rest content with trading on their ancient lore, they never will make investigations, never make experiments, rarely test the accuracy of statements, and go on repeating antiquated claims without evidence in support of them. The so-called investigations are no less at fault. They have lost touch with these villages, the doctors with medical degrees will not care to learn the most commonly known drugs, and few of them would study the questions from the point of view of the poor villagers. In this connection Dr. Hensy Maita, Dean of the C. S. Medical College, Bombay, in his presidential address at a medical practitioners' conference, had some very wise observations to make.

"In all questions affecting rural medical relief the question of the cost of medicine should always be considered. It should be brought

work more easily. The lower line are beds of weak sandstone beds with pebbles only, such but not about like 20 to 40 and there are about small pebbles. The two sections are on opposite, the Lumbini and Nara. All our lower line is a part of this soil, such put day in addition to these things.

The writer of the article makes it clear that (a) a co-operating and working committee is a secondary activity as what is really a duty (b) The manager of the farm made it absolutely clear to the writer that 'the initial scheme was not for the big capital, and the first thing would work the whole business, for we don't hope to compete with the big mills' (c) Indeed, however. But if each farmer has (d) a forty logs who has up to his own mind (e) a practical proposition. The concentration of thousands of logs at one place would make trade rather feasible, more profitable and convenient. We have proved up to now produce a good result at a reasonable price from Marua wood, and (f) have some other (g) and will wear (h) better. All the opening schools, houses and other buildings are made out of Kanya (i) and of course British steel on the Marua building.

III

HARJIAN WORK IN MYSONE

[The following are extracts from a report of the Myson Harjians' work done for three months from April to June 1938.]

Banking Water Wells

With the help of the free labour of Harjians and with a grant of Rs. 25 from the Central Indian Wells Fund we have constructed a 3/4 m well at Nakagat in Banaganj District. We have also appealed to all the District Boards and Deputy Commissioners to start some funds or endowment grants for the construction of wells for the Harjians in the State. The Government have also been pleased to issue a circular to give special grants for Harjians wells out of the total amount of Rs. 100,000 spent every year for wells in the State. We made special surveys in the Districts of Tanjore and Bangalore and submitted to the Government and District Boards applications for 25 wells which have all been sanctioned.

Propaganda

The Harjians have taken up systematic propaganda for getting down the evil custom of Sati which is prevalent amongst the Harjians in some parts of the State. During the months under report two big conferences were held, one at Nola Nangar and the other at Belur where this evil is much prevalent. Over both these conferences the Deputy Commissioner of the Mysore District presided, the Harjians resolved to give up this evil custom, and an appeal was made to the Government to make this a penal offence. In addition we have held 40 meetings during the period under report in the Harjians

villages to explain the evils of Sati. Sati Resolutions were passed in the Mysore District Assembly and the Legislative Council. The Government is taking immediate steps to bring a stop to this evil, and the Mysore Government will take early steps to do this.

Anti-drink Propaganda

Several meetings were held to carry a propaganda against drink and intoxication amongst the Harjians. A resolution was passed in the Legislative Council, urging the Government to remove the toddy shops which are located in or near Harjians quarters. The Government accepted the suggestion, and accordingly the members of the District are getting petitions signed by the Harjians wherever there are toddy shops near their quarters. The Government have also very sympathetically considered these petitions.

In all Harjians schools anti-drink songs are taught to the children, and teachers are supplied with anti-drink coloured posters which they exhibit to the Harjians during their evening meetings.

Temple Entry

In the month of April two big conferences were held, one at Belur and the other at Belur. In both these places there are famous temples dedicated to Vishnu by Lord Ramesha, and Harjians are permitted to take part in the Chaturvedi and enter the temples and worship for three days in the year on that occasion. At Mysore special temples were organized and Lord Ramesha and Harjians pleaded for equal and religious equality. At Belur the conference was held right inside the temple in the big Mandapa and was presided over by the Deputy Commissioner. It was a great sight to see thousands of Harjians men and women entering the temple with great joy and working freely with the caste Hindu devotees. Several speakers addressed the large gathering and assured the Harjians that before long the most reform indicated by Lord Ramesha of putting them on a par with others would make rapid progress and all the Hindu temples would be thrown open to them on all days of the year.

In the June Session of the State Legislative Council a resolution was moved urging the Government to take early steps to permit Harjians to worship in all State-managed temples, and Government have given the assurance that they would sympathetically consider the suggestion if there was sufficient volume of public opinion in favour of the measure.

The Leprosy Problem

By A. Donald Miller

Seven articles from Harjians appeared in a pamphlet form, Part I issue, including papers:

(i) Will be used with they are in all houses, houses who are at all concerned in the killing problem connected with the matter of leprosy.

—(Harjians)

Copy to be kept at the Mysore Office, Datta 4.



HARIJAN

Editor: MAMABEN DEVAL

Under the auspices of The Harijan Sevak Sangh

VOL. IV No. 31

POONA — SATURDAY, SEPTEMBER 26, 1943

1 ONE ANNA

WEEKLY LETTER

At Work Again

Though Gendrid is still convalescing, he has begun gradually to attend to his normal activities. One morning I found him carrying on an important conversation with the tannery workers about the disposal of hides of a proposed where nearly two thousand head of cattle die every year. The paymaster is not at all interested in these matters, beyond the Rs. 2 per head he gets out of the proceeds of their sale. The possibility of making out of a dead animal very much more than Rs. 2 has never occurred to him, and there is of course the usual disposition against having anything to do with the drying of carcasses or of the disposal of the flaking fat, bone, intestines, etc. It is too filthy a process for civilian non-violent Hindus to interest themselves in. There are scores of work paymasters in the country who are absolutely ignorant of and deliberately fight shy of the science and art of the disposal and utilisation of carcasses.

But I have digressed. My object was to mention the variety of leather articles that our Mahadai tannery has now begun to produce, thanks to the arrival of a worker from Dargal-hah where Shroter has kindly lent his services to the tannery for some time. He came in with Sh. Vajumkar who is in charge of the tannery, with a sack case full of all kinds of *chapski*, *waterbuck* and *wring-waterbuck* of lizard skin and snake skin of various patterns and shapes, of monkey and porcupine and lizard bags, of hand-bags and belt-bags. "This first one I want sent to Bhabhabai Deval," said Gendrid, "your business is to produce all kinds of useful things, it is my business to dispose them off."

With Vajumkar came his little lot of eight pairs who had also some samples of his skill-workmanship to show. The little women accompany his father to the tannery when he has nothing else to do, pick up pieces of leather lying about and stitch them into small purses. That was meant to be his hobby, for as one seems to have asked him to do or leave this thing. He watches the busy workers in the shed and learns whatever he can by observation. What he does as a regular worker was exhibited by his father. This is the place of cloth-workers and

of his tailors again when he was just old. His obviously comes, but quite strong. This para specimen, however, is much superior to you can see." So the little one makes enough for his clothing needs out of his regular half-hour's play on the table.

Straining for Wages

Elsewhere will be found the July figures of work done under the auspices of the Tamil Nadu branch of the A. I. S. A. They will show how the work is attracting more and more people who not only work for the increased wage but will fulfil the conditions attached to the increased wage. Thus in July 1943 there were only 1,250 workers, whereas in the same month this year there were 16,540 workers working under the A. I. S. A. branches. The wages earned by them being Rs. 1,391 and Rs. 16,965 respectively in 1943 and 1944, over and above the sums deposited by them for their own use which was worth Rs. 16,718 as against Rs. 126 in 1943.

The process of improvement in pure can be best watched in a place like Mahadai where efforts are being made to attract boys and girls from the village in the neighbourhood who will work for a wage. They take to spinning like fish to water and begin to earn a wage within a week or two of their admission to the class. One of the boys, recently admitted, has begun to spin an average of 220 rounds (16 x 440 yards) of 16 counts of pure an hour for a full day of eight hours. He specifies some his full wage. Two boys were admitted only a fortnight or so ago. They worked at the spinning, which was spun now to them for about a week without a wage. On the first day they turned out yards of 8 counts at the rate of 140 yards an hour at the end of the week they spun an an hour full yards of pure of 16 to 18 counts.

These results are not surprising in a place where attention is concentrated on improvement in quality and speed, and workers are trained under careful supervision, and where all kinds of experiments in spinning are continually going on, and where therefore there is a natural atmosphere for learning. There is a number of people there are trying to learn tailoring with the left hand. Vaidya himself tried the experiment successfully and is

has now been taken up by others. Then their expert tahlí players who spent with his right hand over 100 yards on him, has achieved something like 400 yards with the left hand. Another friend started with about 10 yards on the left hand and at the end of the sixth day had attained a speed of 100 yards.

A Worthy Example

In Darul Ma'abar, Sri Murug Panditar celebrated his niece's wedding a few weeks ago. He had specially invited Pandit Khos of the old Satgurunashwan Ashram to perform the ceremony according to the newly adopted simple purely religious method. Pandit Khos writes: "The ceremony was performed in the simplest possible manner. There was no pomp and no extravagant show beyond what the natural wealth of Culture could provide. Among the guests invited to the wedding Harjain children were seated right in the forefront and were seated to dinner also along with the rest of us."

A Harjain Ashram

Sri Shantidatta takes a keen interest in Harjain welfare work. The Harjain Ashram there would seem to be a model of its kind. Pandit Khos writes, "All these Ashrams have been invited to the wedding. In the morning, they had their prayers which impressed me immensely. Their reputation of devotion was accurate and their meditation of the Gita verse was beautifully Harjain. I was deeply charmed with their concentration and I certainly would not believe that they were Harjains here until I was assured that they were so. This phenomenon is not to be seen in Darul Ma'abar. The Harjains in Gujarat are numerous, for the most part of Gandhinagar and several Shantidatta concentrations. How would they ever expect the Harjains to be any better? I was impressed with the teaching imparted to them, Sri Shantidatta requested me to say something by way of blessing the boys. I said I should presume to do nothing of the kind, on the contrary I would request the boys to know me, as they seemed to be fully qualified to do so." And yet responsibility is more compact in South India than anywhere else. Oh, the tragedy of it!

A Fair Tale

How our philosophy of life has entered into the texture of our folk tales is apparent from the folktale I have just come across. "There is a proverb in our times," we are told, "near the hills near Amalner, and thereby hangs a tale. A woman was once delivered of a snake. This snakehead was reared in the house with as much affection and care as the other children. He was as much a member of the family as anyone else. He would sit near his elder brother and with him, sleep near him. One day the elder brother had to go out to another village. The snake-head would not leave his side without

him. On the mother's side, "Well, my darling, if you will then leave yourself without your brother, go and fetch your brother." So came were the words uttered when the snakehead started to fetch his brother. The brother met on the way, but it was pitch-dark and he neither saw the snake, and the poor snake-head was crushed under the wheels of his brother's cart. The brother on getting back home missed the snake-head and began to inquire about him. "Did you not meet him?" exclaimed the mother. "he went to search of you. The brother rushed out with a lamp in his hand to search of the missing brother, and found him crushed to death on the cart-road. His heart was sore with grief and he wept a lament to him." One folk tale is so full of stories of this kind that one cannot help feeling that there was certainly once a time when the principle of equality of all God's creation was not only accepted as theory but in practice. But today? The Harjain is even more helpful than a snake, blind birds and cats and crows could. Beyonds are being started to become Harjains due to exercise their primary right to live an independent life, to live in the same comfort as the rest and to refuse to do the making that condemned them as outcasts.

The Use of Snake

Talking about snakes the following from an article in JOURNAL OF LONDON'S WIGGLES will be of great interest. The writer was at one time Governor of Nigeria at the London Day.

"It is remarkable how people in all my walks of life irrespective of its harmfulness or otherwise, and the teaching, coupled with a demand for snake skin, has led to wholesale slaughter of snakes in every part. The removal of so many of these reptiles is not, however, by any means so beneficial as might at first appear for the snakes destroy which human insects and of the 1,000 different kinds known from their methods are poisonous."

The great majority of snakes devour insects and the few that have been killed of late years in Nigeria, those that have been killed within the great snake, since such measures have frequently resulted in a sudden plague of rats or other vermin. A snake-biting snake will in a single year destroy far more than hundred rats, and which it is calculated that single rat is capable of giving rise to still over five hundred rats in six months—such work as being a powerful poison is a phenomenon that has often been noted. The writer's knowledge is agreed upon and makes the comments of hope and anxiety is suggested.

Various great measures from snakes and great snakes have had a considerable impact even at one time had in many years had the full philosophy of snake venom have only recently been fully reached. The explanation for the great-I good work, amongst the great snakes' explanation of our time.

"Yes, ten months ago it was believed that water vapour could be turned against itself for the relief of those bitten by the predators of our nation. These were obtained by ingesting animals with gradually increased doses of venom until the patients were virtually immune to such poisons, and the lymph from the blood of such animals was extracted and injected into the veins of a suitable patient with biting results."

The fatal effect following the use of venom-lymphs was caused chiefly by the expanding action of the poisons, and during the last few years Dr. Ranga, Barua, of the London Zoo, admitted it to Bhadrachari, of the Britishers' Hospital here, turned this to account in dealing with the natural toxins in honeybees. The remarkable effect of 'Glasier's' cancer serums on organisms in safety owing to the possibility that the fatal dose will not stop once it has begun with aching operations — even quite minor — is not yet all set and disposed. Dr. Barua and Dr. Bhadrachari found that in most such cases (cancer victims) of water vapour can be used with beneficial effects. In addition, the application of such vapour to epistaxis and other venous bleeding is now being applied with some success.

The entire living economy, the very pattern which for centuries centuries have been associated with nothing and death have become known as the knowledge of human affairs, and the knowledge, surely the apex of the much neglected subject as the wisdom of 'Astronomy' — the God of Healing.

Soya Beans as Substitutes for Meat

In my review last week of Mr. Kala's book on the soya bean I talked of the possibility of the bean as an effective or at least a poor man's substitute for meat-fish. Late Col Gray, who struggled for many years the position of Medical Officer to the British Legation in Peking, has written a book called *All About So. Soya Beans*, extensively reviewed in the *VICTORIAN NEWS* says the reviewer:

"In this country, the interest of vegetarians in the soya bean has chiefly perhaps, at its use as food. As a medical man, Dr. Gray is enthusiastic about the important role it is capable of playing in nutrition. 'If we are hungry,' he writes 'in spending the good use of soya beans, at the failure of meat-eating it will undoubtedly be of considerable benefit, for the bean makes it possible to supply a variety of strongly-palating protein cheaper than by any other food. The soya bean and the products made from it are without doubt the most complete and natural food known to the human race. It is the most perfect body nutrient that has been or has discovered and it would keep every child that is to be made its population, its consumption in Great Britain. Protein is undoubtedly the most important constituent of life foods. In the soya bean, however — a food that is unique — Dr. Gray describes it. The weight yield is approximately twice that of most weight for weight. Vegetarian's statistics of efficiency has been positively shown to be replacing their meat or fish

equivalents. Every 10 lb. of the family budget by itself, soya products. 'Whereas,' says Dr. Gray, animal products (meat, eggs) are dear, soya products are correspondingly cheap.' Moreover Dr. Arnold Thompson of Vienna has observed that one kilogramme (2 lbs. 12 oz.) of soya flour supplies ten kilogrammes of food as 10 eggs as 10 quarts of cow's milk. Besides possessing a higher protein and fat content than food and eggs (which cost more to buy) the soya bean has a high vitamin value. Referring to the uses which is prepared from soya beans, the author writes the following comments: 'Soya can effectively replace meat, extracts, eggs and other nutrients derived from animal products.'"

Soya Beans for the Poor

Mr Courtney Thwait Chief Justice of the Prince High Court, had a long interview during his visit to Japan with Prof. Isidori, Director of the Japanese Bureau of Nutrition, who showed him the various processes of making simple food products from soya beans for the poor people of India. Mr Courtney, it is interesting to note, writes with special reference to Bihar: "The first is the preparation of milk and the second is the preparation of milk. About the sole preparation he writes:

"These two uses of bean, particularly of the large white hard Manchurian variety, were learned upon all visits to northeastern India and this dish was placed over a fire, the dry beans being continuously stirred with a wooden spoon. When they attained a golden brown when they were allowed to cool and then ground in a small stone hand mill of the kind commonly used in Indian houses for preparing rice. The beans were reduced to a fine soft powder and the whole bean was ground without any waste. The flour so produced is closely related and it may be said at any of the soya are known in India in connection with rice."

The process of preparing milk that Mr Courtney describes is rather elaborate. Far simpler is the recipe by Benadicta Hansen, the well-known Vietnamese Food Scientist:

"Take one cup of soya beans, wash with a quart of warm water, and let cook overnight. The next morning, grind the soaked beans through a food chopper, using the finest blade. To the pulp and liquid obtained add one cup of water. Place over fire and bring to boiling point and remove the dirty scum. Strain off the milk, and use as you would ordinary milk."

This milk combined with a bit of honey, makes a good food for infants and other children. Dr. Benadicta says can be made with the milk, by simply adding butter, sugar, powder and salt for flavouring."

M D

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HARRIAN

SATURDAY, SEPTEMBER 26, 1934

THE LAW OF OUR BEING

(By E. K. Goodin)

THE STATESMAN has devoted a reasoned article to the argument advanced by me in reply to the criticism of Canon Sheppard's war against war. In that article a very clever attempt has been made to dispute the whole of the position taken up by me.

The writer says that whilst the Bhagavadgita exhorts him, it does not assist the terrorist. Once you admit the justness of the use of physical force for purposes other than the benefit of the person against whom it is used, as is the case of a surgeon against his patient, you cannot draw an arbitrary line of distinction. The Mahabharata, of which the Gita is only a tiny chapter, describes in gruesome detail a right slaughter of the innocents which, but for our recent experiences of our civilised war, would be considered admissible in actual practice. The grim fact is that the terrorists have in absolute honesty, earnestness and with courtesy used the Gita, which some of them know by heart, in defence of their doctrine and policy. Only they have no answer to my interpretation of the Gita, except to say that mine is wrong and there is right. Time alone will show whose is right. The Gita is not a theoretical treatise. It is a living but silent guide whose directions one has to understand by patient striving.

THE STATESMAN writer said Canon Sheppard's position is that of Arjuna. Surely this is a feeble analogy, hastily drawn. Arjuna was the Commander-in-Chief of the Pandava force. He hesitated suddenly paralysed when he contemplated the awful scene before him. As general he knew exactly what he had to do. He knew that he had to war against an enemy. His paralysis was due to momentary weakness. He could not have given up the task before him without causing the utmost confusion and disorder, and bringing disaster on himself and his innumerable friends and followers. He was bound to engage himself and his followers in the terrible slaughter for which he had trained himself and them. It is pointless to suppose what would have happened if non-violence in thought, word and deed had suddenly but really possessed him.

That such possession, let us hope, has come to Dick Sheppard and his companions. Anyway, as far as I know, his position is wholly different from Arjuna's. He is no general of an army drawn up in battle array. He makes no distinction between Kshatriyas and others. For

him man is man, no matter where he is born or what his skin is, or what he calls himself. After having carefully searched through the book which for him is the Book of Life, he has been driven to the conclusion that he may not hurt his fellow-men for gain for himself or his country, and that therefore he must himself abstain from participation, direct or indirect, in war. He naturally takes the next step of preaching to his neighbours the doctrine of peace or love and goodwill towards men without exception. This is a position which Arjuna never took up.

But the STATESMAN writer has many savings to his bow. And the strongest is his denial of non-violence or love as the law of the human race. If love or non-violence be not the law of our being, the whole of my argument falls to pieces, and there is no escape from a partialised consciousness of war, each considering one maddening the prevailing one is thereby. I cannot undertake, and boast of all through a newspaper article written during moments snatched from the daily routine, to prove that love is the essence and end of life. But I venture to make some relevant suggestions which may pave the way for an understanding of the law. All the Teachers that ever lived have preached that law with more or less vigour. If Love was not the law of life, life would not have preached in the midst of death. Life is a perpetual triumph over the grave. If there is a fundamental distinction between man and beast, it is the former's progressive negation of the law and its application in practice to his own personal life. All the sages of the world, ancient and modern, were each according to his light and especially a living illustration of that divine Law of our Being. That the brute force seems so often to gain an easy triumph is true enough. That, however, does not disprove the law. It shows the difficulty of practice. How should it be otherwise with a law which is as high as truth itself? When the practice of the law becomes universal, God will reign on earth as He does in Heaven. I need not be reminded that earth and heaven are in us. We know the earth, we are strangers to the Heaven within us. If it is allowed that for some the practice of love is possible, it is arrogant not to allow even the possibility of its practice in all the others. Not very remote ancestors of ours indulged in cannibalism and many other practices which we would today call heathenous. No doubt in those days too there were Dick Sheppards who must have been laughed at and possibly pilloried for preaching the (to them) strange doctrine of refusing to eat fellow-men. Modern science is replete with illustrations of the seemingly impossible having become possible within living memory. But the victories of physical science would be nothing against the victory of the Science of Life which is summed up in Love which is the Law of our Being. I know that it cannot be proved by argument,

It shall be proved by persons living in its three tiers in order damaged or unacquainted to themselves. There is no real gain without sacrifice and when demonstration of the Law of Love is the radiant goal, sacrifice too must be the greatest required.

The rest of the argument advanced by the STATEMAN under the rubric of order needs no answer, if the Law is recognised. His argument is valid, if the Law is denied or doubted.

One point may, however, be dealt with in passing. The writer seems to contradict the idea of human dignity derived from individual and national pride. He says: 'What is this honour that would be left to a nation that voluntarily destroyed itself?' There is no question for one of self-destruction, voluntary or otherwise. But there is of 'a nation allowing itself to be destroyed' for the sake of preserving its dignity, as would be a man, say, if disease died in the man, without killing a finger, in their determination not to surrender to the will of an invading host. A woman defends her own honour and that of her sex, when she non-violently refuses to be coaxed or drags the advances of a suitor. Young Pauline non-violently saved her life in defence of his honour, which consisted in his persistence in declaring 'his belief in God. Jesus defended his honour and that of man when he preferred the death of a felon to the denial of his faith.

HARIJAN WORK IN RAJPUTANA

(By A. F. Chatter)

III

RAJPUTANA WELLS: A well in Rajputana is not a mere well but is an institution. It can be seen from a mile or two away by the four minarets, which are used as pillars for supporting cross-beams in which large wooden pulleys are fixed for drawing water from a depth of 50 to 150 ft. All around the well is a spacious platform, usually not less than 50 ft. square, but in many cases 100 ft. square, well paved, and about 5 to 8 ft. higher than the surrounding ground level, with easy steps on all the four sides. In addition to the four minarets, sometimes *dhokas* or kiosks of the ornamental Jaipur fashion are provided at the four corners of the platform in which men may take shelter in the extreme heat and wind storms of Rajputana. A trough for cattle is a necessary adjunct of a well, and also a sloping bullock run to draw water easily from the well. Under the platform mentioned above, rooms are frequently constructed to serve as shelter for cows or stables. In Rajasthan rooms under the platform serve as decent school rooms with a small garden attached. Thus a well in the dry parts of Rajasthan does not only supply drinking water to men and beasts, but also provides them with a refuge for a few hours.

JAIPUR—3-6-1946. The Jaipur is working here two primary schools, one in the locality of Chauras and one in that of *veerpara*. All the three schools are well attended, one of the latter school having a girls' class of 16 girls attached to it. Jaipur is a large city with a population of 144,000 and a large Muslim population is also settled there for the municipal work of the city. The State has done previous little for the welfare of this distressed class and has not opened a single school for the education of their children. The two schools of the Jaipur are the first of their kind. Even there is not receive any encouragement from the State. But the question of payment of these municipal *veerpara* is such as require the urgent attention of the State authorities. The men *veerpara* are paid Rs. 2-6-0 per month which, when compared with the wages that *veerpara* get in towns of similar size elsewhere in the country, is very meagre. But the pay of women *veerpara* is not only abysmally but grossly low. For full-time work they are paid only Rs. 2-6-0 in some cases and Rs. 1-12-0 in many. It is surprising how they can make both ends meet within such an unbecomingly low salary. No doubt their wages are supplemented by the income from private parties, whose latrines they clean and which duty is not undertaken by the Municipality. But even this supplementary income is an meagre as the State pay, the cash payment 'being as low as half an anna per latrine per month. Perhaps as a result of the low pay of the *veerpara*, the sanitation of all the streets and lanes of the city is in a deplorable condition and the sanitation of the city as the whole reflects no credit to the State, excepting the two main roads which cross each other and which are asphalted and kept in decent condition.

NEWAL (Jaipur State)—7-6-1946. The Jaipur conducts here a primary school in the locality of Bagpur or *bagpur* who, it may be said to their credit, pay to the Jaipur about half the cost of educating their children. There are other localities of Chauras, Enla, Kharko and Mathura, but they are insufficient and do not send their children to this school even without payment though their number is about 120 families.

BAVARA (Maharashtra State)—12-6-46. A boy and a girl school are being conducted here by the Jaipur, the latter being for sick *veerpara*. It was found here that the Chauras are compelled to do all sort of 'Jaipur' or unpaid forced labour by servants of the State and that it is a serious handicap to their earning their maintenance. A well for drinking water is badly needed here for *veerpara* who have no other go but to buy water from khaki. The Jaipur is arranging to construct a well for them too.

The house was completed here.

THE WATER THEY DRINK*

(By P. N. S. S. S.)

VII

The Problem Restated

We may now proceed to sum up our conclusions. Howrah, Diamond Harbour and South Durgam, between them present us an epitome of the conditions prevailing practically in all the rest of Bengal. Wells for drinking purposes, except in some parts of the Southern Division, are generally conspicuous by their absence. The sources of water supply here are of three kinds, viz. wells, ponds and rivers. Now coming to the question that is almost universally followed at all over Bengal, of leaving excavations and towns edges uncovered on the ground in close proximity to the sources of water supply, and consequently, the tanks and drinking water wells get polluted in the rainy season. In summer, with the exception of the largest cities all the sources of water supply dry up and a heavy concentration of sewage runs and growth of weeds against life results, causing epidemics like cholera and small pox, diphtheria, dysentery and other bowel complaints for which Bengal has become a byword. The various epidemics follow each other with the regular periodicity of the seasons and exact an appalling toll of life. For instance in 1915 alone the death toll from cholera amounted to 15,412, then from small pox 15,404, from diphtheria and dysentery 15,417, and 15,405. Malaria accounted for a mortality of sixteen four and half lakhs. So close is the relation between the dearth of water supply and some of these epidemics that it is always possible by a mere look at the calendar and the rainfall chart to predict fairly accurately the date of an epidemic in a particular district at a given time.

The following graph showing the relation between the amount of rainfall and the incidence of cholera in Bengal would serve as an illustrative illustration.

Cholera Mortality and Rainfall by Month

Cholera Deaths (per lakh of population) shown by black line

Rainfall (inches) in Month.

Dotted Line indicates Average Death Rate for 15 years.

* This seems to be a common problem in those parts against the use of wells. Two diseases, for instance, that were observed against wells in one part were found that children are liable to fall into them and usually sink they get infected with bugs & were caused epidemics. However, seems to be that since wells are not used for drinking in Bengal it is not considered worth while to dig them. They, however, provide a very handy and easy means of obtaining clean drinking water. Even in the three parts of Eastern Bengal, the dry weather spring level is not more than 20 feet below the level surface and in Madhira District a well will only run 10 or 15 feet to the bottom.



The mortality curve in the above graph, it will be seen, mounts up in inverse proportion to the amount of rainfall in a particular month. The mortality curves from diphtheria, diphtheria and typhoid follow exactly the same course with this difference only that their onset commences early and lasts longer than that of cholera.

A Wrong Solution

Tube-wells have been suggested as a possible solution of the drinking water problem in Bengal. Now if every household tank and cistern in the province were to be filled up and tube wells installed all over in a sufficient number to supply all the water requirements of the people, the question of drinking water supply would certainly be solved and a violent cause of epidemics in Bengal would be removed. But one has only to state the proposition in this way to realise its utter impracticability. The filling up of all or even the major portion of the tanks and cisterns present a super-human problem which even the wildest enthusiasm would not dare to attempt. Another provision considered the proposition and found that the expenses figured up to twice the entire amount required!

But the impracticability of the thing apart, is such a scheme necessary or even desirable? Besides supplying drinking water, tanks and cisterns serve a double purpose, as reservoirs for fish—a by no means negligible consideration in an overpopulated and overcrowded province like Bengal—and as a necessary adjunct to river navigation. Most of the utilisable area in the province is under wet-crops. "Wet-crops," not only require a more profuse water-supply than "dry-crops" require but it must be seen the wastefulness of the soil, "wet-crops" being chalked water. There is a heavy rainfall in Bengal in the wet season. But owing to the peculiar nature of the soil the underground water level sinks rapidly after the rains and a serious shortage of water supply results in a time when it is most needed. The only remedy for it, as was pointed

out by Dr. Bentley as his masterly thesis "Malaria and Irrigation in Bengal," is "to maintain saturation of the soilbed by preventing as much of rainfall as possible on the surface and keeping it there as long as possible." This was formerly done in Bengal—particularly in the Western and the Central Divisions, by flooding the fields with the muddy spill of the rivers at flood time and storing up rain water in tanks of which there were at one time over 50,000 in operation in Baruaia alone. The overlong litigation by maintaining the underground reserves of water at a fairly high level prevented the drying up of wet areas in summer and too rapid percolation from the tanks. The water from the latter was let into the fields in the dry season and by its slow infiltration helped the summer flow in winter streams. Neglect of Kana Nadis—"dead or blind rivers" as the unknowing Government engineers called them, the only "sowing and live rivers" as Mr. William Cooke, the great engineer, described them, "since they have future and vision," has brought about a progressive aridity of the soil in the western and central Bengal, with agricultural decay, shortage of drinking water supply and a devastating increase in the incidence of malaria as its result. That being so, irrigation and more tanks to use Dr. Bentley's words, is the remedy, not drainage at the closing of the tanks.

The Village Triangle

Water scarcity, epidemics and disruption of food supply in Bengal constitute a village triangle*, a sinister triangle which must be handled as a whole. Restoration of drinking water supply to the rural masses as a first and indispensable step towards rural reconstruction, and it is in that context that it must be regarded. Tube-wells may serve the individual's need but cannot solve the problem of the rural masses.

The rural population of Bengal is 30,087,533 spread over 21,508 villages. Now, a tube-well cannot satisfactorily meet the household requirements of more than 100 persons. Allowing for the fact that one out of seven tube wells is a green locality well at any time be out of order, we get 282,484 as the full complement of tube wells for the whole of rural Bengal. At the average rate of Rs. 180 per tube well this would involve an aggregate expenditure of 5 to 8 crores of rupees, not to mention the recurring

charge of maintenance and staffing. A fraction of this amount would serve to reconstitute all the 'dead streams' of Bengal, which would not solve the problem of drinking water scarcity but also serve to suppress host of other problems which are today threatening the prosperity and well-being of rural Bengal.

A Half-way Course

To return to the proposition of tube wells, there is another serious risk. Experience has shown that wherever tube-wells have been installed for drinking water only it has led to fearful neglect of the existing tanks, without providing them use for domestic purposes altogether, the sense of collective responsibility for maintaining decent conditions of life in the village and the capacity for self-help are undermined, and when the tube well gets out of order people feel utterly unprepared and revert to the poisoned waters of their neglected tanks as a matter of course. The hygienic consciousness of the community has thus, instead of being strengthened, deteriorated further. The half-way course has failed of its purpose as it was bound to.

The Case of the Master

The problem underlying the question of restoration of supply of wholesome drinking water to the villages is at bottom a psychological one. It is not sufficient that in spite of the abominable condition of drinking water supply everywhere throughout our wilderness, I did not come across a single instance of water being boiled or filtered before use even among educated persons! The first thing, therefore, is to make the villagers feel that the use of contaminated water for any household purpose is a sin against decency and civilization without an excuse or consolation else their water need never be beyond any one's reach. If one knows how and is willing to help oneself. No solution of the drinking water problem that does not automatically make for re-education of the century habit of our rural masses will serve to check the devastation that is threatening our villages today.

The maintenance of village tanks and wells and keeping them in fit condition is itself constituted an education in public hygiene and self-help. The conservation and repair of tanks and wells was done through the voluntary effort of the villagers when our villages were a going concern, and the old tradition will have to be revived before they can become a going concern once more. In a reconstituted rural India the reconstruction and clearing of old tanks and the building of new ones would be taken up as a matter of course, as part of the annual tiding up of the village after the rainy season, even like the *dhara* and retrenching of the lake, and with no extra expenditure.

* There is a close connection between the distressed conditions of the overpopulated, the polluted atmosphere, the polluted water, the food crisis, the existing tank water and the epidemics, chiefly dysentery and malaria, of the people. In D. S. Barua, Secretary Government, Bengal's Report on the epidemic fever in the English language dated 2-11-1933, p. 17.



MARIJAN

[illegible]

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We know by painful experience of what is daily happening in India that there are house-holds enough who regard their wives as their property like their cattle or household furniture, and therefore think they have the right to beat them as they would their cattle. But I was astonished for a judicial endorsement of the brutal habit till a fellow put into my hands a newspaper cutting reporting a decision of the Madras Judge of Madras recognizing the legal rights of a husband of beating his wife. Particularly an English Judge on going through the calendar detected the extraordinary judgment of the Madras Madras Judge and issued orders to the accused husband to show cause. In the course the case was heard by Justice Fendall and Mr. K. S. Menon, whose judgment I make an apology for quoting below.

¹⁰ The insured was negligent in the first charge of causing harm to his wife by the Bureau Judge and the local Government did not file an appeal against the judgment. The only reference that has to be made to this charge is mentioned in the Insured Bureau Judge's response: "I hope that we, place of what he calls the right of the husband to beat his wife for impudence or impudence." The Insured Bureau Judge was so much concerned with the right of the husband to beat his wife that he went to the length of mentioning the price for having punished the charge of causing harm to the wife as the charge-sheet and even the Sub-Magistrate for the technology is on the charge-sheet by him for trial in the Sessions Court.

It is perhaps enough to say that though the husband design may be entitled to have his own share in the subject in a private capacity, yet he was not justified in laying down the law in this instance from the rest of the Church declaring that the husband has the right of punishing his wife by beating her. His disapproval, as expressed in his own right, is recognized in the Indian Penal Code and *whorehouse*, i. 101, one of the chapters in the chapter of *whorehouse*.

One can easily imagine the correct response all of which a defendant being made, then, the French by a German judge and— the defendant is denied to his mother and wife and to the Court. This is the reason why the French

necessary to state in considerable terms, that the United Nations Judge's declaration of the rights of husbands in this regard has no foundation, so that, on one may rely upon that as basis for any publication or action for injury.

It has to be confessed with shame that even educated husbands are not free from the habit in the right of husbands to treat their wives as chattels and beat them whenever they feel the impulse to do so. Would that the judgment would show them that such treatment of wives is a symptom of barbarism.

TEACHING ON MIXEDNESS

4 June 2017

Referring to my recent article on the English peace movement led by Clara Wiggard, a friend writes:

"I told the crew that independently of the content of the film and the preliminary conversations between Ayres and the Kirova, Hushenko does not stand idly by for any, especially as regard to organized programs. It would be desirable for them to attempt all means possible on the way Hushenko on death holds the spirit of courage and love in the very highest duty for man. But it does not prevent what you in the public press, and it is so good knowing everything one can influence the idea that."

I have admitted in my introduction to the Bible known as *Shinshin Yogo* that it is not a treatise on non-violence nor was it written to condemn war. *Hindushu* as it is translated today, or has even been known to have even been purified, has certainly not compensated me as I do. What, however, I have done is to put a new but cultured and logical interpretation upon the whole teaching of the Bible and the spirit of *Hindushu*. *Hindushu*, not to speak of other scriptures, is now evolving. It has one scripture like the Quran or the Bible. Its scriptures are also evolving and suffering addition. The Bible itself is an instance in point. It has given a new meaning to Korea, Sengoku, Yogo, etc. It has breathed new life into *Hindushu*. It has given an original rule of conduct. Not that what the Bible has given was not implied in the previous writings of the Bible, but their implication is a constant change. I have endeavored in the light of

various of the specimens of the hooded snakes found have been stained in 'Indian yellow' with the object of collecting snake-skins for the manufacture of 'anti-venom'. For the rest, all that we have, through the ages, learnt about snakes is to dread them, that they might be useful to man has never crossed our imagination.

The following notes prepared by me are based on my personal experience. As my observations were confined to snakes found in the Punjab, particularly Delhi district, and the U. P., I can speak with confidence only with regard to the above-mentioned snakes, but luckily there are very few species of Indian snakes that are not represented in those parts. While writing these facts, therefore, my conclusions will be found to serve for all practical purposes.

POISONOUS SNAKES

- (1) Hooded snakes, 1 = Cobra, "King Cobra."
- (2) Snakes with triangular shaped heads, 1 = Viper.
- (3) Kraits.
- (4) Coral Snakes.

Hooded Snakes

All hooded varieties of snakes in the world may be taken to be poisonous. They vary widely in regard to their colour and markings on the skin. Not as these differ also with age they provide no safe criterion for the classification of snakes. The particular variety of cobra that is met with in our parts is known as the 'black cobra' for the colour of its skin. But in Hyderabad snakes having a brown colour too have been found, and in Delhi once a white snake 'Indhiya' was caught. It was afterwards sent to the London Zoo. There are four major varieties of hooded snakes in India.

- (a) King Cobra. — A hooded variety, of a skin considerable length, and a generally not with its tongue and its fork, but it is not found in our parts of India.
- (b) Two-Ringed Cobra or the 'Speckled' Cobra has a double marked mark resembling a pair of spectacles on the head.
- (c) Mottled cobra—has a single ring-shaped mark on its head.
- (d) Cobra with unmarked head — has only several varieties. But it is unnecessary here to enter into their lesser differential characteristics as in respect of their poison and habits they are all alike.

A hooded snake on seeing a moving object will at once erect itself on its trunk, expand its hood and begin every it to and fro, in its characteristic manner, to attend with the movement of the object in question. This is a probably by which a cobra can be at once known. When a snake-changer 'chama' a snake by playing on his gowdipya, it is not the reason but the to and fro movement of his gaze that cues the snake. The snake-changer knows this perfectly well, but has through the ages infamously kept up the notion of magic by

attires by music as a sacrament hood-snake. It is in this characteristic posture, with its expanded hood majestically thrown up and majestically swaying to and fro in such a way, to strike terror into men and birds and other animals, that a cobra is often encountered in the jungle. This posture is maintained so long as the object is merely to threaten or frighten away the opponent. But when a cobra wants really to attack, the hood is brought even with the ground and it then curls with a spring. When it does like that it signifies real danger. The best thing to do under such circumstances is to prevent a headstroke as a part of attack that is the end of a cobra to the advancing snake and begin waving it rhythmically to and fro close in front of it. That will at once serve to check its onset and it will quite erect itself and begin to sway its head to and fro as before. This position holds of a cobra snake it may be said. For, when the gaze is riveted on a moving object the attention is so completely captured by it that it becomes for the time being almost completely oblivious of every thing else. Now if you were to hold a piece of stick in the left hand and were it to and fro in front of a cobra at a distance, say, of two or three feet and then gradually move the hand gradually nearer, the cobra too will turn its head round to follow the movement of the moving headstroke, still it actually permits its head to you. For any time now it by the tail with the right hand and hold it with its head hanging downward. As a rule, the snake when it is held in that position will try to raise its head so as to reach the hand, a gentle jerk will however, prevent it from doing so. Another trick to which a snake in this position will resort is to hold its trunk so that the tail stops and the snake heads free. The stopped tail after some time will grow acute as in the case of the common house-lizard though a snake makes any such attempt, its head should be made to rest on the ground and the tail should be held at the thicker end. But the fact of the matter is that when the attention of a cobra is fixed on a moving object, referred to above, it will not only allow itself to be seized by the tail, but even from the middle of the trunk. In the hood snail and even the snake may be gripped from behind, the only condition is that the rhythmic movement of the object in front should steadily be maintained to keep the attention of the cobra fast. If this movement is interrupted, the cobra will at once become restless and in that condition it may 'attack'. It regards motion as a sign of life and will never attack an object that shows no movement. A black cobra has a fairly long tail. The tail of a snake is the part of its body that appears beyond the veld or skin.

(To be continued.)

HARIJAN

SATURDAY, OCTOBER 4, 1936

HEADING FOR PROMISCUITY

(By M. K. Gandhi)

Thus writes a young man

"You want everyone to become moral in order to change the world. I do not usually leave what you mean by morality—whether you consider it to matter sexual or whether it covers the whole field of human conduct. I expect the former, because I do not see you pointing out to your capitalist and landlord friends the great injustices and wrongs they are doing by making large profits at the expense of labourers and peasants, while you are so busy with castigating young men and women for their sexual lapses at sexual matters and especially before them the virtue of celibacy. You claim to know the mind of Indian youth. I do not claim to represent anything, but as a solitary young man I beg to challenge your claim. You do not seem to know through what movements the modern middle-class youth is passing, what wild long spells of unemployment, leading social customs and traditions, and temptations of modernism." It is all a conflict between the old and the new class, reaching usually in the debauch and misery of youth. I heartily expect you to be kind and sympathetic to the youth and not to judge them by your puritan standards of morality. After all, I think every act, when it is performed with sexual current and sexual love, is moral whether it is performed within marriage or without. Hence the invention of contraception, the sexual basis of the pervasion of marriage has been launched down. It has now become an individual matter for the protection and welfare of children. You will, perhaps, be shocked at these ideas. I would like someone to ask you not to forget modern youth when judging the promiscuous youth. You were an unmarried individual grown to mature adolescence, which seems to have created in you a sense of deepest revulsion the sexual act and hence your enthusiasm and the idea of me. Compared to you, I think many young men of today are better in this respect."

This is from a typical letter. To my knowledge the writer has gone through several changes even during the past three months that I have known him. He is still passing through a crisis. The extracts quoted is from a long letter which together with many of his other writings he would gladly have me publish. But what I have quoted just represents the attitude of many a youth.

Of course my sympathies are with young men and young women. I have a vivid recollection of the days of my own youth.

And it is because of my faith in the youth of the country that I am so very tired of dealing with problems that face them.

For the morals, ethics and religion are non-voidable terms. A moral life without reference to religion is like a house built upon sand. And religion divorced from morality is like "sacred houses" good only for making a camp and breaking heads. Morality includes truth, ahimsa and non-violence. Every virtue that mankind has ever possessed is referable to and derived from these three fundamental virtues. Non-violence and ahimsa are again derivable from Truth, which for me is God.

Without conscience a man or woman is useless. To have no control over the senses is like sailing in a motorless ship bound to break its pieces on coming in contact with the very first rock. Hence my constant insistence on continence. My correspondence is right in saying to effect that the coming in of promiscuity has changed the ideas about sexual relations. If sexual contact means a sexual act moral whether within marriage or without, and by parity of reasoning even between members of the same sex, the whole basis of sexual morality is gone and nothing but "sex" and "debauch" awaits the youth of the country. Many young men and women are to be found in India who would be glad to be free from the craving for sexual intercourse in whose grip they find themselves. This craving is stronger than the strongest misnomer which has ever enslaved man. It is futile to hope that the use of contraception will be restricted to the mere regulation of progeny. There is hope for a decent life only so long as the sexual act is definitely related to the conception of practical life. The rules out of court perverted morality and to a lesser degree promiscuity. Diseases of the sexual act from the natural consequences must lead to hygienic promiscuity and continence, if not abstinence, of unsexual nature.

Since my own experiences are referred to the consideration of the conception, let me just warn the reader who has not read my entire biographical chapters against drawing the conclusion that my commitment has drawn about my use of abstinence. Whatever promiscuity there was with me, it was strictly restricted to my wife. And I was living in a big joint family where there was hardly any privacy except for a few hours at night. I awoke to the folly of indulgence for the sake of it even when I was twenty-three years old, and decided upon total abstinence. In 1928, i.e. when I was thirty years old. It is wrong to call me an ascetic. The Hindu that regards my life as prolonged penance by me is killed in general. I have walked at them by guided meditation. Every step was thought out, well-considered, and taken with greatest deliberation. Both my continence and abstinence

were derived from personal experience and became necessary in response to the calls of public duty. The isolated life I had to lead in South Africa, whether as a householder, legal practitioner, social reformer or politician, required, for the due fulfilment of these duties, the strictest regulation of social life and a rigid practice of non-violence and truth in human relations, whether with my own countrymen or with the Boers. I claim to be no more than an average man with less than average ability. Nor can I claim any special merit for such non-violence or continence as I have been able to reach with laborious research. I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she would make the same effort and cultivate the same hope and faith. Work without faith is like an attempt to reach the bottom of a bottomless pit.

WEEKLY LETTER

Mahara, Swedisch!

One of the many results of Gandhiji's illness, whenever it comes, is that it gets sufficiently advertised, and in addition to the number of queries from friends, comes an equally great number of inquiries from doctors and vaidyas and drug-manufacturing firms, which obligingly send parcels of their specific for the ailment in question. Not a few inquiries are from utterly unknown individuals who have suffered from these illnesses and recovered from them after use of herbs or drugs generally unknown, and they naturally urge the use of their proved specific. A good few of inquiries are from poor sufferers, who know that Gandhiji is likely to be taken better care of than they, and so they ask to know what exactly cured Gandhiji of his ailment, so that they might also try it. When I tell of these last I have to send numerous letters I have had to answer from Westprussian peasants! And as these friends' inquiries were largely about the use of and benefit derived by Gandhiji from garlic I propose, one of these days, to devote an article to the useful little drug.

But to malaria. A good doctor went the length of sending a telegram prescribing the use of arsenic which the Ceylon malaria, which devastated thousands last year, made famous, and manufacturing firms sent several of their patent anti-malaria drugs which I need not name. A kind friend was surprised that Gandhiji should have responded to the temptation of using quinine in spite of his faith in nature cures, and strongly suggested hip-baths by means of which he said he had cured a number of children cases. I was from Bengal and that a regular source of Bengali (half-buff) with three meals of black pepper showed every day was a positive cure. A valid friend from Jalalpur wrote a striking letter of which the contents I must share with respect of

HARIJAN. A mango tree, he says, has acquired plenty of fame in connection with malaria. During the rains a natural hollow in the trunk collects a lot of rain-water. This rain-water is regarded as a specific for malaria. Far from attributing any miraculous properties to the tree, the friend thought that the best thing would be to try water with mangoside bark soaked in it for that was what that specific was and nothing more. And he says that he tried it with sculgar (not success in scores of cases. An ounce of this water had had remarkable effect on the very first day and in a few days had effected a radical cure. This certainly is worth a trial with a poor man's remedy, and I would ask readers to pass on to me all such poor men's remedies for our common ailments, if they have proved them as a fair number of cases.

Religion in Poel -

I had a visit the other day from a remarkable man from the Punjab. He said he had come to offer his services to Gandhiji in the cause of Harijans. He said he had to his credit several thousand cases of cholera, 'Bot,' said I to him, 'you must know that that sort of thing is not in our line. You should have known that by now, and you might have made inquiries, in the first instance, at the headquarters of the Harjan Swak Sangh in Delhi, before you went to the expense of a journey to Wardha.

He was a nice man and did not take my straight reply amiss. He said: 'Please pardon my ignorance, but do tell me where this Sangh is. I should certainly have not thought of troubling Gandhiji if I knew anything about the activities of the Sangh.'

'But I am surprised that being a resident in the Punjab and interested in the welfare of Harijans you should be ignorant of the activities of the Harjan Swak Sangh.'

'I shall tell you why. I have long been staying in Egypt. I have been there for several years, and you should pardon me if I know nothing of the Harjan Swak Sangh. But I shall now make a point of going to the Sangh office on my way back. What brought me here is the fact of the Egyptian Deputations that is threatening to come to India to convert our millions of Harijans to Islam. Many of our Hindus in Egypt are considerably upset over this and I thought I must do my little bit in stopping the tide. I may tell you a remarkable thing about the Arabs and Egyptians. Some of them were great admirers of Mahatma, but when they came to know that Mahatma was not a Mohammedan but a Hindu they thought they were mistaken in such admiration of him, and most of them are now here on this mission from the University of al Azhar. But do please tell me how to get about this business.'

That is the *cliff* of our track as good a *Winkelman* as any one of them who appropriate the name and as *Winkelman* in the best of them.

M D

PNEUMATIC TYRED CARTS

(By J. C. Kinnear)

The Bullock's Viewpoint

These days one meets in every place with well-laden vehicles mounted on wheels with pneumatic tyres. Much has been written on the technical aspect of the question, and literature is not lacking to advocate and put forward the interests of commercial concerns involved in propagating this economy. Leaving these aside may we for a moment stop to consider the problem from the viewpoint of the bullock and from that of the village? However sophisticated these views may be, yet they are of the problem most affected by our conditions and therefore merit our attention.

The dynamics of the question can give nothing unless we reduce them to terms of life. The best way of testing the efficiency of pneumatic tired carts is not by calculating mathematically the load and the pull, but to compare the performance of the same pair of bullocks under exactly the same circumstances excepting for the change in wheels. Such experiments were carried out at the Government Gafle Farm at Hissar. On public road, with a load of 2000 lbs., a distance of ten miles was covered in four hours and five minutes by a cart with ordinary country cart wheels and in two hours and thirty-eight minutes with pneumatic equipment. That means out of 33% increase in efficiency. On loads road the performance took four hours and fifteen minutes for the country cart wheel and three hours and forty minutes with pneumatics equipped thus showing a 33% increase in efficiency. (vide The Imperial Council of Agricultural Research Publication *Agri-culture and Law* Vol. 1, page 11, part VI, page 818.) An ordinary cart with a pair of average country bullocks will cost about Rs. 150, while the extra cost of the pneumatic equipment is about Rs. 150. That is, with an increase in cost of just one cent we get an increase in efficiency of 33% on public roads and 33% on loads roads. What horseman in his senses will go in for such an experiment? Is it not simpler and much more economical to get two heavy carts with an increase of 100% efficiency than get the pneumatic equipment with 33% increase only.

Apart from this, the Hissar experiment seems to have overlooked an advantage of rubber bearings of the pneumatic tyre equipment. If the country cart wheel could be fitted with such bearings, why then could we compare an exact

turns the actual results of bullock carts over iron tyre. The Central Industrial Workshop of the Government of Mysore carried out such an experiment, and the result showed that the bullocks covered the distance of five miles in much less time with iron tyres and roller bearings than with pneumatic tyres and roller bearings. (I have not the exact figures with me but it was about 80% less.) The only difference being in the tyre, the rubber tyre was thus found to be definitely a disadvantage. If this is correct, then when we are asked to fit carts with pneumatic tyres, we are asked upon to pay double for a lowering of efficiency.

The Village's Viewpoint

Considerations based on common sense will also support the findings of the Central Industrial Workshop. There are two main reasons why pneumatic tyres are used in motor vehicles. One is to afford an cushioning to absorb the shocks incidental to fast traffic and thus reduce the strain and stress on delicate machinery. In a bullock-driven vehicle this function of the pneumatic tyre is wasted, as there is no delicate machinery to be protected against shocks. The other reason lies more in the quality of rubber. Because of its elasticity and pliability when pressed on a surface, it enters the irregularities and obviates a grip. Thus given rubber its non-slipping qualities. But in other words rubber does not slip, which means that the friction on any surface is increased by the use of rubber. If anyone disputes this fact, let him try to drive a motor car with iron tyres on the driving wheels. He will find that the car will hardly move as the wheels will revolve slipping over the road surface. When a car moves at thirty miles per hour, the wheels push off the earth under it at that speed, and to do so a tremendous grip is necessary and this is obtained by using rubber. Therefore the friction of rubber over road surface is greater than the friction of iron over the same surface. This means, other things being equal, that a rubber tyre makes the cart harder to pull than an iron tyre, which is what is proved by the Mysore experiment. We can derive the same conclusion from the Hissar experiment too. For, if our proposition is correct then the rougher the road the greater will be the friction caused by rubber. We found that according to the Hissar experiment the apparent advantages of pneumatic tyres, without allowing for the roller bearings, on public road was 33% and on loads roads, 33% only. That means that its efficiency is low on bad roads, which proves our supposition. If it was otherwise the road would have shown off at a greater disadvantage over the loads road, which is not the case.

The Economic View-point

When two surfaces rub on one another, the softer material, takes the wear. When then

works on stone. The stone takes the wear and needs to be replaced. If rubber wears on stone the wear is on the rubber. Therefore given the same quantity of work, when the cartman wears out, then the wear that he has to replace is much less than when he uses rubber. The use of rubber tires in effect shifts the burden of wear and tear on the individual cartman from the shoulders of the Government in so far as the cartman has to wear his rubber tires frequently while the road is worn down wear and tear. This becomes an additional device but as it wins on the surface.

Who needs the good roads? The material for speed to save him from pain. Who wears out the road? The material by the cartman that backward of the driving wheels or sand the car forward at high speed. The cartman's wear is caused by more rolling motion which is always at a maximum. Therefore the advocacy of rubber tires for carts is an effort directed towards shifting the burden of expenditure on wearing of good roads from the material to the already exploited villager.

Many municipalities and local bodies have gone in for rubber wags and motor-wag cars mounted on wheels with pneumatic equipment. Besides all the above reasons against such things, there is a fundamental error in the application of the principle of public finance involved in such a course. Taxes must be spent for the benefit of the taxpayers generally, and such public expenditures should promote and encourage the well-being of the people. For pneumatic equipment on the other hand the tax payer's money is not shared and the local cartman and the blacksmith are deprived of their trade and will be ultimately driven to increase the already existing high pressure on land. The taxpayer in their own interest should discontinue the use of their money by local bodies in such a way as to be detrimental to the interest of their citizens.

The Financial View-point

The writer to the Imperial Council of Agricul- tural Research publication referred to above says:-

"The most serious obstacle to the rapid adop- tion of pneumatic equipment for transport pur- poses in this country is poverty which, for a the average peasant is constant. The 100- and 200-rupee vehicles are at present quite out of the question. It is quite sufficient to support him to have the 100 for a set of pneumatic ty- res and equipment, without having less food to sell and wear a new type of car. The 200-rupee vehicle of which the local cartman and blacksmith were hitherto the sole

to mass service times the amount per unit of debt for a set of pneumatic tyres and equip- ment! Even if this amount could be raised how does one better alternative use for the money?

Villagers will be well warranted against all forms of high pressure salesmanship advocating the use of products of large scale manufacture. Already our country is flooded of various forms of industry. As long as artificial econo- mic barriers, such as control of exchange rates, freight rates and discriminatory tariffs, exist it would be unwise to venture into distant markets either to buy or to sell.

In short, pneumatic tyres are harder on the bullocks' shod, a larger proportion of the burden for road repair than is proper on the villager, are beyond his financial capacity, and, to buy such equipment is bad financial policy for local bodies to follow. They are therefore opposed on all counts.

A Mixed School

Lopinsyakkampatti is a village in Madras District in Tamil Nad. The middle school in the village, Shri Vallappa Natar Kalavitra Vidyalaya, was under private management in a voluntary institution. There are at present 330 students in the school, of whom more than 80 are Harjans. Students are drawn from about fifteen villages in the neighbourhood. When I visited the school last time, I was greatly impressed at the freedom with which both the Harjan and Caste Hindu boys were mixing with one other and the entire absence of any caste prejudice both among the Caste Hindu boys and the teachers. The District H. S. Singh of Madras gave a grant of Rs 15, and the A. L. Natar Natar Singh gave a grant of Rs 4 per month to be utilized for giving midday meals for 12 Harjan students. Mixed schools like these help a great deal in solving the Harjan problem. The next thing is also done in the school - "May their trade increase."

A V T

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What significance of the financial condition of the village has the Harjan? Is it a matter of

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ONE ANNA

ANNAIRAI SUBBAYYAR

சுற்று சுப்பையார்

(By Madhavachandrasekara Per. P. from article 'Anai')

TRANSLATED FROM TAMIL

BY C. K. SUBRAMANIAM

THE "Sattuvachchi Anai" is a great Tamil scholar. He is now past eighty and is writing a series of interesting reminiscences of things seen and heard by him in the early days of his long and active life devoted to the cause of education of untouchable Tamil literature. The present story is one that may interest readers of HARIJAN. [C. R.]

Anairai is a village on the northern bank of the Koleroon river (imbedded Chikeroon) on a formerly unimproved road. About a hundred and fifty years ago, there lived in this village a Brahmin gentleman by name Subbayyar. He owned extensive lands. He was of a pious disposition and strictly followed the rules of his caste. He took special pleasure in feeding the poor. A large number of travellers passed the village in those days on their way to neighbouring Trichopoly and other places of pilgrimage in the South. Subbayyar had ample scope to practise the virtue of hospitality. After finishing his daily activities and worship, he would first go out to attend to the poor guests waiting in the street verandah, and only after feeding them would sit down for his own meal. Subbayyar's house was a large though simple construction, in which a good number could sit down for a meal together. Persons of all castes received hospitality in Subbayyar's house according to his own caste. There was no attempt on those days for different castes to do away with distinctions laid down by custom. Whenever it was the hour at which he awoke, Subbayyar would not rest until the visitor was properly fed. He looked upon this as the purpose of his life, and he earned for him and his descendants the people's title of "Anadharan".

Subbayyar's family was large. Brothers, nephews, nieces and other relatives all lived together. He employed no servants. The women of the household did the cooking and serving for the family as well as for the numerous daily

guests. Little girls as well as the grown-up ladies joined in the work of laying the leaves (no plates for eating), serving the dishes, carrying the leaves and all the other work. They would also themselves prepare all the popular pickles, dry vegetables, and such other things as were wanted for the daily feeding of travellers. In fact Subbayyar's house always presented the appearance of a smaller eatery-house, and all the women members of the household worked like busy servants in a restaurant.

Some friends would ask Subbayyar, "How long are you going on like this?" But Subbayyar would reply to such critics, "This is our family custom. It has come down from my forefathers. What wealth is greater than charity? To feed hunger men is to my opinion the best form of worship of God. As long as God permits me to do this, let me derive joy from it."

One year there was a drought. The rains failed, and there was not enough water in the channels. The crops failed, and Subbayyar was in great difficulties. The feeding of poor travellers, however, went on as before. People all around stopped their charities, and the rest of poor people in Subbayyar's house was all the greater. His expenses on the account increased, while the income from his paddy fields went down greatly. Subbayyar was, however, not depressed. He was a devoted reader of the lives of saints, and he looked upon his difficulties as trials that God sent down on him when he is favouring them. He tried good deeds. He prayed and told the priestly of his household and carried on the feeding of travellers. The women too did not mind this. In fact they were glad that their husbands served for the emergency. They were simple people living simple lives in an age of faith.

Subbayyar failed to pay his land-revenue dues. The revenue came to a pretty good sum as he had over 1,000 acres of paddy fields. The village officials tried to recover the amount, but Subbayyar explained his position. Being well acquainted with facts, they understood, but they did not know how to satisfy the higher authorities. "You know I am speaking the truth," said Subbayyar. "Report the facts to the higher officials, and let them do as they like. Let the lands be sold. God's will be done."

[illegible]

"I understand," replied the man, "what it is you are saying. You mean that poor people need help and that the Government should be able to help them. I agree with you. If a man like me took my money and gave it to poor people that would be an awful good thing. I am trying to do this to have to have some kind of reward people coming for food. I want to be known money and reward me and not to feel in shame; now would be a good time to do this."

On 11 June, Spanish daily reported the case of a prisoner sent the prisoner to the Yabudillo. The threatened visit to the village. He was wearing a long sweater and some of his clothes that had police prisoners against the police. He discussed his mind.

...with a business and pay up the ... and the ...

"I want to tell you to play the family member. In this is my health issue I most certainly am single, children in this matter I am thankful to have it up, come what may I will be there and I will be there of the future."

“You’ll still be young, and decent, you cannot
 come into the life-size.” “If you cannot
 come into the life-size, you must be a child.”

"I think that this is the only answer and the only way to put your nose to sleep your nose and obstructive polyps."

[illegible]

The contest failed. The Yakubov's eyes were all wet and his lips quivered in anger. "This is a shame! He has intimidated the people and kept the ladies away. I won't take a defeat at the man's hands," swore the brave official as he went away determined to pursue the matter further.

Many others had also failed to pay their landrevenue, but their dues were small. The Tahsildar thought that Sahbhayyar's was a demand for a different punishment. He sent a notice to the District Collector, setting out in full how Sahbhayyar had caused him trouble and would not take the trouble to pay off his arrears. That his example was pernicious, that he had intimidated his neighbors, and that special steps should be taken to save authority from breaking down.

— Higher board of this but was asked, was
 madman himself to that will, and work on

[illegible]

The Collector was at once that the Tumbler's judgment had been warped by paper 24. He felt he would be wrong in accepting his accusation and made confidential inquiries. Finding a few jealous persons all the best men of the neighborhood again viz. Rajah of Subbarayan and the Collector was reassured.

The diagram illustrates the experimental design flow. It starts with a 'Pretest' phase, which includes 'Pretest questions' and 'Pretest results'. This leads to the 'Main test' phase, which includes 'Main test questions' and 'Main test results'. A feedback loop arrow connects 'Main test results' back to 'Main test questions'. A dashed arrow points from 'Pretest results' to 'Main test questions'. Finally, a solid arrow points from 'Posttest results' to 'Main test results', indicating that the posttest results are used to refine the main test results.

That night Subhagya was as usual sleeping in the street veranda of his house. About midnight he woke up hearing a man crying out 'Swami! Swami!' from a distance. Subhagya got up and went along the veranda road to where the voice came from. He found the man that was shouting

"What do you want? Who are you looking for?" asked Robinson.

"I am a poor pariah," said the man. "I am returning home from a distant village. It is very late, but I am weary of foot, and very hungry. I am unable to move on. I beg of you to offer me some food."

¹⁰ "Then will you, I shall come by the present-
ly" and Subsequent.

It was the practice in Kabbayra's house to part by a quantity of rice and other things for travellers coming late at night. Kabbayra woke his people up and got them to fill a "sawidat" with cooked rice and some mutton; shell eggs with onion, tomato and vegetables were placed over the rice. He took it to the men, and placing it down said, 'Here take this; there is rice, lamb, fat, onion, and vegetables. Great there is the channel. Go there and eat and go to your village. You need not trouble to return the sawidat. If you eat, get it back tomorrow otherwise keep it for yourself.'

¹⁰ Allocated as a long medium-term asset and the financing not fixed.

"I have been giving food to the poor since I was a boy," said the Collector.

"How much?"

"I have been giving food to the poor since I was a boy," said the Collector. "I have been giving food to the poor since I was a boy," said the Collector. "I have been giving food to the poor since I was a boy," said the Collector.

Next day morning he had been summoned to appear before the Collector. He went, but came late, as he was at once taken to the grave by the ill-effects. Subhagya was dressed in a shirt that had got the slight white stain that daily hand-washing gives to cloth. It was torn and worn and looked in queer places. The sacred ash was prominent on his face and other parts of his body. There was a weary hanging round his neck indicating that he was a scrupulous follower of the religious practices of Brahmins. The Collector appeared rather put out, on account of Subhagya's appearance.

"Is this Subhagya?" asked the Collector.

"Yes," said the Satish who was there.

"Yes," said he, "and he was very rich. This man appears to be very poor."

"It is all gone but on. He thinks your Honour will remit the amount if he comes to this gate. He is a friend."

"Are you Ananta Subhagya?" asked the Collector solemnly.

"Yes, sir."

"Why did you not appear previously? You cannot shirk Government orders in this manner."

"I crave forgiveness. It is my rule to wash my morning bath and pay and worship, and feed poor wayfarers and guests before eating myself. I could not come earlier."

"Do you know that your land-revenue dues are much in arrears?"

"Yes, I am aware, but I am not to blame. The crops failed this year and I am not able to find the money this year."

"How then do you do the feeding of travellers and guests?"

"I have been scraping together all the paddy I have got from my fields. Formerly, after meeting all the feeding expenses, there was enough to pay the land-revenue. This year, I have had to pledge the woman's jewellery and even sell some of them to meet the daily expenses of feeding wayfarers."

"Why must you do that? You need not feed them?"

"It has come down as a family tradition. I would rather die than stop the practice of the family."

"Do you feed people in the daytime as at night also?"

"Both times. Travellers coming hungry are fed at all hours."

"Do you give food to people of all castes?"

"Yes. No hungry person was turned out."

"Do you give food even to pariahs?"

"Yes, we feed them too, though after serving the others."

"How often have you given food to pariah wayfarers?"

"I cannot tell, but I have done it quite often."

"Recently, have you given food to any pariah?"

"Yes," said Subhagya, "even yesterday a man came at midnight, and said he was very hungry, and I gave him rice."

"I see. What did you give him, please?" I suppose you gave him some roasted lentils, all mixed up?"

"No lentils. It is usual to keep a quantity of rice, rasam, lachna, buttermilk and other things for travellers coming tired at odd hours. So I gave a regular meal to the man last night."

"Regular meal? Did you spread a leaf out and feed him?"

"No, it is not the custom. I placed the rice in a wooden bowl and the other dishes in separate cups of leaf and coconut shell, and gave it to him to eat by the water in the channel."

When the Collector was questioning the man like this, all other officials were absent. The Collector was guessing that the story was all false and Subhagya was being fooled out.

Collector: "Do you know the pariah whom you fed last night?"

Subhagya: "It was dark and I could not make him out."

Collector: "Can you at least bring and show me the mud-hole in which you say you served him?"

Subhagya: "He has not returned it yet."

Collector: "Then what proof is there that you fed him?"

"Why is proof wanted? God knows it, why should others know?"

"What will you do if he does not return the mud-hole?"

"It won't be much of a loss. I told him to return it only if it was convenient to do so."

"I see," said the Collector and was removed the table cloth which had been hanging down up to the floor from the table before him. Subhagya's mouth was there under the table.

(Continued on p. 276)

H A R I J A N

WEDNESDAY, OCTOBER 24, 1934

TASK BEFORE HARIJAN SEVAKS

(By H. K. Senapati)

Over since the inauguration of the Harijan Sevak Sangh, the central organisation has been working very properly. The provincial branches, and the time has certainly arrived for the branches to stand on their own and be self-sustained even though it may be at the expense of part of their programme. The work in each province, and for that matter in each district or taluka, should be an unimpaired demonstration of active Harijan support. For the chief mission of the Sangh is to teach the Harijan heart and change it. Supposing the central organisation had collected from two or three reformers a score of rupees, and with it established branches all over India to cover it with schools and houses for Harijan boys and girls, it would not have hastened the day of the doom of untouchability. For the Harijan heart would remain as strong as ever. Supposing conversely that without the cost of a single shik, by some stroke of good fortune, the Harijan heart was changed and untouchability became a thing of the past, the whole object of the Sangh would be fulfilled. For in that case every public school, place of worship and other institutions would be open to Harijans precisely on the same basis as caste Hindus. That day may be far off or much nearer than many people expect. Anyway that is the goal of the Harijan Sevak Sangh and never the opening of separate schools, wells, temples and the like for Harijans and consequent perpetuation of untouchability. At present these things are undoubtedly done, but they are done only as a means to THE end. They have become necessary because the Harijan heart is slow to change.

The growing number of reformers must not sit still and make professions of removal of untouchability from themselves. They must demonstrate that change by their visible conduct. The speaking of these pages for the Harijan cause is a tangible proof of the change and therefore an essential part of the programme. But immediately it becomes a career confined to a few individuals who solve their conscience by liberal donations. It ceases to be a lesson to the masses motivated by me. Hence it becomes a matter of duty for the Central Board to focus the attention of the branches to this fundamental part of the programme and for the branches to appreciate it and prepare the way to becoming really self-sufficient. Indeed the branch has been progres-

sively shown on personal basis of knowing their own limitations. But the time has come for definite and discrete action in this direction.

The change to full self-sufficiency will never come unless all the workers realise that this is essentially a religious movement. We are a nation spending lavishly for causes which the masses believe to be religious. One has only to go to the places of pilgrimages to have an ocular demonstration of the fact. A study of the history of religious movements will reveal the tragic story of fortunes being squandered to them by millions of millions without ever trying to know how they were spent. It is enough for people to believe that they pay their wife in a name which is their pleasure in religion. Harijan workers have a cause that is wholly religious in the best sense of the term. If they have a living faith in it, if they do not have mountains, they will at least get from their surroundings enough for the institutions in their charge.

DEKARAI SUBBAYYAN

(Continued from p. 10)

"Is this yours? See," said the Collector as he took it up and placed it on the table.

Subbayyan was amazed. He rubbed his eyes and wondered how he succeeded that he gave to the Harijan workers at midnight came into the Collector's possession. All the others in the Collector's camp were also wondering and stared as at a scene staged in a play.

"Why don't you speak? Now you see that you had a witness for your night-gift of food. I am the fellow that you fed, and this is your reward!" I have tested the cows and chickens of your house, and they are good. You are a good man and a good soul. May God protect you always. Harijan never fails to protect man. The Harijan man put on account of people like you."

In the Collector's chamber these words in Tamil, Subbayyan recognised the voice. It was the Englishman's detective attendance of Tamil which he had thought was due to hunger and fatigue the previous night.

"There, please sit down in that chair," said the Collector to Subbayyan. "You will not cheat the Government. Pay your dues whenever you can. I am not going to cheat you of your rightful wages. Take it back. If you can pay amounts from the fields in the way you are doing, you serve the Government right enough. You can take your own time for clearing off the arrears. No need to worry you as long as I am Collector of this district. Take care!" he continued, turning to that officer. "What a wrong thing I would have done if I had accepted your overpayment!" You had really mislaid the two problems."

INDIAN SNAKES (In *Snake Not Kill*) II



Large cobra. Triangular-shaped head. Tail is very small and inconspicuously thin.

Vipers—These snakes are characterized by the peculiar triangular shape of their head. The trunk near the neck is constricted, the tail is short and abruptly becomes narrow after the trunk. The way in which it moves forward is different from that of other snakes. On seeing a moving object this snake will turn its head forward and begin to move backwards instead of forwards. It may therefore truly be said in regard to this snake that it never shows its back even in retreat. Another peculiarity of this snake is that its coils do not change their shape whenever the body moves either backwards or forwards. When stretched it will coil itself like a watch spring and move forward or backward by sudden springs while coiling and uncoiling itself. This variety is very common in the Punjab, Sind and other dry parts of India and on the hilly tracts. As a rule they do not frequent dwelling houses as they do not feed upon rats, their natural diet being lizards and eggs. In the Punjab round about Delhi there is a variety of vipers that has hard -scaled scales covering the body. When the body drags on the ground, these scales produce a peculiar grating sound which is different from a serpent's characteristic 'hiss'. This hissing of a serpent is a respiratory act. It has a definite modulation and there is a pause at the end of expiration, while the sound produced in the other case resembles the continuous of boiling glass, when it is dropped into a cooking pan. An American species of viper has a rattle at the end of its tail from which it derives its name 'rattle snake'. The Indian 'quaker'

viper is common in the Punjab, in Delhi province, while in the Bombay Presidency it is known as 'phor', and 'phor' or the Punjab, Indian variety of the Indian viper is 'Gomes'. The bite is very painful. Its fangs are very long and can be clearly seen protruding from the upper jaw when it opens its mouth in anger. It has neither a head nor tail as great as trunk as every it is to and the like the cobra.

Krait

This variety is found all over India but it is a specialty of the U. P., being known there as 'Kai Gendak'. On account of black and white wood-like markings on its body, it is rather difficult to identify as several non-poisonous snakes we have got similar markings on their bodies. But the following peculiarity will enable it to be distinguished from other snakes to a certain extent. If you lightly lay it on the end from a distance by means of a stick or a soft lump of clay, it will at once nod and start and contract its head beneath the coils. It can then be easily lifted at the end of a looped stick and put into a basket, as it never loses while it is in that position. Its movements are always furtive and it is never aggressive. The only snakes that show a tendency to aggression are the cobra and the viper. The head is also called 'choke' and a 'choke-like' on account of the sticky manner in which it attacks its victims. Although no very definite characteristics can be given by which a kind may be identified, its appearance is too striking to be mistaken once it is seen.

Coral Snakes

This snake is not found in our part of the country, being a native of Burma and the hilly tracts of South India. It is so rarely seen that not much is known about its habits. Its venom is very weak and produces no effect on most people.

All other land and water snakes with the exception of those described above are non-poisonous. One need not be afraid of them as they have neither fangs nor the poison bags and therefore are not liable to injury. But for the sake of precaution it is best to carefully wash out the wound even when one is bitten by a non-poisonous snake to avoid the slight poisoning of the wound while the dirt on its teeth is liable to cause even like the bite of rats, cats, squirrels and other domestic animals.

Among the water snakes only one snake is poisonous. Their tail is flattened like the fan of a fan. All other varieties of water snakes found in India and rivers are non-poisonous. Their tail has a normal appearance just like that of land snakes. An outstanding difference by which land snakes may be distinguished from water snakes is that the latter can dive and remain under water for a very long time, while the former can only swim on the surface. The only exception is the rat 'snake' or 'Phoxenus' which can dive. It is, however, non-poisonous.

(To be continued)

HARIJAN

Editor: MURRAY DEAN

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'B.L. UNDERLYING UNITY'

Mrs. Kath Hunter, who is closely associated with the Peace Pledge Movement in England and is the editor of the Indian Bulletin, writes: "I felt compelled to write this on receiving my Harijan. Will you use it if you think it is worth and useful to do so?" I gladly publish what she has sent, especially as it is the first indication of a British Peace Pledge member's reaction to Gandhi's views expressed in his recent article, 'God of Love, Not War' Mrs. Hunter writes:

"It is with much gratitude that I read the article entitled 'God of Love, Not War' in Harijan of Sept. 25th just in hand in which Gandhi's views with the attitude published in the Reviewers of India condemning the peace war movement led by Ghandi, Shyama and others together. I thought I am sure, it did not leave enough in the movement to get Gandhi's speech. You had I feel very strongly that it is most urgent that the peace workers in the East and West, should come together very closely and that workers, including who has come so deeply into the work, should be better understood and free. I have not seen the Reviewers of India but I have felt well how many Indian friends in this field were sure, perhaps even better, because in the attitude taken up by Gandhi in the society it is when such close union of close association with Ahimsa that the leading part must be marked. It is felt that it will mean to stand side and let innocent people suffer, making them of cowardice, they felt explanation of the recent withdrawal, this attitude would in the nature of things be too long to go into here, nevertheless the situation is better as said, should be heard.

In summarizing the attitude of the British people and that of the believers in non-violence in India, although the fundamental principle underlying both is the same, the approach has been along different routes. This must be understood if one thinks of the difference between the respective features of the two peoples and their present positions. Our position has grown up in a population which is in nearly all respects the reverse of Gandhi's, therefore it has always been the first duty of a pacifist to refuse to suggest to Imperial Government, which has itself always sought to maintain domination or to give back rights to domestic. Obviously the position of

the non-violent movement in India is quite different from this and such a great difference has to be kept in mind in understanding the relative developments of the two.

The point at issue now is specifically one position pointed in relating social domination when innocent people are being crushed."

In the Weekly Letter following this, which by Gandhi in which I have referred a group of school teachers are requested to have asked him "Why was it that though we know very well indeed that a particular cause of action was morally wrong we could not avoid it?"

In the course of his reply Gandhi makes two general statements, one is that "The principle is that all life is one and we have to treat the animal and the eagle, alike and forgive us for our." These are eternal principles which admit of no compromise and one must be prepared to lay down one's life in the practice of them.

I believe that these two statements contain the answers to the difficult problem confronting the pacifist. The question that remains is what eternal principle does one emphasize by laying up arms to kill the aggressor and destroyer of innocent people? The answer I believe has been and I am going to state it in a bold Western way. Human personality is sacred, and when physical life is taken by human beings from a being whose nature is both physical and spiritual spiritual capacity is done to all — to the community, to the killed, the killed and the saved. In other words it is wrong to the spiritual harm (in a real sense) that human lives should be lost. This truth, I believe, lies deep in the heart of the religious of Jesus and I should think, of all true religions. On the other hand, it is the duty of the pacifist to resist and prevent the evil of the aggressor at the cost of his own life, if necessary, and this often of others, even though it kill, will be a spiritual gain to the community, but it is not anyone's duty to violently destroy the aggressor — life.

This is exactly stated and perfectly put in a Western way because this was my belief long before I knew of Gandhi's writings, and though he publishes everything with the phrase 'all life is one' from my narrowest viewpoint I feel that the meaning was similar and the foundation identical.

Each morning, till we finally all, became strongly it has a religious basis. In his mind

poor thing, and in its first moments (non-violence) does not seem to show how to get past a living faith in the God of love. I don't feel out of the full implications of the doctrine, but I believe that the philosophy of the present fight, or that of non-violence, is based on a living faith in the God of Love, and that on this foundation alone it can stand like most theories except the foundation before understanding its implications.

The Indian who understands it all for not helping Abyssinia and China is in another sense quite justified. We are not so brave for not fighting, but because we lack spiritual power and have no faith back that we are still not at a point to lead. This again, whatever our own part is, we all compromised, the blame does not all lie with the villagers, we all perished and our money however honestly earned is now lost and we must all bear our share of the blame for the present social, moral and intellectual turmoil. But, however culpable we are we must, with our eyes open, make bad worse by compromising on the fundamental principle underlying non-violence and the salvation of human life.

There is another reason why I feel so strongly that our religious peace movements should come into closer contact, and it is because of the emphasis laid by Gandhi on Swaraj, a phrase which a little misinterpreted here Gandhi's remark into the incorrect meaning of non-violence is from a different angle than ours. It is valid in the Indian because it has been put into practice in Africa and India. But because the underlying principles are on a deep religious basis, the foundation for us all is the same.

In our metaphysics, would each claim as that all life is one? That non-violence is the law of the human race and is infinitely greater than and superior to brute force? and that 'non force is all-powerful' have little meaning. People here will refer to moral force sometimes and apparently feel that it only denigrates mere mightiness. When we look at the living faith which underlies it strongly from your great teacher!

As a humble student of non-violence, I would like to suggest to Miss Helen Hunter that it is not at all clear why the spiritual being of the killed is injured in any way, nor is it as obvious as it seems to be to my correspondents why had so many women by the present knowledge life weak faith in non-violence by taking positive action in favour of the helpless weak. Suppose a child with a mother weakness could do such as about to be inflicted in my presence. I know the power of non-violence but lack the courage to do as the attempt to rescue the child, but have the courage to rescue it by sufficiently imposing, as maybe even killing the murderer, shall I make bad worse by writing according to my nature and rescuing the child?

FIGHTING MALARIA

Malaria, although its symptoms are not unfamiliar like those of cholera or plague, is really the prime cause of rural poverty, being responsible for a quarter or more of the total sickness in the country. The village medical men are always too ready to deal with it but especially this year, as the excessive rains, as the U. P. and Bihar may be expected to suffer in an abnormally severe malarial season. Therefore the following notes based on authorities mentioned in them will, I hope, be not unvaluable to the readers of HARJAN.

I

How It Is Caused

Malaria is caused by a parasite introduced into the blood through the proboscis of certain species of the mosquitoes called Anopheles. These mosquitoes breed in marshes and in muddy pools and streams. The larvae swim chiefly in water on the ground, particularly in water which stands or flows amongst grass or waterweeds. Thus they abound in the woody margins of rivers, streams, lakes and ponds. In small sluggish streams and creeks, in water courses, drains, and gutters choked with weeds; in pools of rain water lying on grass, in pits from which earth has been removed, such as the 'borrow pits' by the side of railway embankments; in cisterns and pits used for watering gardens, in ornamental waters, in hollows in rocks, and water at the bottom of boats. Thus while the larvae of stilled groups occur in the small collections of water which abound in and around houses, as the other breed the Anopheles are principally marsh mosquitoes. They feed chiefly on the surface of the water—on which they float like spinnars, and not with the head hanging downwards. When disturbed they swim away backwards on the surface, and sink to the bottom only when much alarmed. They have no breathing tube like that of the stilled groups of gnats. The adults are speckled brown and white, or black and white, and generally the wings are not plain, but possess three or four black marks along or near the front border. When the insect is seated at rest on a wall, the tail projects outward at an angle from the wall, whereas stilled groups sit with the tail hanging downwards or even nearly touching the wall. All these facts enable anyone to distinguish at sight both the larvae and the adults of Anopheles from those of stilled groups. Anopheles live chiefly at night or in the dusk—being so while the natural refuges in generally acquired at night. They come indoors, but also like in the open in spots sheltered from wind. (Dr. Ronald Ross's *Prevention of Malaria*.)

It is a remarkable fact that as a rule the male feeds only on the juices of plants, while the female of the species makes the blood of men, horses, birds and reptiles. She kills a sufferer from malaria, and 7-8 days afterwards she bites a healthy person, she passes on the infection to him. A sufferer from malaria is therefore a source of danger to the community. His disease is, of course, not transmissible in small-pox is through the air, but if mosquitoes are about, it is just as communicable through their agency (Col. H. J. Blackham's *Prevent of Tropical Hygiene*).

Advances in Force

Seeing that malarious afflictions hundreds of millions and kills off one million persons in our country every year, we must launch against it a relentless and persistent campaign, the plan of which has been well laid out by Col. Blackham (op cit, Chap. II).

Frontal attacks are considered by Blackham under two headings:

1. *Permanent Measures* which consist in engineering efforts to deal with the breeding grounds once and for all by draining the land, filling up pools and ponds, rectification of water courses, etc.

2. *Annual Measures* which consist in the action which is necessary year by year in dealing with small pools, rain-puddles, collections of water in pots, fire-bricks and the like, by 'mosquito brigades'.

Annual measures should be directed against:

1. Water channels
2. Tanks and ponds,
3. Burrow pits,
4. Garden cisterns,
5. Drained wells,
6. Brick bathtubs, and
7. Other items

And mosquito brigades should be organized for the purpose:

A mosquito brigade consists of from 15 to 25 or more workers under the direction of a skilled superintendent.

The duties of the brigade are:

- (1) To visit weekly every compound and fill in or drain all pools of water,
- (2) To cover with a layer of kerosene oil or petroleum, or both mixed, all collections of water which are too large to be filled in or drained,
- (3) To remove all broken tin, pots, bottles, etc., which can contain water and harbor larvae;

(4) To inspect the inhabitants in the recognition of mosquito larvae and in the methods of destroying them;

(5) To see that by-laws requiring that all food receptacles of water, canspots, etc., should be made mosquito-proof, are carried out, and to bring to the notice of the superintendent any household in whose premises mosquito larvae are frequently found

(6) During the season to drain off quickly all superficial collections of water which can last a week

(7) To endeavour to drive adult mosquitoes out of dwelling houses, outhouses and stables by fumigation with sulphur and other means, and

(8) To make observations on the seasonal prevalence of mosquitoes and their habits, and on every matter regarding which increased knowledge might aid in the extermination of these insects.

In dealing with a wide area, we must have a number of brigades, each dealing with a sub-division of such size that every house and every possible breeding place of mosquitoes can be visited once a week by a member of a brigade

Kerosene is a crude petroleum. Its action is much slower than that of kerosene oil. One great advantage of it is that its colour tells us whether it has been properly applied. It is best used with an equal part of kerosene oil, and should be applied by means of an ordinary garden spray. In this way the liquid may, when necessary, be forced to find its way among grass and weeds which otherwise break the continuity of the film and allow larvae and pupae to escape. The proportion in which it should be used is a three-gallon tin to every 11,000 square yards.

V. G. D.

(To be continued)

The Legacy Problem

By J. Donald Miller

Seven articles from *Harper's*, reprinted in a pamphlet from Page 3 across, including page 6.

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HARIJAN

SATURDAY, OCTOBER 17, 1936

AIHMSA CONTROVERSY

(By B. K. Gandhi)

A college professor and two representatives of a class of fifty students write

"As you are no doubt aware the Intermediate Press Trust-Bombay, Poona and Amoyat's Model of Comparative Press, and a new Intermediate College in India this year, contains a selection about five pages long from your book 'The Story of My Experiments with Truth'. The selection is entitled 'Ahiimsa', and contains your discussion of the most challenging principle and its application to our lives.

"The fifty students in my Press class and I, their instructor, have been spending several class periods studying and discussing the above essay. Naturally it has been a fruitful and stimulating topic, particularly for Indian students who are genuinely interested in their country's welfare and future progress. In general, we heartily agreed with your exposition of ahimsa and felt impelled to re-examine this difficult but spiritual principle into our lives.

At one point, however, both the students and I, their instructor, have been unable clearly to understand the precise nature of your view. I refer to your statement about the conduct of a victory of ahimsa in case of war, particularly the following passage:— 'When two nations are fighting, the duty of a victory of ahimsa is to stop the war. He who is not equal to that duty, he who has no power of stopping war, he who is not qualified to resist war may take part in war and yet whole-heartedly try to free himself, his nation, and the world from war.' A little further on (discussing three methods of resistance in case of the European War, for example):— 'or I could participate in the war on the side of the Empire and thereby express the capacity and desire for reaching the violence of war. I lacked the capacity and desire, so I thought there was nothing for it but for me to serve in the war.

We should be deeply and kindly grateful if you would expand and clarify this subject and your past and present views upon it, for the students of my class feel that they might now have to decide what their attitude toward an approaching conflict might correctly be; whether they can adopt ahimsa and yet non-violently — for my reason whatever — take part in war.

I trust that you will find it convenient to answer and set at once the hearts of fifty eager students and their equally interested instructor."

I do not know that I need have suppressed the name of the college or the names of the signatories. The learned professor has sent me a stamped envelope for answer. This promises a personal reply. But I have only limited time at my disposal especially when I am carrying two pressing patients. I would not diminish my weekly talk with the students of Harijan. I am therefore, with apologies to my correspondent, combining two persons in one my time.

The question raised in the letter is of very great importance and has always caused me the greatest difficulty, not much is deciding upon the action to be taken at a given moment, but in justifying my conduct in terms of ahimsa. For the same action may outwardly be taken by the believer and the unbeliever, in these times the nature alone decides its quality.

At the time of writing I have neither the text book nor the original in Gurmukhi of which the text is a translation. But I have a recollection of what I wrote. What is more, so far as I am aware, my views on ahimsa as I held them remain the same today.

The general proposition that I laid down in the quotation was derived from my conduct during the European War. I had thrown myself whole-heartedly into it at the peril of my life — not because of the risks attendant upon serving at such times, but because at the time I was attending drills and camps I was suffering from pleurisy and general weakness as I had badly required the strength I had lost during an exhausting fourteen days' fast I had undertaken two or three months before the War. I believed then the British Empire to be on the whole a system beneficial to humanity. I had dreamt of one day converting it to methods of peace instead of war for the sake even of its own existence though in another form, but I was fully conscious of my limitations. I was an insignificant atom ineffective for resistance to its general policy. Whether I joined the war or not, I was helplessly party to it, inasmuch as I ate the food produced by the British. But I was enjoying personal liberty too under its protection. If, therefore, I helped the War somehow or other, I felt that for me as a victory of ahimsa, it was better to take a direct part in it so as to enable me the sooner to end war. It is quite possible that all this was argument of the weak and that if I felt that war was an evil, I should have gone away from it even if it meant starvation or a wife's death. Anyway I did not think so then, nor do I now.

It is wholly beside the argument what my attitude would now be, seeing that I no longer believe in the empire as on the whole beneficial power.

To illustrate my answer let me take another fragment from my own life. Even when I was a little within my heart and intellect rebelled against unbecomingly. But being then an insignificant member of the family I acquiesced in their conduct towards Harpan which I should not do now. Had he or any, I could not then have argued with my conduct. My personal belief did not appear to me to be inconsistent with my living in the family.

Indeed life is made of such compromises. Always, simply because it is possible, unadvised men often demand such compromises. The conditions are imperative. There should be no will in one's action, no love, no hatred, and it must be in furtherance of the cause of justice. The compromise must be entered to oneself, not imposed from without.

I could not at all wonder if my answer has given no satisfaction to the professor and his pupils. I must be confined to the constant reference to my own actions. The reason is obvious. I am not a well-read man in any sense of the term. All I know of snakes is in the first instance derived from my own experiences and experiments carried on in broad daylight in a humble scientific spirit and in the fear of God which is Truth.

INDIAN SNAKES

(By Kader Nath Kaul)

III

Catching of Snakes

The method of catching a black cobra has already been described. The methods of catching other varieties of snakes will vary according to their respective varying habits. A doing to remember always, however, is that it is no use shouting, making a noise or running about when a snake appears. The construction of a snake's ear is such that it cannot catch sound vibrations conducted through the air. But it can hear a rattling noise, when it is conveyed to its ear through the ground below. Its powers of hearing and smell are very keen. It takes moment to be a sign of life, and therefore creating a moving object it will either try to run away from it or attack it. Its first instinct, however, is the sense of smell to be avoided, because it is not his natural food and secondly because the habit is to attack electricity. My hand is well never struck in the open. Even when it has to catch a mouse it will do so in concealment. Thus habit of it can be taken advantage of in order to catch it. Whenever a snake makes its appearance, it should be given a chance to conceal itself by quickly dropping a piece of cloth, a shirt, a dhoti or a bed sheet in front of it. The snake will at once have itself under it and remain there in hiding. As a rattling noise is (continued)

behind it. It may then be caught while it is on that position after first passing its head down by means of a stick. As a rule a snake will attack only when it cannot see means of escape. Several cases have been reported of a snake deliberately attacking a person, and an African snake Mamba is said to be specially cautious for attacking men deliberately and unprovoked. I am not in a position to check or corroborate these statements but as such snakes have fallen within my experience.

To Catch a Viper

Advantage is taken of its fondness for living on thorny bushes and its peculiar habit of retreating when an adversary appears before it. The snake-catcher fastens some branches to the end of a stick and brings them close to the reptile who promptly climbs on it and is removed to that position to a place of safety. All snakes have a liking for getting into a narrow slit, therefore, an empty tin or canister with an opening is placed before it and a rattling noise is made behind it. It will at once get into the tin. If even this experiment fails, advantage may be taken of another habit which snakes—vipers in particular—have of taking refuge in loose stones. The snake is just driven into a stone and the mouth of a bag or an earthen vessel placed before it. The snake will at once crawl into it.

The above method can be employed in case of kraits too. But another way of catching a krait is under still. If a slight blow is delivered by means of a stick or by flinging a soft lump of clay at its head, it will at once curl up like a watch spring and may, while in that position be killed and thrown into a bag.

Nonpoisonous snakes may be caught in any way you like since most of them do not even know how to bite. One may play with them with perfect impunity, put them round a child's neck, carry them about in one's pocket or use a shaver and keep them in the house like a domestic pet. These snakes are of the greatest use to man. No snake will appear in a house where a snake is kept. Therefore the presence of a snake will effectively protect the crop from the ravages of mice. To kill such an ally and benefactor of man would, therefore, be nothing short of sin.

(To be continued)

NOTICE

Intimations have been sent to those subscribers whose period of subscription expires with this month. The first issue of the next month, i.e. November, will be sent by V. F. F. to each of those whose subscriptions are not renewed by that date, which date will kindly accept and oblige.

Manager, Harijan

WEEKLY LETTER

A Festival of Faith

Wholest people have been celebrating Gandhi's birthday. It may interest the reader how he himself looks at it. Look at the letter he has addressed on the occasion to Sh. Narayan Gandhi, who celebrates the day by having an Indian khadi production programme and making collections for khadi. He resolves every year to spin, along with the people of his school and others who would cooperate with him, a few lakhs of yards of yarn (this year they are going to do 12 lakhs equal to 300 square yards of khadi), and asks for blessings from Gandhi to faith the resolution. This is what Gandhi wrote:

"I do not recognise my Birthday. I simply recognize it as the day of the birth of the spinning wheel. You participate in its celebration, not because you are related to me by blood, but because you would like to use it as a protest to propaganda and promote spinning which is as dear to your heart as mine. This is a hard task in the hostile atmosphere of today. It may even appear dull and tedious. But unwavering faith makes what is hard easy, and what may appear dull and tedious full of life and joy. May your faith infect the atmosphere around you."

The celebration is thus, for many of us, a festival of faith. From all parts of India during the week Gandhi's devotees are offering up no costly presents but yarn and khadi. And nothing is more inspiring than the unwavering faith of women like Mrs. Manu Anandabai Oakdale and Mrs. Manu Ganesh Khadikar who have, without a break, sent a pair of loin-cloths for him every day of their two years, from year to year it increases not only in, but it helps even to brighten, Gandhi's faith. If that is possible.

Faith not only in khadi, but faith in the larger sense. In the course of a moving speech at one of these celebrations P. N. Sanyal Pundit said:

"I am keep talking the heart together and without even then celebrating my subject, on the resolution that he has wrought in our thought and in our life during the last twenty years. May I shall tell you one thing today which has been a constant inspiration to me ever since I had the privilege of meeting under him at Champaran twenty years ago. The dark, portly, white-haired old man of that time and stood up like an old man to serve to him the talk of those who he loved them for days together, and their own was proved to the talk before the Commission appointed by Government. The year had probably hoped that all the illegal resolutions that the plaintiff had heard would be withdrawn and the whole settlement of case cancelled. But he compromised on a 10 per

cent loss of one year and a 50 per cent loss of the other. A line of the room thought that was a wrong compromise and that they would have insisted very much more. But he told them that even the two acres in the paper passed because of their judgment, although was ultimately with certain cases, and he was quite correct. Within a brief while the plaintiff with their judicial robes, their spectacles and their medals, down, returned were gone. There was not an Indian plaintiff left, and all that was left of them was a few disappointed suits of that which once was great and oppressive. I found that the heart of faith is not even altered enough, and of us will be not at all better today than ever before. Let us be strong, and what the law for compromise comes, compromise even on a bad case today, the better case will be not a matter of course."

The Latest Inquiries

Those who have been in close touch with him have noticed numerous instances of the steadfastness of his faith during his domestic life. In my meeting of his public or political life, a beautiful instance may be seen at Nagpur today. I have already mentioned in these columns the two cases of suspected cancer that Gandhi was attending to on the day Pandit Jawaharlal and the Gandhi paid him a visit on the day of this month. The patient who appeared to be more serious looked wonderfully and is now already a convalescent. But Marchal who had helped in nursing them both suddenly ill, and for a while we know may have cancer, for his fever has not abated although it is the sixth day as I am writing this. The other patient is a graduate of the Gujarat Vidyapeeth and one of Kulkarni's favorite students, whose recovery may be said to have been hastened by Kulkarni's treatment for his work. His condition has been apparently giving an all round recovery, and Kulkarni and I and other friends thought that he should be removed to the hospital, both in order to relieve the congestion and lighten Gandhi's task and anxiety as well as place the patient under such of medical treatment. When we went with the proposal Gandhi was perfectly agreeable to his removal but he insisted on making one or two things clear. He said as gently as possible to the patient: "If you feel like going because you think it would please your parents better if you were in the hospital or under Kulkarni's roof, you should certainly go. I can ask for a stretcher at once and have you shifted. But if you think of going out of consideration for me, let me tell you that you will be untrue to me. We are would think of leaving his father out of consideration for him. The father himself would feel deeply hurt if he whispered a suggestion of that kind. And no consideration is needed. I can get any amount of help here. I know that I can carry you back to health as easily as I know that I should never

In fact I had been since my time at death's door in North Africa, or in Spain or I know that I should pull my own thread through his enticement which lasted for 40 days. The doctors in both cases gave me grave warnings and told the responsibility for their deaths would be mine. But I was so ready to sacrifice them as I was anxious to save them and careful to nurse them. Well God tried my faith, but he also gave me the strength to stand the trial. I may tell you, as you are a brave man, that I am not afraid to lose you, if it should come to it, but I know that I am doing all that is needed to pull you through. If, therefore, you will decide to leave the out of play for me, you will be untrue to me and to yourself. I am making this so clear to you because we are Bulgarians, we have to watch the motives and springs of action of everything that we do, and we should desire nothing ourselves nor others. Karaman had no difficulty about answering: "I am thinking of going only because of you. I feel that I should not be the cause of so much worry to you. Otherwise I know that nowhere else in the world am I going to get better nursing and more loving attention." And he decided to stay, and none of us had the heart to strive with him or with Ghazaleh, Karaman, or anyone against, and, "I feel very much like preferring to be untrue to you to being untrue to you," but he still would have way. We certainly needed before the prospect, but the faith that we were needed at our marriages and got heart into us.

The Failure of Propaganda

Breaking down the failure of propaganda is a hard task, but it is rendered harder when either party allows other persons also to come into play. Breaking T. Washington's autobiography *By Your Smiles* is a moving story not only of the heroic strength of the nation but of the non-violence with which he won his way through and helped in successfully breaking down the barriers. Mr. Karaman, who works for the welfare of the Barbans in Constantinople and its neighborhood, sends me a Negro's pledge, prepared by one of the great Negro poets, and also sends me a story from Oklahoma City, both of which are full of instruction for Barbans and Madagascan workers. Here is the pledge:

"Let my whole race be completely on guard against loss of spiritual integrity to any, as we recognize that integrity we intend to honor death, but in a thousand years. The pledge I have made to myself. I will not allow any person, white or any nation or any other nation to cause my life. I will not be deceived, or any deception, and therefore I am going to spiritual safety. My whole life is my own and I will defend it and maintain my integrity and my life in the future of man."

The story is valuable in that it teaches the weakened oppressed the lesson of giving a chance to the uneducated oppressor to find themselves from the failure of propaganda. Here is that story taken from *CONSCIOUSNESS*:

"There was conversation at Oklahoma City a few weeks ago when the annual public speaking competition of the National Students League was about to begin. A difficult situation which might not be known had come to you and turned the affairs of the League the students of the city school system and the national student league. Before the competitive trials were started, it was imperative to find a solution to a troublesome question which threatened for a time to disrupt the entire contest.

The question was what shall we do about Odeh Parnass, a young Negro contestant from the Frederick High School, Frederick, New York. Shall he be permitted to speak? If so, where? He currently came out to the platform with white contestants, that just cannot be permitted in Oklahoma. Otherwise you are in a quandary. It was finally suggested that Parnass should do his speaking at the Negro High School and the judges who listened would report their findings to the League.

Parnass was willing. He wasn't particular as to the place. He had been told by the Board of Education of Frederick, cited by the Business Club and the Trade and Merchants Association and the colored citizens to be every in the contest. All he wanted was a chance to speak, anywhere would do.

But the Negro High School, he learned from the Chess High School where the competitive trials were to take place, offered impossible difficulties. Under that arrangement there could be no basis of immediate comparison with the other contestants. And to make plain had to be dressed which would prevent Parnass to compete and at the same time would not violate the traditions, laws and customs of Oklahoma as regard to the separation of the races. It was finally decided that each day of the trials a list would be set for Parnass's appearance after all the white contestants had left the platform, at which no person would be permitted to participate in racial separation.

Each week of the elimination trials found young Parnass at the Chess High School at the appointed time. His young white competitors had discreetly left the platform which he occupied alone. But he was not really alone.

And each day by unanimous decision of the judges Parnass moved nearer and nearer the finals. To the credit of the citizens in the audience, he was warmly greeted and it was because evident that he was a favorite of the populace which daily crowded the high school auditorium. On the evening of the final competition the same procedure which had marked the trials was carried out. The white competitors



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ONE ANNA

TEVANA!

(iṭhāṭ)

(By C. Sanyasagobakar)

1

Kamantika Aiyer and his wife Shalabhadra did some shopping in China Bazar, went into a restaurant, and got back into their car.

"Shall we go to the beach?" asked Kamantika Aiyer.

"Yes, but let us stop where there are no crowds. I don't like the crowd in the beach at all. See there, he is selling some toys. Let us buy some for baby."

Before Shalabhadra finished saying this, the toy-man somehow guessed her mind and came to the car. They were sitting and bargaining, when at the other door a young beggar-woman with a baby on her arms came, "Master, give some. Have pity on this tender thing."

"I suppose it is all Japan stuff," said Kamantika Aiyer to the toy-man.

"Japanese of course! What else? Can our people make all these things?" replied the toy-man.

The beggar woman interjected again.

"This is a nuisance when we are making purchases. The beggars have become intolerable in Madras," said Shalabhadra.

"I am hungry, mother! Look up, mother! God bless you!" cried the woman.

"Will you get away, or shall we call a policeman?" shouted Shalabhadra.

"The child is dying for want of milk, mother! Throw an anna on this, lady. Have you no children? You are spending so much, mother!"

They bought the toys and Kamantika Aiyer said, "Driver! Beach."

The chauffeur started the car taking the beggar-woman to stand aside.

"Bā! Bā!" cried the woman and ran along some distance holding on to the car.

"You will kill yourself. Don't run!" said Kamantika Aiyer. As he said this, he looked

at her face. It seemed as if he had seen her before.

As they drove away, Kamantika Aiyer said to his wife, "Poor woman, she looks young, and her face appears to be a Rajan face."

"What does it matter to us what face she has or what place the woman belongs to? Give me that sarong; it seems to be a new kind of thing. Is it plain or embroidered?" And they drove along, attending the toys one by one.

2

It was a master's family in Pannamangal on Malabar, in Portanna Market Street. Yaggeppari was thirty years of age, his unmarried sister Thengal was twenty. Three two and their old mother Palankannan, all three worked hard at the loom. They made four rupees a week, and they managed to live. This was going on for some time. But by and by hand-loom weavers were left hard by the competition of foreign cloth and mill-made shirtings. A number of looms in Malabar lay idle, and Yaggeppari's was one of them.

Thengal engaged herself in a Brahmin official's house, cleaning up and 'cow-dancing' the floor every morning, and doing odd work as maid-servant. She thus earned three rupees per month. The old mother Palankannan did similar morning work in some other house and earned a rupee. Yaggeppari wandered about for work among the bricklayer gangs, but found no one willing to engage him. They had more looms working than they wanted.

Yaggeppari told his mother and went away along with some others in similar plight to Bangalore hoping to find employment in some mill there. After a few days' wandering in Bangalore, Yaggeppari was admitted in a mill. When he was a boy his father had put him in the Pannamangal municipal school, they were not bad days when he was young. So he knew how to write a letter, and he sent news of his luck to his mother and sister at home.

"After a lot of difficulty, finding a number of people, I have found a job in a mill. I shall be paid 8 annas a day. For 30 days in the

month (January) is 15. The month is well off its cycle. We can food supplies and it is coming off its line. But after that, I shall continue to visit you for 2 every month. God bless you."

To write Vayyapuri and Marappan Madhuk's son to the neighboring house and the letter from the old mother were delighted.

3

Two days later they received another letter.

"Salutation to mother. I am well by God's grace. I hope you and Teravan are well. I do not like working in the field. As I think of the old days when I sat at the loom in our house, the tears come to my eyes. I feel as if I shall go mad here. My head aches. I cannot tell you all my griefs and troubles. I often regret having come here. May the merciful God protect us. If you can get the key in the next house to write a letter, do write. Address: Kalan Perumammal Vayyapuri Madhuk, Coaly Lines, Malabarwara, Bangalore."

It was a personal government official's house where Teravan worked, sweeping and sweeping-sweeping the floor. His wife was a good lady, and though somewhat hard to understand work, was kind in other matters. She gave Teravan an old key, and would give her food occasionally, whenever any staff remained over in the kitchen. Teravan's family was happy. But he missed the time would not bear this. The work in the house, a rest, became heavier with Teravan and finally believed, badly. Teravan was in trouble at his conscience, but was reluctant to tell anyone about it.

"Don't tell anyone. I shall give you two rupees every month. Let us be friends. Don't be a fool," said the fellow.

Suppressing her rage, Teravan went home. "I can't work in that way," she said to Teravan, mother. "It is impossible," she said to Teravan and wept.

At first Teravan would not tell the old woman what had happened, but finally she told her all about it. "I shall return the gentleman and have the small down out of the house," said the old woman and was starting off to do so. "Don't go, mother," said Teravan. "What good is it? I cannot go to work there again."

She tried to find work elsewhere, but wherever she went there was someone already engaged, some woman like herself. After two months' waiting she found a family that took her, and she was satisfied.

4

She was alone. There was a study in the hall in which Vayyapuri worked in

beginning. I visited my mother in the hospital. "Don't go and work there any more," said the doctor. The work was without any rest in their 'house'. The ladies sitting in the house were after that per day. Vayyapuri had to join with the rest.

The strain went on for a month. There was many meetings and great enthusiasm at first. As their position became empty and they felt the pinch of hunger, their enthusiasm waned. Their concern increased and there was a settlement. All the men went back to work. But a week thereafter, a notice was put up denouncing themselves of the men and prohibiting them from entering the gates. Vayyapuri was one of them.

"I know nothing. I am a new man here. I belonged to me," said Vayyapuri to his brother-in-law.

"It is the big house's order. The timekeeper, Rangarajendran Nethan, is the manager. He has included your name in the list that he gave to the house. I was do nothing. My dear son," said the mother.

Vayyapuri went to Rangarajendran Nethan and begged him. "I know nothing," said he. "It is the pay-dish, a Brahmin fellow, that has done the mischief." So Vayyapuri went from one to another, but to none. "You know the road and write," said the manager. "You are therefore suspected. You cannot be considered."

After many days' wandering from factory to factory, and when all his spare cash had been spent, Vayyapuri with the other homeless men went to Madras in search of employment. Some of them had a little money which they all shared to find their food. After a week's wandering in Madras, Vayyapuri was admitted into a mill.

He had to pay the men at the gate and buy some other petty articles, all which came to about five rupees. For this and for paying off the loans borrowed by him for finding his food during the days he was without work, he had to give his old savings, which some of his caste generally were.

5

A few days after Vayyapuri joined the mill at Madras, he began to think so that he might forget his mission. He had never touched today as strong liquor when in India. He heard also to remember some companions invited him in the month for money without work. All that he saved after hard work in the mill was spent away. Whoever remained after finding his food and paying for the liquor

he was sleeping in, was spent in drink and gambling. He lost his money house for his mother and sister. As his creditors increased, he began to drink more and more. It was the same vicious circle that had caught many others like him.

He first wrote false letters to his mother for not sending any money. Then he wrote one day "If the Eliza, Tervanal might come and work on a mill in Madras. I see no longer need anything." The letter shocked the old woman and Tervanal trembled in grief and fear.

After some days, Tervanal said to her mother suddenly one day "Whp, mother, why may I not also go to Madras to live with Vayyapagan? I can work and send you some money. We hear that many women work in Madras in the mills."

At first the old woman would not listen to the proposal. "It is impossible. How can a young woman like you go?" she said. But they argued, and after some days the old woman yielded. Pledging Tervanal's gold chain, they borrowed twelve rupees from neighbour Marappan, and Tervanal went to Madras.

(To be continued.)

All-round Race?

Shri Krishnaswami Gauditi of Maharashtra Charkha Sangh informs me that the race in the "spinning" wage has necessitated a race in the "weaving" wage. Experiments are therefore now being made here without reducing the price of khadi the efficiency of the weaver can be raised so as to enable him to make 3 rupees per day. He has therefore started among the double spindle *Angus* type for the purpose. If all the workers engaged in khadi production will work with the spirit that Shri Krishnaswami Gauditi and a few such workers, we shall attain the ideal of a wage in all the departments of khadi without putting an undue strain upon the consumers' purse. And if we succeed in giving the full wage to all the khadi artisans, we should have no difficulty in reaching the level for all other village industries. What is needed is a substantial spirit that will take nothing for granted, that will break no business of body or mind, that will have an underlying faith in its mission. All work is done without fault.

M. K. G.

NOTICE

Informations have been sent to those subscribers whose period of subscription expires with this month. The first issue of the next month, i.e. November, will be sent by T. P. P. to each of them, whose subscription was not renewed by that time, which they will kindly accept and oblige.

Managing Editor

BUFFALO v. COW

(By M. K. Gauditi)

Those who are engaged in saving the cow from the swift destruction that awaits her if measures are not taken withness to save her, are often confronted with the question whether even apart from the religious sentiment the buffalo is not the cheaper animal to keep. As a layman I have always harboured the opinion that the cow is the cheaper to keep, at any rate in the long run, that it is impossible to save the two animals, and that if we would best concentrate attention on saving the cow, the buffalo will take care of itself. But if the cow goes, the buffalo will never be able to take the cow's place and the strengthening starving farmer will have in the deprivation of the cow and her milk progeny a handicap that will leave him prostrate. Those who are interested in this important problem will get some help from the following opinion of Shri Dattar Singh M. D. B. (Eng.) of the Montgomery Dairy Farm sent to me by a friend.

"The buffalo is not an economical animal for the following reasons:

- (1) A buffalo matures on the average one year later than a goat before which he is inferior.
- (2) The dry period is a time when the goat dry and up to the time she calves, it costs less than that of a cow.
- (3) A goat cow will give more milk than a buffalo.
- (4) The male calves of the buffaloes are practically quite useless for agricultural purposes, and if sold bring very little price and therefore they are generally slaughtered, while the male calves of a cow are used all over India for agricultural purposes and are equally useful as female calves and bring good price.
- (5) A buffalo is more susceptible to diseases than a cow.
- (6) A buffalo requires more looking after and is only happy when there is a large grazing area with plenty of water which is not in the reach of a small farmer.
- (7) A buffalo feeds the best and will work more which results in the deterioration of the milk yield, but it is not the case with a cow.
- (8) The only point in favour of keeping a buffalo is that she gives a much higher percentage of fat than a cow, but if all the details of the production are taken into account a goat or a goat a buffalo even at that."

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H A R I J A N

SATURDAY, OCTOBER 24, 1939

AN APPEAL TO KHAND-LOVERS

The report of the All India Spindles' Association for the year 1935 in connection with the New Minimum Wage Scheme contained the following remarks: "It is difficult at this stage to say definitely as to how the new scheme will work out — — — It is no doubt true that in some of the centres difficulty was experienced at first in inducing the spinners to agree to adopt khadi for their wear, but the reports recently received show that the higher wages offered have helped to overcome the difficulty and a considerable number of spinners have been persuaded to work under the scheme." The people that are now being secured from various centres show conclusively that so far as the spinners are concerned the new scheme has met with their whole-hearted approval, that they have not only not bought any of the expensive materials accompanying the new minimum wage, but have fulfilled their beyond expectations. It is that the quality of khadi has considerably improved, and that all that has now to be done is for the khadi-loving public to fulfil their part of the contract.

Thus, as the readers of HARIJAN already know, there has been a phenomenal rise in the number of spinners on the roll of the Tamil Nad branch. During the half year ending June 1934 the number of spinners in the A. I. S. A. branch was 30,390 as against 7,558 in 1933, and the spinning wages paid to them amounted to Rs 123,174 as against Rs. 26,914 in 1933. In the Kovva branch the spinners, says the report, were rather backward at first because they were afraid of the restrictions about proper handling of yarn and the deposit of wages or yarn for their own cloth requirements. Thus in January there were only 48 spinners in the region at Kovva and about 500 at Pappan. The number of these centres in June was 616 and 954, and the total production of cloth was Rs. 1,445 as against 2,094 in 1933. "There is," says the report, "also marked improvement in the quality of yarn produced, in counts as well as maturity and twist. The improvement in count has been most marked in the Kotturam centre where the average count is now 15 whereas it used to be 11 in 1933. All the varieties of ordinary cloth produced in that centre as well as at Pappan has now 48x40 threads per square inch as against 38x36 in 1933. In the Andhra Branch also the spinners get an enhancement in their wages of about 3 paise per day, and nearly two thousand spinners agreed to wear khadi as a condition for the

increased minimum wage. The Mahabubnagar Branch reports an increasingly favourable atmosphere for the minimum wage, with considerable improvement in the quality of yarn and khadi, and a number of 5,181 spinners on the roll.

The only drawback is that the minimum wage has affected the sales in most of the centres. This is due to the fact that the khadi lovers have not yet sufficiently realised the compensation in the form of higher quality that they get for the slightly higher price they have to pay for their khadi. The much higher kind of compensation obtained in the shape of the greater joy and happiness that the striking increase has brought in the lives of the poor spinners should also appeal to those who believe that khadi is a means of rendering some service to the poor. The cause it is intended to better will be the results in the quality of khadi produced. Let them remember that even the so-called enhanced minimum wage does not in any way amount to more than three annas, and in many provinces is only two annas per working day of eight hours. That is a wage that no peasant man or woman who has enough to keep body and soul together would grudge to the poor spinners. In Bombay and some other places the sales do not seem to have been seriously affected by the increase in prices. Thus the total sales at the Bombay Khadi Bhandaer amounted to Rs. 15,808 in September 1938 and to Rs. 16,131 in September 1939. It is not that in Bombay the economic conditions were better during the year than in the other towns and cities in India. It is a poor question of the weakening of the industrialisation and social resistance of the community. The spinners, Gujarat and Ellorah, have fulfilled their part of the contract by an amazing extent. For look at the figures in the Report. Out of Rs. 17,110 worth of khadi sold at the Andhra production centres, Rs. 4,918 worth was sold to the spinners and weavers and Rs. 12,001 to other villages. In Bihar Rs. 8,230 worth of khadi was sold to the spinners. The sales of the production centres of the Nagal branch, including the sales to spinners, weavers and other artisans, amounted to Rs. 1,778 as against Rs. 973 during the previous year. The Khadi Production (Gujarat) sold Rs. 1,367 worth of khadi to their spinners. In the Mysore State Khadi worth Rs. 1,394 was purchased by the spinners. The weavers and other artisans working for the Punjab branch at Adampur are almost habitual weavers of khadi. In Tamil Nad Rs. 1,675 worth of khadi was sold to the spinners and Rs. 768 worth to the weavers, and Rs. 15,183 to other villages. The weavers are almost all habitual khadi weavers. In Rajasthan 748 square yards of khadi was sold to the spinners. In Kotturam 1,034 bundles prepared 12,045 square yards of cloth from their own yarn. In the poverty-stricken area of Adampur (C. P.) Rs. 304

worth of black was sold to the natives. 115 families near Madhubani (Behar) spun yarn enough for making khaddi for their own use. In Arrah (Orissa) 55 families spun 194 lbs. of yarn and spun a total 1,815 square yards of khaddi for their own use.

Hardly the bulk of the khaddi-wearing public will not pretend to be poorer than the poor spinners and weavers working for a pittance wage. The spinners have not only fulfilled the khaddi-wearing condition, but they have also overruled their stipulated wage and are thus approaching the standard quality of yarn and khaddi under the new scheme. Let the more intelligent buying public now fulfil their part of the scheme.

M. D.

WEEKLY LETTER

Why Wardha?

A friendly Englishman asked Gandhiji the other day a question which rather surprised me. "You are a Gujarati, you belong to Gujarat. Why should you have selected a Marathi-speaking part for your work and experiments? And why Wardha of all places?" Gandhiji was no less surprised but he calmly replied: "I do not belong to Gujarat, I belong to the whole of India. Wardha I selected, because it offered me many facilities for work. There is Jinnabhai Bapu who is interested in my programme of work and my experiments, and he gave me his valuable garden and his garden house for the Village Industries Association of which I made Wardha the headquarters." But the friend, I am sorry to say, did not know Jinnabhai. He asked on his name with Chokkai (Shivaji) or Jinnabhai Wadia, and he had evidently heard so much, in the parts of India he had travelled, of narrow provincial feeling that he could not help asking his question in the terms he did. Nor did he know the genesis of the stay in Wardha. We, however, did not feel the taking him back to the days of the Mahatma Ashram and its dedication for European work.

But Gandhiji's brief reply makes me feel like adding something about Jinnabhai that Gandhiji himself said privately the other day, and which even the Indian reader do not know. The occasion was the 11th of October, being his birthday according to the Hindu Calendar, on which the Principal and the students of the Marathi Vidyalaya went to see Gandhiji with offerings of some of their little handicrafts. In the course of his little talk to them he asked the students to be worthy of the Principal, Sri Aranyasrama, who at the suggestion of Jinnabhai had agreed to take charge of the Institution. He had a distinguished career as Cambridge and London and later on at Santarban, and he has come to Wardha with his wife who is a great Sanskrit scholar and a distinguished professor of the Sanskrit University. She has been placed in charge of the Marathi Vidyalaya, also a student

of Jinnabhai. Gandhiji asked the boys to be not only worthy of the Principal, but of Jinnabhai who was such a capable figure of men. But he was more "He had long ago broken the bonds of caste and community and creed," said Gandhiji, "and though the institution owed its existence to donations from Marwade only—that is what gave it its name—Jinnabhai would not be satisfied until it was thrown open to boys of all castes and creeds. He had no interest in it until he had found his way to destroy its exclusive character, to throw it open to youth in the Marwade as to any other nation of Hindia, as much to the Musalmans as to the Hindus. He has no room in his heart for untouchability, and he has none at all for any feeling that Hindia is in any way superior to any other religion. He has helped Muslim institutions so far that he has done Hindu more, and he has several Muslim friends whom he treats as blood-brothers. I would ask you students, Hindus and Muslims, to take a leaf from Jinnabhai's book and to have the same regard for one another's religion that Jinnabhai has, and to treat one another as blood-brothers. And let me tell you one thing which you may not know, and perhaps many do not know. This passion for removal of untouchability and freedom from communal feeling, as well as equal regard for all religions, Jinnabhai does not at all owe to me. It is not possible for anyone to transfer his conviction to another. All one can do is to help another to manifest that conviction which is already in him. But in respect of Jinnabhai, I could not take the credit for having ever helped him to arrive at or to manifest those convictions in his life. He had the convictions in him long before he met me and he had lived up to them. It was these later convictions of his that brought him and me together and made possible the close co-operation in which we have been able to work together for so many years. You children have to be worthy of a man like him."

The Patients

As I am writing this I am thankful for the news that both the typhoid patients are definitely on the mend and on the way to recovery. I write this for I have had somewhat inquiries, especially about Minchen, one of them from the Post-Tagore. The patients may also be happy to learn that all four the patients have had by way of treatment has been very careful nursing, including scrupulous care about diet, opening bowels, mouthwashes and all that comes under the name of more or less simple nurse-care treatment. One may also note that until the 14th of the month when Khannabhai had to leave for Delhi, he was one of the regular nurses in attendance, and one day Minchen gratefully said to me "Oh! Khannabhai is like an angel!" I modestly said "You feel as though you should have taken ill, of only

to have the privilege of his meeting?" She said "Yes." And I may also say that he worked alongside with local Harjians youths who also have been doing their job of number with teacher men.

Sparring during "Gandhi Week"

I have received several reports of the sparring celebration during the week called 'Gandhi Week' which are enough to lighten those of little faith. There are dear little letters from school children which I cannot reproduce here, but it seems many of the national schools put forth a greater effort than year than ever before. The Rajkot celebration surpassed the others, in that they were continued for a week longer period, and were characterized by sustained effort which beat all previous records. Thus the head of the school, Sri Nagendra Gandhi, devoted more than 200 quots of 100,000 rupees by spending over 1,000 rupees (it would not be a fair estimate)—and this over and above schooling to his daily duties and taking his usual hours at school. The total production during the celebration exceeded 1,000,000 rupees and the total collections exceeded 4,000 rupees. The next best report is from the little village of Kandi where Gandhiji stayed during the last stage of the Dandi march. A little school is going on there attended by Koli boys. Nine of the boys with their teacher at their head were during the two days of the 'Week' 440 rupees each day and have sent in the 44,000 rupees for being woven into khadi for use for Harjians in Japan. The boys plied their own cotton, loomed it and made shirts themselves, and all this in addition to attending to their school work of eight hours a day. Let it be remembered that the Koli are almost on the lowest rung of the social ladder but these boys have plied up their looms to lead the national life under the guidance of their teacher Sri Divang, an M. A., who works there on a bare living wage of Rs. 15. I think (certainly not more) all these boys simply go and feed at their own houses and spend the rest of the day and night in a little hut, having regular morning and evening prayers, dressing their own khadi, doing their own working and other work. They have already reached the minimum wage standard of rupee and even from Rs. 1 to Rs. 2-3-4 every month from their spinning, besides producing yarn for their own clothing needs. A generation of young people is thus growing up who will some day take an all unknown and play a notable part in the struggle for freedom. Sri Divang says "I spend all my time with these dear little children, and I cannot tell you what a joy it is to live with them. But it is more than a joy, it is a blessing—this contact with the innocent."

There are other reports, but details are lacking and I am asking for them.

Harjan Finance

Those who read Gandhiji's article on three schemes on Harjan Finance must have noticed the change in the policy of the Harjan Sewak Sangh. The Sangh Board meeting which met in Delhi during the last week of September unanimously accepted the policy recommended by Gandhiji in a letter addressed by him to the President Sri Chaudhrydas Bala. The text of the letter which was originally in Hindi is now available:

"The committee is duly grateful upon me that all provinces should collect from their own resources some the money required for their Harjan work. Depending on grant from the Centre for carrying on work in the provinces as a kind of subsidizing which does not make for permanent work. Apart from this, the province affords no indication of the extent of the change of heart among the Centre Members. It is for better that we reduce our own limitations (and even reduce the work if necessary) than be compelled ultimately to cut down the volume of work by sheer force of circumstances."

"This means that from this time forward all the provinces should frame their budgets on the above basis (of their best funds only) and the Centre will give what little help it can for a year or two after the receipt of such budgets. I look at the whole work from a different point of view, and therefore the volume of our work will depend on self-sufficiency workers with religious fervor. Money will follow them and not they the money. It would be a great pity if our Executive Committee did not fully realize the implications of this."

The Board has now made drafts out, both in the central and the provincial budgets revealing that the pure fund amounts to the credit of the various provinces should be given to them for permanent work, such as building houses and schools in different centres in the respective districts, provided the necessary expenses for such centres be met in future wholly from collections in the district or provincial areas. In the alternative it was resolved to give grants equal to 25 per cent of the expenditure in those pure fund provinces and districts that do not wish to spend money for buildings etc., until the pure fund lands and after which they should collect locally all money needed for work.

This new policy explains the recurring proviso in various resolutions of the Board that which the Board approved and authorized campaigns against civic disabilities in provinces wherever conditions were favourable and the temple entry campaign in Mysore. The provisos mentioned were clearly understood that they were not to look to the Central Board for any multiplication in the expense of the campaigns.

A Christmas Gift

policy applies even to acceptance of money, for it would be no less acceptance a gift of ginger, which could not be later on ordered for want of funds for current expenditures. Thus the Karastik Board has been advised to decline the offer of a property to it made by Dr. Saldanha. In case it cannot run a Harijan centre at Ankola, where the gift of the property is being offered, but to thank Dr. Saldanha nevertheless for his offer. Let us hope that the Karastik Harijan Sewak Sangh may find it possible to accept the offer which is a most generous one, coming as it does from a Roman Catholic gentleman of Basara. Dr. Saldanha, we are told, is a retired Sub-assistant Surgeon who has offered land with a newly constructed building worth Rs. 4,000 to the Harijan Sewak Sangh unconditionally. Dr. Saldanha's family is ruled by an philanthropist. His eldest brother gave all his earnings to the Catholic Mission at Calicut. Dr. Saldanha well, I hope, was misinterpreted when I say that his unconditional gift is a fair statement for the wrong that some of his co-religionists are doing against the Harijans in other parts of India, if not in Karastik also.

The Minimum Wage

More and more evidence is accumulating every day in support of the fact that the minimum wage law fixed for the spinners places them on the same level as most other village wage-earners. That the agricultural labourer's wage is sometimes more than the minimum wage for spinners is a well known fact. Sri Vinoba who is now in Raipur—the Congress venue—says in a letter that he has been looking into the condition of weavers in the neighbourhood. There are about three hundred homes which weave Indian silk, pure or foreign yarn. A careful examination of their earnings has revealed the fact that men and women engaged in the different processes of weaving earn per head not more than two annas and a half per day.

A Cure for Agricultural Unemployment

Sri. Vinoba suggests how the minimum wage can be utilized for the cure of unemployment in parts of U. P. "There are men and women ready to work, but there is no work. William on people in the villages sow seed grain for giving at once to the poor unemployed. It may be *brasschurmanika*," says Vinoba, but there is no intelligence behind it. Why should not these well-to-do give their unemployed relief work in the shape of spinning? If we men get their paces upon by others, they can easily find employment for four people, three-fourth as many agricultural labourers are employed only for three months in the year and a three shilling seed is enough to keep one engaged in spinning for a whole year. In a

village his began a hundred men can thus easily give employment to 48 men for the three months of unemployment. The extra piece of thing is nothing when we have regard to the expense involved in the distribution of grain. Besides, wheat-seed is far more *brasschurmanika* than grass-seed."

M. D.

A. I. V. I. A. BOARD MEETING

The following principal items of the proceedings of the Board meeting of the All India Village Industries Association held at Warora on 7th October 1936 will be of interest.

(1) The Secretary submitted the following report:

(a) The accounts of the Board of Management show receipts during the year from the Board of Trustees of Rs. 22,122-6-3 and a balance in hand of Rs. 2,541-0-6.

Since the last Board meeting the following expenditure on buildings have been incurred:

| | Rs. Rs. Ps. | | |
|------------------------------------------------------|-------------|-------|-----|
| school buildings | Rs. | Rs. | Ps. |
| new and lower class room work, latrines, and kitchen | 121 | 14 | 6 |
| toilets | 150 | 8 | 3 |
| staff quarters | — | 2,289 | 3 3 |
| W.P. | 787 | 4 3 | |
| school latrines | — | 88 | 0 6 |
| The Working shed | 124 | 11 | 6 |

| | | | | | |
|--------------------------------------------------------|-------|-----|-------|------|-----|
| This leaves the total cost of these three buildings to | | | | | |
| Total Cost | Rs. | Rs. | Ps. | Rs. | Rs. |
| school buildings | 1,211 | 1 8 | 4,328 | 8 8 | 6 |
| toilets | 1,502 | 1 3 | 1,239 | 1 5 | 3 |
| Staff quarters | 2,289 | 0 9 | 2,620 | 0 10 | 9 |

The school building has roof frame and bamboo partitions excepting the wing occupied by the kitchen, store and dining room which has a stone slab flooring.

The school building has been expensive as the whole floor is of stone and the roof is of Calcutta tiles.

The staff quarters have brick wall partitions. The kitchen and bath room sections have stone floors.

On the well we have spent in the whole Rs. 911-6-3. It has gone down to 25 feet depth. The pumpset has been built, but we are waiting for the water level to go down before a platform can be constructed.

The road leading to the school building has cost Rs. 110-0-0.

The pipe connection to the staff quarters has cost Rs. 48-0-0.

HARIJAN

Editor: MANABENDU DEB

Under the patronage of The Harijan Sevak Sangh



Vol. IV No. 181

POONA - SATURDAY, OCTOBER 31, 1936

[ONE ANNA]

Notes

The Late Manabendra

Good literature indeed the whole Indian world of letters, is all the poorer for the sudden and premature passing away of Manabendra Prasad whose name is a name and a story-maker is a household word, wherever Hindi-Hindustani is spoken. I deliberately say Hindi-Hindustani, because he had a rare command over a language which was neither derelict nor formalist. In fact, he had the same facility for Urdu as for Hindi, though I do not know that any of his novels or poems have been published simultaneously in both the Devanagari and Arabic scripts. I have not read many of his works, but I read two of his novels in full one in Urdu and in 1935 and the other in Hindi and in 1935. I give these dates because the years made such a difference to his style. The earlier novel (I think *Prasanna* it was) could not, I think, have to be printed in the Arabic script, because it was full of Hindustani words. But *Karmachari*, which was published about 1934 or 1935 I found remarkable as an instance of simple, easy and elegant Hindi-Hindustani prose which could be printed in Devanagari and Arabic scripts without any change of language. This novel, too, represented the great change in his own social outlook that had come over during recent years. In fact, the change began to express itself ever since he resigned a lucrative Government post in the Non-co-operation days and rather than spend himself in teaching a few students he dedicated his pen to the teaching of his followers. In his earlier novels he seemed to look on with a certain social prejudice but never attacked them. In the novel in question, everything including the opening of the Hindu temples to Harijans is there. The single-entry campaign seems to be beautifully done, and the way in which a Hindu-Muslim love story is woven into the texture of the novel speaks lightly of the great limitation of the writer, his devotion to Hindu-Muslim unity, and the consummate skill with which he could tackle a tricky problem. He was a great social reformer, having started a school, where even the children of

the most widow-re-marriage was a signal for social celebration. His death will be deeply mourned as much by the Muslims as by the Hindus to both of whom he had equally rendered himself.

The Late Lalabhai

Mr Lalabhai Shastri's death was not premature, inasmuch as he died at what in India is regarded as a ripe old age. But his death, not only in the world of business, but in the field of social reform, leaves a void which will not be easily filled. There is not the place to speak of his connection with almost all the industrial enterprises of name in Bombay and India, especially textiles, nor of the great part he played as a pioneer of the Co-operative Movement in India. I will not attempt either to express the sense of my own personal loss over his death, though I know that he has left a large number of friends of all creeds and communities to mourn his loss. I would speak rather of him as a great gentleman, in the old, though born in the lap of luxury, modest in others' eyes, and who during his long public life made no enemy. His personal attachments were not confined to the members of his family, they were extended to a great number of friends who regarded him as a kind of *patel* friend of the family whose his affection had made himself. He belonged to a family of Shikhar Dwaras, but he had few of the limitations of Hinduism, and having served as Revenue Commissioner of a State, he knew the woes of the ryots and did the work as Chairman of the Amherst Revenue Committee (I forget for the moment its exact name) long sustained in the orthodox tradition, he lived long enough to out of all the old prejudices and during his old age threw himself into the Harijan movement. He was a champion of Hindu-Muslim unity, and in few households are Hindu-Muslim and Muslim united as blood brothers as was found under his roof. Thus Mr. Bhai was as dear to him as his own son and was actually treated as a member of the family. Though the whole of his life was spent in business, there was a deep understanding of culture and refinement in him which endeared him to all, and though his cooperation earned him a Englishness, no one wore the robes of Englishness more thickly or with more grace

Ramanatha Ajay was the eldest son of the gentleman whose house Terminal had been working at before. He was a cadet in a big bank in Madras.

"How can a Madras girl be in Madras here now?" You are dreaming," said Shalabehni!

"It does not matter who she is. But how wrong that a young woman, with a baby like this, must go about begging! What a state our country has come to!" said Ramanatha Ajay.

"You are always thinking about your country. It is more than enough for us to look after our family," said the wife.

Next evening also, the thought of that beggar-woman troubled Ramanatha Ajay's mind. He went straight from his office to Chann Bazar. There he stood and looked near the same photographs for some time in his ear. Many beggars there, but not that woman.

Next Saturday Ramanatha Ajay and his wife went once again to Chann Bazar. "There are some beggar-women in there," said Shalabehni.

It was that woman. But she ran off to some other collector, carrying her baby in her arms and crying. Mother pities, an aunts, gives an aunts look at this baby! The woman noticed Ramanatha Ajay's car, but avoided it. Beggars too have to become experts at their trade. She knew and remembered it was a car whose inmates gave her nothing on a previous day and it would be waste of valuable time to beg at such a car.

Ramanatha Ajay felt ashamed to call out to the woman from a distance. So he kept quiet for a time, thinking she would come to him after finishing with others. But she disappeared in the crowd.

"Come, let us go," said Shalabehni.

Next week Mr. and Mrs. Ramanatha Ajay went to the picture. It was Kalopakhyan. There was an enormous crowd at the gate. It was a new star that acted Danyasani and had been much advertised by all the cinema journals. The gates were closed as the house was full. They had to wait for the next show.

"Shall we go home and return?" asked Ramanatha Ajay.

Before Shalabehni could reply a woman came to think out shouting, "Mother, show please, show!" Ramanatha Ajay turned to see if it was the beggar woman. He had been always thinking of her. But it was not she.

"If we stay here we shall be annoyed by all the beggars. Better, get along let us go home," said Shalabehni.

That same morning a policeman liked a baby and drove the beggar-woman away.

8

Ramanatha Ajay was dreaming that night.

"Are you not dreaming? What place do you come from?" asked Ramanatha Ajay.

"But are you not from India?" she asked in reply. "Are you not the son of the beggar-woman?" And the beggar-woman's eyes grew wide with joy as she asked this and clinged the baby to her breast.

"Star! Is this woman? Is in the front seat, and Ramanatha Ajay to her children. He smiled back.

"Who is this woman? Why have you brought this old woman into my house?" screamed Mrs. Ramanatha Ajay.

"Who has to have her in our house is beggar-woman. Let us give her food and her wages," said Ramanatha Ajay.

"How else, woman? Do you propose to bring all sorts of unwanted women into our house?" Shree! let away - screamed Shalabehni, as Terminal.

"I shall work. I shall not sleep, mother. I shall do whatever task you set me. Try me and the beggar-woman."

"Impossible. Get out of the house," said Shalabehni.

Ramanatha Ajay put his hand into his pocket to pay her a rupee and send her away. But he did not find his purse in the pocket. He searched and searched. The beggar-woman's baby began to scream.

And he got up and found it was only a dream. It was his own child. India that had set up in bed and was crying loudly, not the beggar-woman's. "Thank God," said Ramanatha Ajay to himself. "Shalabehni is really not so heartless as all that. I am glad it is only a dream. I may still find that woman and bring her home, and Shalabehni won't turn her out."

Ramanatha Ajay was always on the watch for that beggar-woman, whenever he went to the house, railway station or cinema. But he did not find her, though lots of other beggar-women came. Who knows what had happened to her!

[First written in Tamil for 'Anandabharati', done into English by the author for 'Harujan']

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H A R I J A N

SATURDAY, OCTOBER 31, 1934

VOLUNTEER BHANGIS

(By M. K. Gandhi.)

Let not the word 'Bhangi' frustrate any reader as it does many Bhangis. It is probably the most useful member of society. Its health depends more upon proper sanitation than perhaps on proper food. Needless to say I am not thinking of the Bhangis caste. I am thinking purely of the occupation that the word "Bhangi" connotes. I regard the scavenger as the cleaner's as a white "profession", rather than the professions known as "honourable". They may easily become dishonourable, this term can.

Well, Shri Aggar Palwardhan who is an M. L. has become commander of a corps of volunteer Bhangis which he is trying to form for attending to the sanitation of the Congress camp at Puduk. The same before the Reception Committee was whether to employ professional Bhangis or to have the sanitation attended to by volunteers. Bhangis pointed out that at the previous Congress the work was done by the town Bhangis. But the volunteer system won the day. The task could not have been allotted to Shri Aggar. Applicable has qualified himself for it by long previous training and what is more, by his loss of the most despised members of society. His love has not been purely sentimental. He has done the work of sanitation side by side with Bhangis, and he knows that proper scavenging is as much a science as any other. He has treated applications for the five centres as two hundred persons, not under 15 years of age for the work. They must be willing and ready to attend to the sanitation of Indians and the whole camp while the Congress work lasts. They must be mature youths who won't neglect the duty entrusted to them for the sake of losing the thousands or the Congress delegates at work. There will be the privilege of making the work of the delegates possible by attending to their sanitary needs.

Maharashtra is a two-fives of good hardy workers. It should not be difficult for the province to supply two hundred good and true young men to do the work. But that young men from other provinces may not apply. But, for the sake of economy, if nothing more, it is better to have young men from the province and, better still, the village or the district in which the Congress is held.

WHOSE IS THE HUMILIATION?

(By M. K. Gandhi.)

From a long letter of a writer named Kartar I take the following paragraph:

"There is a growing discontent on the part of educated Hindus to call themselves Hindu. Because if they say they are Hindus, they have to declare that caste also, and the untouching religion makes this unpleasant. They would rather call themselves Christians than undergo humiliation by calling themselves Hindu. Why may we not think not them to become Hindu as Muslims and not the foundation? For both and Muslims are as good as Hindus."

The correspondent goes on his case which he says that Hindu and Muslims are as good as Hindus. For if that is so there is no occasion to prompt Hindus as anyone else in the direction. Any Hindu is free to call himself a follower of any one of the innumerable Hindu sects and yet remain Hindu. And why should a Hindu declare his caste if he does not want to or if he has renounced caste? Many Hindus do not believe in caste. I have endeavoured to show that caste is no part of Hinduism. Force is not caste, it is clear, a man may call himself a Brahmin, I am a teacher of religion, I am a son of God, or a Kshatriya, I am a soldier, I am a son, or a Vaidya, I am a merchant or a lawyer or I am a son, or a Shrotriya, I am an employee, I am a son. These divisions are not caste but classes and have reference to callings. There is no work class as untouchable. None as untouchable is not bound to say he is one. He may say if he wishes that Hindu society has regarded him as such but he does not recognise that distinction. I may say that though I have been described by Hindu society as belonging to the Kaste caste, I am not that, as I do not believe in caste, but that if I need call myself anything more than caste Hindu, I am a Harijan by choice, being caste so far as he can live, common caste with Harijan.

And why is there any humiliation to a Harijan declaring his classification made by Hindu society? Surely the humiliation is of the society that reduces its members to the condition of being degraded to ghettos and shunned by society. The very education of the Harijan should make him proud of the fact that he can truthfully call himself a Hindu even though so-called higher castes have denied their religion in this life and persecuted him as a manne beyond redemption. If untouchability is destroyed and caste and branch and Hinduness goes, the future Hinduism will assign the place of honour to Harijans who will have stood by their faith in spite of countless persecutions by their fellows. Each time, therefore, a Harijan has to say what he is called as in Hindu society, the humiliation is not his but of his persecutors—the so-called caste Hindus.

WEEKLY LETTER

A New House of God

- On plains who means that someone is dead.
 Men quote the Peking Talk and who know
 A weekly great and true

Kashi (Benares), the holy place of pilgrimages where for centuries generations devout Hindus have flocked to offer their worship to God, to purge themselves of sin, and ultimately to lay their bodies, has no lack of shrines and no lack of hypocrisy which flourishes under the shadow of Faith when it becomes overgrown with superstition. It has now a new shrine, thanks to the patriotic fervour of one of its own sons Bala Shrivatsand Gupta, who conceived some 25 years ago, as he was returning from a member of the Indian National Congress, a new kind of worship and a new kind of shrine which would call forth the devotion and service and sacrifice of every one without distinction of caste or colour or creed, race or sex. He saw a relief map of India in Prof Kerner's 'Western' House at Poona, and he decided that the shrine of Mother Ind could call forth that worship and devotion. The idea grew with the years and the perseverance of the good Shrivatsand through the length and breadth of the World, and it was enriched with the offerings and sacrifices of India's children during the past decade or more. Indeed physically the foundation was laid some ten years ago by Bala Shrivatsand, the great forward thinker, who has spiritualised patriotism, and for ten years the shrine grew in shape and beauty of form. There is no image of an imaginary God or Goddess in the shrine, though Bala Shrivatsand is a devout believer in India's Gods and Goddesses, inasmuch as he knows that there is the great imagination of Indians behind these images. But he saw that the new shrine demanded a new kind of worship and a new kind of shrine which would rally all India's sons and daughters. A relief map of India in marble was what he conceived and set about the task with holy zeal. Fifty,000 of Shaped Marbles were mailed before the foundation, four times the Four Vedas have been chanted before the opening of the Shrine, and Hindu, Muslim, Parsi, Christian, Jain, Buddhist and Jew were invited to fill the shrine with their prayers before the ultimate opening of the door to the public.

Bala Shrivatsand found friends from Kashi itself to help him. Sri Dasguptasahib, Professor of Science at the Kashi Vidyapeeth, took up the task of having the relief map made; he found out from Kashi itself workers in stone and marble, taught them to hew the new art of making mountains and plains, and rivers and lakes, of the right proportion, from slabs of marble. The square piers (11 x 11) of caride (with smaller bits here and there) have gone to the work-

ing of the relief map. 25 (one) x 12 inches long and 20 feet and 2 inches broad. Every one of the physical features shown is to scale, a surface inch being equal to 8 miles and 704 yards, and no inch of height meaning 1440 feet. Time Mr. Everett has been out out of one piece of marble is inches high. The height of all India's plains and mountains from the sea level has been accurately shown and gradations of heights from 500 feet to 20,000 feet have been shown in figures to draw the spectator's attention to relative heights. Over 500 peaks of India's mountains have been shown, all her rivers with their relative length and breadth and depth have been shown, as also all India's principal lakes. All the latest geometrical knowledge has been utilized for making the relief map as accurate as possible, and all important cities and towns and villages have been shown. 30 artisans were at work cutting, shaping and putting together these marble pieces, from day to day during five long years. The walls of the temple have maps in relief showing the different periods of Indian History, or also various features of physical geography.

The relief map is a poem in marble, and the whole shrine is a temple not only of art but of instruction and knowledge.

The Dedication

Dr Shrivatsand in a Sanskrit speech, couched in easy flowing Hindi-Urdu, explained the thought that inspired the dedication of this shrine. It called forth all the children of the land to the worship of the Mother, forgetful of divisions and differences, forgetful of things of creed and matter that divided them. The Father of us all had created us and given us the land to live on and food to eat. We, His children, often quarrelled amongst ourselves, but the Mother called them all together to forget their differences at her feet—spring first. Khan Sahib Abdul Gaffar Khan, who supported Dr. Shrivatsand and he was put in mind of this holy spot of the religion, of our forefathers that we had now completely forgotten. Religion was there right enough in our India, but we did not even read those books properly. In the earliest days of Islam, said the Khan Sahib, the Masjid (Mosque) was a place of worship for all—the Jew, the Christian and the Muslim. True religion, far from dividing the faithful, bound them together, and he heartily associated himself with Dr. Shrivatsand in reading on the occasion the first reciting of Religion that seemed to have been woefully forgotten of late.

Grandaji who was invited to open the shrine said that he had left Begun, and his two sons patients, and his work in the village, to go to Kashi in obedience to the irresistible call of love—love which was as soft and gentle as a weak thread of hair, but in Sahib Sahib's language, but which was as strong as the steel. It drew men together from thousands of miles,

It could not possibly mean Shrivastava's affection. He was in no way worthy of receiving the shrine, but Shrivastava's affection had made him forget his own limitations. Dada Shrivastava lived on the bank of the Ganges which purified his body but even in his heart flowed the Ganges of poetic emotion and imagination. One could fly on the wings of such emotion and imagination right up to the Heaven, and also sink down to hell where the latter was undoubtedly Shrivastava's past and while imagination had prompted him to think of the corner of Mother India and to dedicate a portion of his wealth to its making. In the temple about to be opened he gave a concrete shape to his imagination which he considered as Prof. Karve's Home. There was a time when even his life was jeopardised of, but God had enabled him to live to see his dream materialised.

As I was asked, "and Gandhiji," to perform the closing ceremony on the morning, and as I listened to the chanting of the Vedic Mantras, I thought of a verse in our morning prayer which we have been repeating now for 40 years: 'Mother Earth, Source of Vedic, caste-duties and man-made-law, I bow to Thee. Forgive me the truth of my feet.' It is the Mother Earth in the service and devotion of which we are dedicating ourselves today. The Mother who gave us birth was bound to die some day; not so the Universal Mother who bears and nurtures us. She must die some day, but when she passed away she would take all her children also along with her. She therefore demands a life-long dedication. Shrivastava had dedicated the shrine for the worship by all, irrespective of creed. He had invited as devotees whatsoever Karyans who loved Mother India was welcome to the shrine to offer her to her worship according to her or her faith and capacity. Therefore, I could not visit Shrivastava's affectionate museum. Let us all forget our dreams and differences, sacrifice them at her feet and bring the parcel of our service to her. Shrivastava's dream has, thank God, been realised. May God also be pleased to fulfil his brother's dream — the removal of the strife of all differing creeds and opinions and beliefs and may He let him live long enough to see the fulfilment."

Shriest Mata in Jail

The shrine has now Dada Shrivastava a lack of support (the temple which was costing Rs 15,000) and a correspondent has asked Gandhiji why he was going to let this waste when the poor of the land needed the money badly. He replied that the poor of the land realise more than he imagines that man does not live by bread alone, and that "High Heaven repays the love of unself-sacrificed love or money." The shrine is a worthy embodiment of a worthy idea by a worthy man, and his lack of support could not have been better spent. Friends

Jawaharlal has been named at the opening ceremony, as such, was very, an honoree of the Congress. Pandit Jawaharlal would not perhaps easily go to attend the opening of a temple or a mosque, but he gladly went to Kashi to witness the ceremony. For he knows that the shrine will birth a Hindu worship, but a dedication to an idea. Only the other day he had explained to the presence of a Punjab village the meaning of Hindu Mahatma and Shriest Mata in Jail. "Shriest Mata was not a lady, lovely and beautiful, with long tresses reaching to the ground as was sometimes shown in Hindu's picture. Was she then the mountains and the rivers and the forests and the trees and the stones of Hindustan? No," answered the villagers, "Surely 'Jai' is for the people who live in India, the many millions who live in her villages and towns. Who are these people? Surely you and the like of you, and so when you shout 'Jai' you shout your own 'Jai' as well as the 'Jai' of our brothers and sisters of Hindustan. Remember that Shriest Mata is you and it is your own Jai." The Jai (Victory) can only be achieved by means of dedicating ourselves to the service of her millions.

Letters and Art

The friends and admirers of the Hindu Post, Mathildharan Gupta, took advantage of Gandhiji's presence to have a presentation made by him to the post of a Commemorative Volume, the Post having celebrated her 40 years. In making the presentation Gandhiji said:

"I do not believe in Silver or Golden Jubilees of great or small people and I regard it as peculiarly inappropriate, if not superfluous, for people to present great men with a book of what I should call certificates of merit. I therefore refused to contribute anything for the Commemorative Volume. The fact that I did so on former occasions was no reason why I should repeat the mistake. And then I am wholly unfit for the task. I am neither a Hindu scholar nor a poet. It strikes me as peculiarly inappropriate to ask a man like me to present the Volume but the word 'Volume' covers a multitude of possibilities and as I suppose I was asked to present the Volume, it is my earnest conviction that a man cannot be called a poet or a Mahatma or Avatar so long as he is alive. Rama and Krishna were not Avatars in their life-time. It is we who have made them our Avatars. After all the Gita Mantra "To work thou hast the right and not to the fruit thereof" applies particularly to poets and Mahatmas. I should therefore have a house to park with Mathildharan if he were to believe that he was a great poet of India. I just write under inspiration and not to the dictation of anyone. He therefore does not write for applause. His work is its own joy and compensation."

Lower (No. 10000) 1917-1920 is the Kato Museum (Temple of Art) which is a good collection of art and archaeological relics, paintings, manuscripts and so on. The collection spans volumes for the great archaeological interest and artistic taste of His High Kishin-dan who, no longer content with possessing the collection himself, has presented it to the Nippon Frederic Museum.

M. D.

FIGHTING MALARIA

II

Garrilla Warfare

Certain Japanese men deal with garrilla warfare as, in other words, how every one of us can do his bit in the war against malaria.

We must personally see to the defeat of infected bands of the enemy which may invade our house and neighborhood.

We should PERSONALLY see that the larvae have no chance to breed in our environment, and may also attempt to drive out all other mosquitoes which may lurk in water and swarms in our rooms from the pest to another by fumigating them with sulphur or a less expensive material such as soda or kerosene kieselguhr, or by spraying them with formalin or petroleum carbide. Trash material should be removed from all living rooms as hot weather as they form favorable breeding grounds for mosquitoes. Clothes hung on pegs should be shaken out and placed in the sun at least once a week.

To fumigate a room thoroughly for mosquitoes all the cracks in the door, and windows should be closed by pasting paper over them. Often learn the following¹ as follows:

(1) Sulphur Allow 1 lb. of sulphur to 1000 cubic feet. Use two pots, place them in a pan containing 1 inch of water to prevent damage, and set fire to the sulphur by means of spirit. Burn for Three hours.

Sulphur kieselguhr mixed with and burned using matches, kieselguhr, talc, talc, talc, etc. Pyrethrum, or camphor and matches and may be used instead, the last mentioned mixture being one of the most agreeable and effective of the various agents.

(2) Pyrethrum Allow 2 lbs. to 1000 cubic feet and divide amongst two or three pots, using the same precautions as with sulphur. Burn for Three hours.

(3) Camphor and Carbolic Acid Equal parts of both are fused together into a liquid by gentle heat. Vaporize 1 oz. of solution to each 1000 cubic feet, this can be done by placing the liquid in a wide shallow pan over a spirit or

petroleum lamp while fumes are given off. To prevent the vapors from burning, do not let the fumes come in close contact with the flame of the lamp. Burn for two hours.

Mosquitoes lay their eggs only in still water in which their larvae develop. We should therefore take care that no stagnant water is allowed to remain anywhere on our premises, in vases, drains, gutters, tubs, pans, jars, flowerpots, garbils, broken bottles and anything, old cans and other rubbish, or in holes in trees, or in certain plants such as wild pineapple. If the water cannot be emptied out, a little kerosene oil, and in the case of drinking water a little kieselguhr or, should be poured on the surface. This should be done once a week. Cans and tubs containing drinking water should be kept covered so as to prevent mosquitoes having their eggs on the surface of the water. (Cont.)

Large tubs with drains in them should not be kept near the house as they often contain larvae.

Drains should be very well lighted and airy and the accumulation of water in catchpits outside them should not be collected. Barren-mouthed water vessels fitted before plants for decoration, and unless carefully cleaned at least once a week may become breeding places.

Pools must not be made by throwing dirty water on the ground from the kitchen or elsewhere.

Every householder should be held responsible for keeping his house and its surroundings free from mosquito-breeding conditions. It is obvious that no attempt at general sanitation in the way of drainage will be of any use unless householders observe the rules given above. The marvelous success which has attended the efforts of the Government in stamping out Yellow Fever in the West Indies is a useful object-lesson as regards the value of individual effort. Yellow Fever is a disease which, like malaria, is conveyed from man to man by a species of mosquito.

V. G. D.

(To be continued.)

Cave Protection

By Fajz, Secretary, Dacca

mosquitoes. These who are interested in the preservation of the problem of the cave in the days of the cave through constructive means will find much food for thought in these well-written pages. From page 12, page 100.

Received from the Government of India, 1938

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|--------------------------------|------------------------------------------|
| <p>THERMAL ANALYSIS</p> | <p>RESEARCH & DEVELOPMENT</p> |
|--------------------------------|------------------------------------------|

d. *Fig. 1* *Continued* *North America*

10

Thompson, J. and Thompson, J.

Locks may be divided into two groups according to their mode of use:

(1) **Narrowing Snakes.** Some of these resemble a blind worm, in appearance, while others resemble the so-called 'double-headed' snakes. The double-headed snakes, however, are really not double-headed! When laid like the second head is in fact the darkened end of the tail. The snake is unipolypneustic and is so blind that it will not bite even if it is trodden upon and can easily be reared in a basket or in a rubber vessel. The young of this snake feed on blind worms, the grown-up snakes feed on mice.

(2) **Ground Suckers.** Most of the ground suckers are non-hurrying ones and live in burrows dug by other animals. They can be confined in a pit trap in the ground, provided the pit is deeper than the full length of the snake so that the snake cannot climb over its edge by erecting itself on its trunk. The pit should be at least five feet deep and its wall should be plastered by smoothly covering it with oye-skin. Then it digs but the snake should try to take advantage of any roughness of the walls in order to get out of the pit.

The snake generally feeds on mice, frogs, lizards, eggs and young ones of birds. These g. are allowed while the birds and animals are brought to it alive and the keeper should wait after placing the food before it as it takes time to feed in enclosure. Some say should be stress on the bottom of the pit to enable it to control itself beneath it when it takes. Some branches are should be placed in the bottom of the pit, as snakes love to live in bushes. Snake should overcome require water, and water should therefore be regularly placed before it. Snake as a rule does not drink milk through it may take it when water is not available. It is the best therefore to place milk before a snake.

Sometimes a snake when kept in confinement will refuse to take food or water. Its mouth in that case must be forcibly opened and food and drink thrust down its throat.

Threats to Validity

The following rules based on the habits of snakes will, if properly observed, help to reduce to a minimum the danger of snakebites.

(1) The work always takes in this field. Therefore no holes or corners that might serve as a convenient hiding place for nesting, should be offered to remain in the vicinity of a constructed nest.

(1) Reels, made up of 10, 20, 30, 40, 50, 60, 70, 80, 90, 100, 110, 120, 130, 140, 150, 160, 170, 180, 190, 200, 210, 220, 230, 240, 250, 260, 270, 280, 290, 300, 310, 320, 330, 340, 350, 360, 370, 380, 390, 400, 410, 420, 430, 440, 450, 460, 470, 480, 490, 500, 510, 520, 530, 540, 550, 560, 570, 580, 590, 600, 610, 620, 630, 640, 650, 660, 670, 680, 690, 700, 710, 720, 730, 740, 750, 760, 770, 780, 790, 800, 810, 820, 830, 840, 850, 860, 870, 880, 890, 900, 910, 920, 930, 940, 950, 960, 970, 980, 990, 1000, 1010, 1020, 1030, 1040, 1050, 1060, 1070, 1080, 1090, 1100, 1110, 1120, 1130, 1140, 1150, 1160, 1170, 1180, 1190, 1200, 1210, 1220, 1230, 1240, 1250, 1260, 1270, 1280, 1290, 1300, 1310, 1320, 1330, 1340, 1350, 1360, 1370, 1380, 1390, 1400, 1410, 1420, 1430, 1440, 1450, 1460, 1470, 1480, 1490, 1500, 1510, 1520, 1530, 1540, 1550, 1560, 1570, 1580, 1590, 1600, 1610, 1620, 1630, 1640, 1650, 1660, 1670, 1680, 1690, 1700, 1710, 1720, 1730, 1740, 1750, 1760, 1770, 1780, 1790, 1800, 1810, 1820, 1830, 1840, 1850, 1860, 1870, 1880, 1890, 1900, 1910, 1920, 1930, 1940, 1950, 1960, 1970, 1980, 1990, 2000, 2010, 2020, 2030, 2040, 2050, 2060, 2070, 2080, 2090, 2100, 2110, 2120, 2130, 2140, 2150, 2160, 2170, 2180, 2190, 2200, 2210, 2220, 2230, 2240, 2250, 2260, 2270, 2280, 2290, 2300, 2310, 2320, 2330, 2340, 2350, 2360, 2370, 2380, 2390, 2400, 2410, 2420, 2430, 2440, 2450, 2460, 2470, 2480, 2490, 2500, 2510, 2520, 2530, 2540, 2550, 2560, 2570, 2580, 2590, 2600, 2610, 2620, 2630, 2640, 2650, 2660, 2670, 2680, 2690, 2700, 2710, 2720, 2730, 2740, 2750, 2760, 2770, 2780, 2790, 2800, 2810, 2820, 2830, 2840, 2850, 2860, 2870, 2880, 2890, 2900, 2910, 2920, 2930, 2940, 2950, 2960, 2970, 2980, 2990, 3000, 3010, 3020, 3030, 3040, 3050, 3060, 3070, 3080, 3090, 3100, 3110, 3120, 3130, 3140, 3150, 3160, 3170, 3180, 3190, 3200, 3210, 3220, 3230, 3240, 3250, 3260, 3270, 3280, 3290, 3300, 3310, 3320, 3330, 3340, 3350, 3360, 3370, 3380, 3390, 3400, 3410, 3420, 3430, 3440, 3450, 3460, 3470, 3480, 3490, 3500, 3510, 3520, 3530, 3540, 3550, 3560, 3570, 3580, 3590, 3600, 3610, 3620, 3630, 3640, 3650, 3660, 3670, 3680, 3690, 3700, 3710, 3720, 3730, 3740, 3750, 3760, 3770, 3780, 3790, 3800, 3810, 3820, 3830, 3840, 3850, 3860, 3870, 3880, 3890, 3900, 3910, 3920, 3930, 3940, 3950, 3960, 3970, 3980, 3990, 4000, 4010, 4020, 4030, 4040, 4050, 4060, 4070, 4080, 4090, 4100, 4110, 4120, 4130, 4140, 4150, 4160, 4170, 4180, 4190, 4200, 4210, 4220, 4230, 4240, 4250, 4260, 4270, 4280, 4290, 4300, 4310, 4320, 4330, 4340, 4350, 4360, 4370, 4380, 4390, 4400, 4410, 4420, 4430, 4440, 4450, 4460, 4470, 4480, 4490, 4500, 4510, 4520, 4530, 4540, 4550, 4560, 4570, 4580, 4590, 4600, 4610, 4620, 4630, 4640, 4650, 4660, 4670, 4680, 4690, 4700, 4710, 4720, 4730, 4740, 4750, 4760, 4770, 4780, 4790, 4800, 4810, 4820, 4830, 4840, 4850, 4860, 4870, 4880, 4890, 4900, 4910, 4920, 4930, 4940, 4950, 4960, 4970, 4980, 4990, 5000, 5010, 5020, 5030, 5040, 5050, 5060, 5070, 5080, 5090, 5100, 5110, 5120, 5130, 5140, 5150, 5160, 5170, 5180, 5190, 5200, 5210, 5220, 5230, 5240, 5250, 5260, 5270, 5280, 5290, 5300, 5310, 5320, 5330, 5340, 5350, 5360, 5370, 5380, 5390, 5400, 5410, 5420, 5430, 5440, 5450, 5460, 5470, 5480, 5490, 5500, 5510, 5520, 5530, 5540, 5550, 5560, 5570, 5580, 5590, 5600, 5610, 5620, 5630, 5640, 5650, 5660, 5670, 5680, 5690, 5700, 5710, 5720, 5730, 5740, 5750, 5760, 5770, 5780, 5790, 5800, 5810, 5820, 5830, 5840, 5850, 5860, 5870, 5880, 5890, 5900, 5910, 5920, 5930, 5940, 5950, 5960, 5970, 5980, 5990, 6000, 6010, 6020, 6030, 6040, 6050, 6060, 6070, 6080, 6090, 6100, 6110, 6120, 6130, 6140, 6150, 6160, 6170, 6180, 6190, 6200, 6210, 6220, 6230, 6240, 6250, 6260, 6270, 6280, 6290, 6300, 6310, 6320, 6330, 6340, 6350, 6360, 6370, 6380, 6390, 6400, 6410, 6420, 6430, 6440, 6450, 6460, 6470, 6480, 6490, 6500, 6510, 6520, 6530, 6540, 6550, 6560, 6570, 6580, 6590, 6600, 6610, 6620, 6630, 6640, 6650, 6660, 6670, 6680, 6690, 6700, 6710, 6720, 6730, 6740, 6750, 6760, 6770, 6780, 6790, 6800, 6810, 6820, 6830, 6840, 6850, 6860, 6870, 6880, 6890, 6900, 6910, 6920, 6930, 6940, 6950, 6960, 6970, 6980, 6990,

(2) Another line of concern may be that animals traveling in holes and burrows in the house should be carefully plugged and the luggage should be so arranged as to avoid to make an insect's convenient. The outer opening of the door should be protected by a wiremesh or a screen. Ordinarily a snake will not enter a house through the main gate. Likewise there should be no cracks, gaps or holes since the house is the snake's main source of food at night.

(4) While sleeping on the ground one should take care to sleep as far out in the open as possible and away from the walls or to a corner, so when the fire is used along the walls and there is a great chance of their getting smothered under the sleeping man's body and biting in irritation if the ventilation is restricted.

(15) A snake always prefers to go round rather than climb over an obstacle in its way. It is best therefore to sleep on a sofa, a platform or a wooden cot.

(d) A snake cannot walk over a slippery surface. It is therefore always desirable to have a smooth mat around the floor.

[7] A male can easily bear a tapping noise. Wooden needles should therefore be worn at night.

(8) Keeping of natural enemies of snakes e.g. mongooses, cats, and geckos in one's house or domestic plot will provide a fair measure of protection against snakes.

1000

Intensiveness have been sent to those subscribers whose period of subscription expires with this month. The last issue of the next month, i.e. November, will be sent by V. P. P. to each of them whose subscriptions are not renewed by that time, which they will kindly accept and return.

| Year | Number of cases |
|------|-----------------|
| 1990 | 100 |
| 1991 | 120 |
| 1992 | 150 |
| 1993 | 180 |
| 1994 | 200 |
| 1995 | 220 |
| 1996 | 250 |
| 1997 | 280 |
| 1998 | 300 |
| 1999 | 320 |
| 2000 | 350 |
| 2001 | 380 |
| 2002 | 400 |
| 2003 | 420 |
| 2004 | 450 |
| 2005 | 480 |
| 2006 | 500 |
| 2007 | 520 |
| 2008 | 550 |
| 2009 | 580 |
| 2010 | 600 |
| 2011 | 620 |
| 2012 | 650 |
| 2013 | 680 |
| 2014 | 700 |
| 2015 | 720 |
| 2016 | 750 |
| 2017 | 780 |
| 2018 | 800 |
| 2019 | 820 |
| 2020 | 850 |
| 2021 | 880 |
| 2022 | 900 |
| 2023 | 920 |
| 2024 | 950 |
| 2025 | 980 |
| 2026 | 1000 |
| 2027 | 1020 |
| 2028 | 1050 |
| 2029 | 1080 |
| 2030 | 1100 |

Abstract

| STATION | C. Representative | Phone |
|-----------------------------------|-------------------|-------|
| TELEPHONE RELAY | M. E. Gandy | 200 |
| WORKS IN THE BARRACKS * | M. E. Gandy | 200 |
| WHEELS LOTTERY | M. E. | 200 |
| EXPRESS MAILBOXES | T. C. D. | 200 |
| ENGINE BUILDING-2 | E. A. Reid | 200 |
| NOTE: | | |
| * See Lane Moving, Transportation | T. C. D. | 200 |
| ** See Lane Moving | M. E. | 200 |



HARJAN

Editor: HANMURTI DIXAL

Under the patronage of The Harjani Bank, Raigarh



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[CHS. 3294]

MILK AND COTTON

(By M. E. Goshal)

There is a subtle rivalry going on just now between hand-manufactured silk and khadi hand-made from cotton. So far as the A. I. S. A. is concerned the matter was settled long ago. Counted khadi cloths were presented to stock indigenous silk cloth only to attract more customers for khadi and to enable the cloth to make up somewhat for loss in khadi by charging fancy prices for silk cloth. The time was often overstepped by over-zealous storekeepers but even with the approval of the A. I. S. A. Now the manufacturers of silk cloth have discovered that they can easily displace another khadi because they can afford to underbid Indian silk, and now silk merchants are to be found declaring

"A. I. S. A. is packing their wares. So far nothing can be said against these merchants for no one is bound to respect the policy of the A. I. S. A. unless its views is recognized. But in Bombay as elsewhere too, perhaps, silk merchants have been found doing their business as if to lead the credulous public to believe that they the merchants are doing their business with the approval of the A. I. S. A. and in the interest of khadi.

It is necessary therefore to warn the public against being deceived by such devices. The public should know that the A. I. S. A. has adopted an arbitrary policy. Trade in indigenous silk had not died out when khadi revival was ordered in Khadi can give employment to more whereas silk hardly to more than a few thousand. Khadi is a necessity for both the poor and the rich. Silk is a necessity for some but a few who, in order to maintain a religious sentiment, insist on silk garments on certain occasions. Hence when it is a question of choice between silk and khadi, naturally those who have the welfare of starving millions at heart will always choose khadi. And the very object of the All India Spinning Association requires it to give the first place always to khadi made of cotton, 1 say khadi made of cotton in order to avoid confusion in the minds of those who have seen the wider distinction of khadi as being cloth handspun and hand-woven out of cotton, silk or wool. This wide distinction was and is necessary in order to

more woolen and other handspun when the latter two are used out to supplement cotton handspun but to supplement them. Thus in winter poor people want the warmer woolen or other stuff.

No one need run away with the idea that the policy I have advocated in these hours disregards the welfare of silk-spinners and weavers. Nothing can be further from my thoughts than that. But I know that if khadi, the indigenous silk also automatically Japanese silk and the artificial imitation from the West will sweep every place of indigenous cloth out of existence. It is the khadi spirit which has enabled Indian woollens and Bengal-Jamuna silk to hold their own. It is the far-sighted policy of the A. I. S. A. which in protecting cotton khadi against all other automatically protects indigenous handspun made of wool or silk. For the three in competition with one another and you do the good of all the three. Lastly let it be remembered that if cotton khadi have not silk also, the hands left idle due to the death of silk can easily take up cotton spinning and weaving, but if silk displaces cotton, it cannot employ the weaver that will be without occupation or chance of it due to the death of cotton khadi. It seems to me, therefore, to be the obvious duty of all lovers of Dardicardicardic to prefer cotton khadi always when the question of making a choice confronts them. It will be economical in the long run to pay for the present lesser price for less cotton khadi than for the corresponding less silk wear.

Notes

Effects at Debt Redemption

Several branches of the Gujarat Harjani Bank Raigarh have been trying to reduce Marjani loan, indebtedness through co-operative credit societies, and have achieved remarkable success in their efforts. The latest was reported to us by from Raigarh, in Kaira District where the President of the District Harjani Bank Raigarh has taken keen interest in this activity for the last two years. He believed four Marjani, Raigarh to have a total sum of Rs 300 without interest, and with that sum on hand approached various merchants and settled their claims of Rs 327-4-4 with the payment of Rs 328-4-4.

perhaps 50% reduced all payments (longer to a 60% reduction). The incentive for mortgagee is that the mortgagee should have a steady source of income, and should pledge himself to abstain drink, smoking, having of luxurious luxuries, etc., and should undertake to lead a clean life. The sum paid to start life debt has to be repaid for him in small instalments, no interest being charged on the principal. With the load of debt free off his head after a specified period, he is free to start afresh in life. The bank has, on the other hand, managed to get back the whole of the sum of Rs. 500 paid to the mortgagee, and has repaid part of the loans taken to start the venture, and has at present a capital of Rs. 125. A lot of Rs. 1 is also charged from the mortgagee who are thus helped out of debt, and the sum of Rs. 21 thus collected has also been added to that capital. The bank has now made an appeal for more loans to extend its work, and it is to be hoped that the appeal will meet with a good response.

Another case reported from Virangan is the same problem outside the limits of mortgagee to attract themselves. A civil suit filed by a money lender against a mortgagee employee of the Municipality brought to light the fact that though the debtor had paid Rs. 1,000 on the original mortgage of Rs. 250, a cheque of Rs. 1,250 was still made on him by the creditor. The cheque was challenged by the judge and the debtor was declared free from the liability. The case points to the necessity of Bankers strictly recording in legal proceedings, wherever necessary, to free poor mortgagee from illegal and conflicting conditions of the money-lender.

What a 'Lunacy'!

The phrase taken from Bankers to abstain debt and other evil habits as a condition precedent to debt redemption is an absolute necessity in a report of a survey of the economic conditions of mortgagee in the town of Etchappat (Assam), evolved by us last year, it was shown that an average mortgagee family of 4, with a total income of Rs. 80, could barely purchase the minimum necessities of life, not taking into account the expenses of debts, etc. Any additional expenses would land them into debt and all the miseries arising out of it. The plight of mortgagee is perhaps the worst in this respect. Some years back the Government published comparative budgets of the expenses of labourers in the Bombay Presidency. Relating to the mortgagee the report says:

"The low Domestic Government Income is made up largely and heavily and waste are roughly, 10 to 15 and 5 per cent respectively in the case of all workers, except the mortgagee who spends 1 per cent more, on liquor than do the other classes. The income the mortgagee man pays on his house is rather less than 2 per cent of his expenditure (14 to 15, roughly

of his income) which, considering all things, cannot be said to be excessive. The contrast between the budget of the mortgagee and those of the other classes included in the statement is curious. He spends as much as 10 per cent and more on domestic luxuries: 10 per cent on clothes, and only 2 per cent on house rent, but he pays more than 5 per cent in interest on debt, that is, more than three times what the other workers spend." (Income of 1925-26, p. 109)

What an irony that what spends money and runs in to these poor unhappy men a 'lunacy', perhaps far worse of any better! It is in itself a serious indictment of the operation of the social system under which they have to live and demands a radical cure.

A Radical Cure Needed

That nothing less than a revolution in the conditions of life of these poor folk is needed to wean them successfully from drink and drugs, should be evident to all those who have worked among them. The International Labour Office of Geneva, who with the help of experts hurried on a thorough investigation into the question of opium addiction, issued a report last year, in which it was said:

"There can be little doubt that the opium problem would be much of its intensity if the conditions of work and life of the workers affected were improved by such measures as the adjustment of hours of work to the normal physical capacities of human labour, a medical organization capable of securing adequate treatment of illness, the adjustment of wages to a level sufficient to allow a standard of living consistent with normal health and comfort, the establishment of facilities for leisure to be accompanied by their wives and families when the employment involved prevented them from their homes, the replacement wherever possible of such industries as lead to such they still cultivate full supplies and the production of increased facilities for the education of open fate.

The evidence contained in the report showed that many opium addicts took the drug as a relief from their miseries, especially in the more extreme instances." (The International Labour Office, November 1, 1936)

What has been said about opium is equally true about liquor. It will be of interest to Bankers to know that mortgagee form a fairly large percentage of the urban labourers referred to above (in Ahmedabad, for instance, they are about 25 per cent of the total working labour) and that therefore the problem concerns them as much as other social workers. The dangerous proximity of mortgagee is itself a great hindrance in the way of the reform, and the removal of the temptation is absolutely necessary. But it seems in India the day is not far off, and the social worker has to depend upon the exercise of moral pressure and provision of innocent and health-giving substitutes in place of the deadly drink.

KHADI WORK IN PUNJAB

A brief account of khadi work done in the Punjab during the year 1935 is given below:

Change in Policy

A radical change was brought about in the policy of the A. I. S. A. this year. Mahatma laid great stress on (1) self-sufficiency programme, (2) consumption of khadi in the areas surrounding the production centres, (3) giving substantial wage to the spinners who are at present the lowest paid workers, and (4) habituating use of khadi among spinners and all other workers. The programme of the Association was thus divided into two parts. First and foremost was the progress of self-sufficiency work, viz. making the villagers self-contained in the matter of their clothing requirements. The second and the secondary part which is not however, lacking on the Association is the commercial side of the khadi work which was till now being carried on by the different branches of the Association either with each other in producing Indian-made dresses and reduction in price. Best efforts were made to satisfy the fastidious tastes of the city-dwellers, who do not wear more than one dress, at the cost of the poor spinners and neglect of the vast mass of the villagers. Now Mahatma desires that henceforth the reports of the A. I. S. A. should state not how much reduction in the price of khadi has taken place but that they should take pride in showing how much increase has been made in the spinning wage during the period under review. The policy of the Association was revised and defined as embodied above in the resolution passed by the Council at its meeting held on 12th October 1935.

To help the spinners it was decided that there should be no middlemen between them and the Association. Therefore the previously prevalent system of khadi purchase from the weavers directly had to be stopped. Yarn has to be now first purchased directly from the spinners and then given to the weavers for weaving on wage system. Previously weavers used to buy yarn at the rates favourable to them. Thus the poor and ignorant spinners suffered. The self-sufficiency scheme eliminates middlemen altogether. It eliminates even the Association.

Introduction of the New Policy

In our previous issue of the whole khadi used to be purchased from the weavers. We stopped such purchases in the month of October 1935. Our production was subsequently affected to a great extent and we had to make strenuous efforts to induce the weavers to weave for us on wages.

Our yarn collectors go in the villages to buy yarn directly from the spinners at their homes. They explain to them the object of the khadi movement and persuade them to wear khadi made out of their own self-spun yarn. They demonstrate to them how they can improve

the quality of the yarn and save money by improving their wheels and increasing the revolutions of the spindles by decreasing the size of the pulley or eliminating it altogether and using twisted and (string) on whist spindles. The demonstrations in winding and spinning on improved wheels were given at Adampur centre. Small and thin spindles were distributed among the spinners. They have now begun to realize that they can increase their output and improve the quality of their yarn and save money by improving their wheels. 115 wheels which averaged only 100 revolutions against less than 10 revolutions formerly.

Self-sufficiency work was particularly concentrated upon in the villages surrounding Adampur. Efforts were made by visiting the spinners at their homes to induce them to make cloth out of their self-spun yarn. We have been able to obtain the figures of the quantity of cloth got woven by 605 spinners of 22 villages. They got woven 7,620 sq yards (1,372 lbs.) of khadi during the first six months of the year. From this we can estimate for twenty thousand spinners. We have not been able to secure figures for all our spinners. The villagers who have not got weaving facilities in their own villages and their yarn woven at our production centres. The figures of the cloth we got woven for them are 15,181 sq yards (17,194 lbs.).

At Gurdaspur self-sufficiency work alone is being carried on. Hukam Choudhary's wife spins for wages and also meets the requirement of cloth of her family. The cost of the room where the work is done is Rs. 1-4-4 per month. This amount is contributed by the weavers in the form of monthly subscriptions. Hukam does not charge any compensation or compensation whatsoever for his labour. He now works as to arrange for weaving the yarn of the self-spinners in the town. 1,411 sq yards (1,335 lbs.) of khadi was woven through this centre for self-spinners.

SURAN LAL GUPTA

Joint Secretary,

A. I. S. A. Punjab Branch

(To be continued)

The Harjan Handicrafts Stall

It is proposed to run a stall to exhibit Harjan handicrafts at the forthcoming Khadi and Village Industries Exhibition at Faisal (in East Karachi) during the Congress Week.

The exhibition of the Exhibition have been laid enough to place at the disposal of the Harjan a stall free of cost. On 2-7 Monday, Secretary of the Mahatma Provincial Board, New Delhi, India, has been put in charge of the stall and the arrangements.

Harjan Industrial Institute at the University are expected to get into touch with Mr. Khurshid and make the Harjan Handicrafts Stall a success.

G. K. VISHWANATHAN

Joint Sec. Secretary,

P. S. Singh

HARRIAN

WEDNESDAY, NOVEMBER 1, 1934

ONE THING NEEDFUL

(By M. K. Goodell)

The one thing needed for effective Harjan Service, and for that matter all service of the kind the Harjan, the helpman, is worthy of personal attention is the earnest Without of possession. It is not the highest intellectual ability and extraordinary capacity is of no account if they even possess a kindness, whereas possession of a pure character combined with love of such service will necessarily develop or provide the requisite intellectual and administrative capacity. This reflection is prompted by the discovery of very painful instances of grave moral lapses on the part of two well known workers in the Harjan cause. They were both regarded by all who knew them to be above suspicion and of unblemished character. They have both been betrayed into constant cowardice of those occupying the positions they did. They were no doubt victims of lust that was itching like a deadly snake in a dark corner of their hearts. But poor wretches that we are, we cannot read into others' hearts. We can look, and we must, judge other fellow men by their acts which we can see and handle in their two cases they are such as to make it impossible for them to remain as workers in the Harjan Service. This would be no punishment. Their withdrawal would be necessary for the protection of the Harjan and its cause of our side for themselves. I can safely say that it will be unnecessary for the Harjan to take any step against them. These workers will themselves retire from the Harjan and, I hope, from all public activity. The duty of service is denied to none, a person who has had a previous moral fall but has come to his senses will serve no matter where he is placed. His very reformation will be a service of society. But performance of such service that comes of guilt and rendered almost secretly is wholly different from being in an organization and enjoying all the privileges. For such reentry into public life a complete restoration of public confidence is absolutely necessary.

There is in modern public life a tendency to ignore altogether the character of a public worker so long as he works efficiently as a unit in an administrative machinery. It is said that everybody's character is his own private concern. Though I have known this view to have been often taken I have never been able to appreciate, much less to adopt, it. I have known the serious consequences overlooking organizations that have essential private character as a matter of no consequence. Nevertheless the matter will

have absorbed the full of the Harjan project I have restricted it to organizations of my proposition only to organizations like the Harjan Service. Harjan which make themselves trustees for the welfare of their millions. I have no manner of doubt that possession of a spotless character is the indispensable requisite of such service. Workers in the Harjan cause as for Harjan or the village industries must come in closest touch with utterly unselfish, honest, uncorrupted men and women who might be likened to children in intelligence. If they have not character, they must lead in the end and for ever down the cause they espouse to the surroundings in which they are known. I write from experience of such cases. Happily they are rare enough for the numbers engaged in such service, but frequent enough to call for public warning and caution on the part of organizations and workers who are engaged in such service. These lapses cannot be too widely felt as the starting of themselves.

WEEKLY LETTER

Institutions and Their Managers

Last week has been a week of such things again involving several night-couriers disturbed by words coming to railway stations at all hours of the night. If the railway authorities have made no progress during the last fifteen years in the matter of providing better accommodation for third class passengers, our own people have made none in the matter of discipline and consideration for the comfort of national servants travelling at night or for the comfort of other passengers.

The visit to Rajah was a purely domestic duty. It is the home of Goodell's aged mother, now nearing eighty, and his wife nearing eight, who have given all their time to the national cause, the most distinguished amongst them being the late Margaret Goodell. This aged couple had been going for what might, for them, be their last meeting with Goodell, and Goodell would not deny himself the pleasure of having their blessing. Both the meeting and the parting were most touching and revealed in an unusual manner the human aspect of Goodell's life.

But privacy at peace has not been and will not be Goodell's privilege, and a purely private visit became a public one with hundreds of people including old friends and relations and workers, waiting to see Goodell. The chief among them were Harjan workers. He said to them that in view of cases of impurity of Harjan workers having come to his notice he had been confirmed in his conviction that no Harjan scheme should lack to the Central Office for any financial help, that they may be, if they would, under the discipline and control of the Central Body, and that the impurity had so far alarmed him that he had not the courage to ask individuals to

supported these institutions financially. It was the pleasant duty of those in charge of these institutions to put the public at ease about the purity of the institutions before they approach them for financial help.

The next occasion on which Gandhi addressed himself practically to the same theme was the opening of a hotel in connection with the girls' school at Nadiad in memory of the late Vallabhbhai Patel. Seth Jamsalal Daga opened it and in his speech laid great emphasis on the non-commercial character of educational institutions. He was sorry that the terms of the trust of the late Seth Manabhai Chhaganlal's character restricted the use for Hindu, but he was glad that the school itself was open to girls of all communities and that the hotel though restricted to Hindu girls, the term Hindu included the Harijans. Gandhi, who was asked to give the blessings with, "I ought not to have been asked to speak on this occasion, inasmuch as my position is enough to show that the institution has my lifework. Besides I already blessed the institution when I came here last year to lay the foundation stone. But now that I have been asked to speak, let me say that my lifework are conditional. I should like to impress on those in charge of this institution the teachers and the girls that the institution will not last without a moral foundation. The workers should all be selfless workers, and the education imparted here should be true education, that is to say which draws out the best in the character of the taught. Every one of us has good inherent in the soul, a germ to be drawn out by the teachers, and only those teachers can perform this sacred function whose own character is unimpaired, who are always ready to learn and to grow from perfection to perfection. The girls also will have to be receptive, they will not think of showing themselves off but of seeking their teachers to draw out the best in themselves. I have had bitter experience of institutions of this character and therefore hesitate to show newly opened institutions. I am even doubtful about the teachers needing my blessings. Some of them, I dare say, think of me as a back number, not in touch with the spirit of the age and modern tendencies and not at all competent to speak to the modern youth. Well, let those who think like that repeat what I have said."

An occasion of similar remarks was the formal opening by him of a Sarawati Bhawan run by the Akshardas Bhawanpally and built from the donation of Rs. 15,000 given by the late Sarawati Bhawan.

Happy Moments with Children

The circumstances of the character of the opening ceremony of the hotel was reflected by a few minutes of refreshingly playful talk with the children. The girls of the institution gathered

in the afternoon to give Gandhi their year upon the occasion of his birthday. There were boys too of the Vallabh Vidyalaya of Bockham. The girls gave 112,476 yards of yarn but, what is more, 80 of them took pledges to spin 100,000 yards during the year for their own clothing needs. After the presentation was done he left like saying a few words to the young people gathered there, but it took the form of a dialogue which enlivened the whole atmosphere.

'You know that Seth Jamsalal Daga has opened your hotel today. You must try to be worthy of that good man. You perhaps know that he is a good man?'

'Oh, yes.'

'No, "oh, yes," but, yes, please.'

'Yes, please,' they shouted in a chorus.

'But if he is a good man, what about the rest?'

'Everyone is good.'

'Not including you?'

'We are good too.'

'All without exception? Are you sure?'

'Yes, Sir.'

'Well then, now tell me if any of you tell lies.'

'We do,' murmurs of these.

'Always or on occasions?'

'On certain occasions.'

'And don't you quarrel?'

'We do.'

'Always?'

'Yes, which was directed in hearty laughter.

'Well, but I must say that you are good, however you are ready to confess that you sometimes tell lies and quarrel amongst yourselves. And the rest of us are also good only in that sense and no other. But what about those who go about saying that everyone must tell the truth but who themselves never do so?'

'They are hypocrites.'

'That's perfect. Let us never be hypocrites. Now, one more question. You have taken a pledge to spin 100,000 yards during the year. What if you break the pledge?'

'No fear,' they emphatically protested.

'But if you do?'

'We know we will not,' they replied with even greater emphasis.

'But supposing you do?'

'(One voice) "Fasting!"'

'Who is to fast? I or you?'

'We of course.'

'Fasting on milk and fruit?'

'No, Sir. We shall take only water.'

"But how many days will you last?"

"Oh, how can we do that? Each one prepared himself."

"Remember! But know that there are reporters and reporters will publish this talk of ours and our will will be out of it if you fail."

There were the sons of Vallabha Velpetians, leaders of the Ghazala community, who are brave hearts and drive their board and lodging free. The institution is named after Harbar Vallabhabhai Patel. The teacher presented to Gandhiji cloth woven out of the pure spun yarn driven out at the 10th of October from cotton purchased out of the wages they had earned from carding. The teacher said that the boys did cleaning and sweeping of the streets as well.

"Every day?"

"No, we did so on Gandhiji's birthday."

"Well, I tell you, if you do it every day you will make Gandhiji a model village from the standpoint of sanitation and you may some day be Harbar Vallabhabhai Patel. Even if you fail to be Harbar Vallabhabhai, you will have done something good. But you may take it from me that if you do not do this street cleaning, you will never be Harbar Vallabhabhai."

"Yes," said one of the boys. "there is a bad village. It does not observe these health measures. We may clean the streets but they will go on polluting them."

"Now, now, don't say so. All villages are like that, and it is our duty to preserve the good, the more they persist in polluting the streets. And you must not forget that you belong to the village."

With Mr. Lakshman

The visit to Ahmedabad, though exclusively for the Gujarat Literary Conference, was marked by the representatives of labour in connection with the grave situation that has arisen out of the proposal of the millowners for a 50 per cent cut in the wages. Shrimati Amambayal and Mr. Shantabai Dabkar are handling the whole question with the attitude one that has characterized their effort for the welfare of the millhands during the last twenty years, and has prevented many a grave catastrophe. Before a vast gathering of labourers Gandhiji poured out his whole soul explaining at great length the relations between capital and labour, the conditions that make for industrial peace, the power of labour, and so on. It was addressed as much to the millowners as to the millhands, and it is hoped that they will lay to heart Gandhiji's appeal and will not precipitate a catastrophe. I wish I could reproduce in these columns the whole of that powerful speech. I shall have to content myself with giving only a few extracts here. A noteworthy feature of all Gandhiji's speeches, whether

before the labourers or before the Literary Conference, was that Gandhiji looked large over the whole of his audience. One could see that it was not without a wrench that he had torn himself from the village and that though his body had left the village, his mind was all the while there.

"Eighteen years ago you carried on a peaceful strike for 11 days, without a single untoward incident happening. It was a hard test for you but you passed through the test. Then you weakened. You know what followed. But the whole success of that strike was due to the great lesson under which you worked. That lesson bore the words—*Self-reliance*. For those who pledge themselves to a vow do so having full regard to consequences, and having full regard to their own capacities and limitations. The capacity to keep one's vow solemnly taken is all that we have and need have. We do not want the capacity to throw down loads from our backs, to fight with bullets. We are children of the earth and we had better talk in terms of the earth and not of the air. That capacity to keep a vow is your great capital. No one may deprive you of it, but it should be kept even unto death. It is worth a score of ropes and more. Many a millowner has had to commit suicide, the millhands have not saved him from an unnecessary death."

"The question facing you seems to be this: Whether you have power as strength or as millowners. If the millowners close the doors against strikers you may have to resort to a strike. They may want to try your strength. Now I should like to suggest to the millowners that if you grow in strength, they have nothing to be afraid of. If they grow in strength you have everything to be afraid of. But let us see the difference between the millowners and the labourers. Their strength is their money, your strength is your capacity to work. Capital would be helpless without labour. All work would be at a standstill if you were not there to work them. It may be that they may quarrel you late working for them, but there is no doubt that they are helpless without labour. Labour then possesses the key, I say Labour, not the Labour Union."

"Now on the other hand, if you were strong in numbers even if you were a million, you would not be able to run a mill. You lack the talent to run it. You could not run it even if you had a million ropes. I should refuse to take charge of a mill even if someone were to offer a million rupees to me. I should gladly see that million for itself or Harbar work, but could not run a mill mill. You are in the same condition. You have not acquired the capacity to run a mill even after these 50 years of unbroken work, nor are you likely to acquire that capacity within the next 50 years. If you think you know, you do not need a leader to lead you."

"I do wish you may realize that exactly some day. It is certainly possible for you individually so in time, yourself as to be able to run a mill. In that case the rest of you will be as much slaves as you are today. What I mean to say is that you as a body could not run a mill in a given number of years.

"But our friends who insist on class co-operation and class-war say that everything is possible if only we fight as they would have us to. We may have to fight the millowners, but we should do so with the same love and regard and resistance as we would fight our blood relations, our own kith and kin.

"But what about the Blacklegs, you may ask. Blacklegs unfortunately there will be. But I would urge you not to fight them, but to plead with them, to tell them that there is a narrow policy and that yours has the interests of the whole labour at heart. It is likely that they may not listen to you. In that case you will tolerate them, but not fight them.

"I had an open letter from our friends who insist on class-war. They say and I agree with them that there should not be two unions in Ahmedabad, but they want a Union which accepts class-war as its creed, which means that they want us to merge in their union. Do not yield to that temptation if you do not believe in the inevitability of class-war.

"You and I believe in co-operation. If we sometimes co-operate with millowners we do so to reach co-operation ultimately. We want Ahmedabad and its mill-industry to prosper, but we want the prosperity broad-based on harmony of all the varying elements.

"I am one of the abolitionists and as such I may not speak on the merits of the general question. I have only told you what should be done if a strike becomes a necessity. You know that it has to be absolutely peaceful. You must exhaust all your resources to reach a settlement. I am still hoping that a general strike may not be necessary. I shall strain every nerve to avoid a strike.

"But remember that even if you have to fight, your capacity to keep your row will depend on the purity of your life. A drunkard, or a dishonest character can never keep a row. Also remember that you have to fight on your own strength. Do not depend on Ahimsa. You are Bhambhalal or no. We can not guide you. It is only—your strength that can carry you through. I am but a broken reed. Not that I have ceased to take interest in you, but I have become a witness, and all my resources are being put to the test in that little village called Sevasti. I have settled there because I believe that the key to Sevasti is not with the state but with the villages. When I succeeded in ridng the villages of

their poverty, I have won Sevasti for you and for the whole of India. The villages are in a worse plight than you who live in cities. You have schools for your children and a hospital and many other amenities. They have none. They do not even realize their miserable plight, and they almost beg their present condition. If therefore I can discover the key to their emancipation, I discover the key to Sevasti. Their deliverance is also yours."

M. D.

FIGHTING MALARIA

III

Lines of Defence (a)

We now come to measures which are not offensive but only defensive.

We must protect ourselves from being bitten. To this end, we may, according to Old Blackham are

- (1) Mosquito-proof houses;
- (2) Mosquito nets;
- (3) Mosquito-proof clothes;
- (4) Agents to prevent mosquitoes biting;

and (5) Aerial control measures.

(1) Mosquito-proof Houses are largely used in America and Italy, and even in some parts of India. But they are so costly that even the learned Chalmers thinks they are quite out of the question for general use.

Those who can afford it should protect the windows of the houses with wire gauze and provide the doors with automatic closing arrangements.

Pumps and electric fans not only drive away mosquitoes but also keep the body cool, comfortable and vigorous even in great heat.

(2) Mosquito Nets cost about one rupee, and some villages of my rate can afford to go in for them. They must be our chief defensive weapons, and very powerful ones they are according to Blackham. They act in two ways (a) by protecting individuals from contracting malaria, and (b) by preventing patients suffering from malaria from becoming a source of infection to others.

The following rules must, however, be observed if a mosquito net is to be of real use.

(a) The net should not have the smallest hole.

(b) The bed should be so raised as to leave a considerable space between the slaps and the net. If the bed is not wide, then the lower two feet of the net should be lined with calico, this prevents mosquitoes attacking parts of the body which come into contact with the net during sleep.

(10) The sides and mouth of the net must be made by the same fine mesh.

(11) The lower border must be tucked well under the mattress all round, and must never be allowed to hang down anywhere in the room.

(12) The net should be stretched fairly tight in order to allow easy access to enter, and should not be hung on loose folds which check ventilation.

(13) On getting into bed one should examine the interior of the net for mosquitoes that may have slipped in.

(14) The net should always be let down in the afternoon and carefully inspected for mosquitoes or malarial.

(15) *Mosquito-proof clothing*, i. e., such clothing as mosquitoes cannot bite through should be worn in the malarial areas by all who are asked to. The female mosquito, which alone carries the infection from one person to another, as a rule feeds only between sunset and sunrise. Therefore in places where malaria is rife, the feet and hands should be kept covered after sundown, and the favourite feeding ground of the mosquito, on the legs and ankles and feet, should be well protected from attack. Its coverage cannot be reduced owing to the heat one may carry and one occasionally a plain-leaf fan with which mosquitoes can be driven off and the body kept cool.

(16) Agents that prevent mosquitoes from biting are applied to the skin of the face, neck, hands, and other exposed parts to keep off mosquitoes, e. g. oil of eucalyptus, oil of camellia, oil of eucalypt, oil of lemon grass, kerosene oil, etc.

The application of essential oils works off mosquitoes to some extent, of these lemon grass oil which is pleasant, lavender and geranium from all large chemical and druggists is in great favour in some parts of India.

The best application according to Col. Black, late in literature oil and kerosene, but much as the mosquito bites it, it is not proof against a hungry female.

With all these applications, as soon as the vulnerable part of the skin or the surface of the stomach has evaporated mosquitoes will promptly begin their attacks. While, therefore, they are effective for the first twenty minutes or half an hour, they are of no use afterwards. They merely tell one to take caution, with the result that he may fall asleep to be awoken by mosquitoes, and possibly be infected by malaria while asleep. What a female mosquito is hungry she will overcome her distaste for all such applications.

(17) Colour as to malarial regions are blue dark red, brown and black which are

much more effective in mosquitoes than white, grey, green, yellow and violet. Previously only white garments should be worn in malarious places.

When there is great danger of malaria, 5 grains (1/2 gramme) of quinine should be taken regularly every day preferably in the evening or just before breakfast as a preventive, but it is advisable to take a double dose of half once a week. For we can by taking quinine before about such a change in our blood that the parasites of malarial will not grow in it or at least will not thrive as it quinine not only cures malaria but also prevents it. Whether used as preventive or as a cure it must be used regularly and in sufficient quantity, as when taken irregularly, especially in small doses, it seems to do more harm than good.

V. G. D.

(To be continued)

NOTICE

Intimations have been sent to those subscribers whose period of subscription expires with this month. The last issue of the next month, i. e. December, will be sent by V. G. D. to such of them whose subscriptions are not renewed by that time, which they will kindly accept and oblige.

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There would need not only that but to realize those which, in the interests of democracy itself, will have to be run on other than democratic lines. Similarly literary conferences can cannot be run on wholly democratic lines. If you attempt to run them on wholly democratic principles, you will end by reducing democracy to a mockery.

That led him to the second criticism. "That, however, does not mean that the present constitution which is the creation of Sir Mansel is his monopoly. You say it has been framed with such democratic obsessions that no one may change a comma or colon in it. I refuse to believe it. No such constitution has ever been drafted. There is no constitution through which one may not drive a coach and four if he so wills it. I do not know of a perfect constitution having ever been drafted. Perfection is the attribute of the Almighty, and yet what a great democrat He is! What an amount of wrong and burning He suffers on our part! He even suffers a magnificent creature of His to question His very existence, though He is so every atom about us around us and within us. But He has reserved to Himself the right of becoming incarnate in whomever He chooses. He is a Being without hands and feet and other organs, yet he can see them in whom He chooses to reveal Himself!

"We are a mixed nation, and Mansel is one of us. Mansel cannot excuse his being a constitution of the kind you suggest. But even so, India, Italy and elsewhere there is no constitution which cannot be altered. Constitutions may indeed be upheld by force of arms, but a flawless constitution is an impossibility. I shall therefore make certain suggestions in order to help you to introduce whatever changes you deem necessary. All that will be under the constitution. You will please trust me to suggest a prayer we make."

And he did present the Conference with a fresh resolution in this behalf which pleased Sir Mansel and his critics equally.

The Function of a Literary Conference

He spoke at great length on the business of a literary conference. He had been laughing and joking all the while, but he had obviously stored up his story. One could see during the latter part of his address that it was with some difficulty that he could push himself to sit in that magnificent hall, surrounded by the peak of the aristocracy and the bourgeoisie of Aburashedah, when all the while his thoughts were with the poorest. He seemed to be wondering if he was there in his proper place. Did the few hundreds on the platform and the few thousands in front of him, who had gathered there to spend a couple of days in literary lounging, have any thought of the half-starved millions, who if they were there would

sit at the bottom of the auditoriums of the Conference? Did they have any thought of those dumb millions' agonies and agonies, wherever they were? And yet he gradually passed out his heart before them and arrived that thought in itself figured in the picture of whose silence and half-formed talk he finally broke down.

"For whose sake are we going to have our literature? Not certainly for the great gentry of Aburashedah. They can afford to engage literary men and have great libraries in their houses. But what about the poor man at the wall who with unshakeable shame is pushing his back to pull the big leather-bucket? Years ago I had asked Sir Nonesuchness, who I am sure is too aged and ill to be here on my mind, if he could give me something, some sacred name or statue which this man at the wall could touch and forget for even the Elder whom he which he indulged without knowing that it was mine? That man belonged to Kishish where we had the hegemony of our Satyagrahism. His Kishish is no village, it is a town of Aburashedah. Now I have hundreds of such folk for whom I want real life-giving literature. How am I to do so? I live in Bagdad today where in a population of 400,000 a fifth over ten are literate. Literally not more than 500, very likely less. Of the ten or more who can read there are scarcely three or four who can understand what they read, and among the women there is not one who is literate. 75 per cent of the population are illiterate. Now I thought of getting up a little library for them. The books had to be of course within their understanding and so I begged a dozen school books from two or three girls who had no use for them. I have with me a young man who is an M.B. but who has forgotten all his law and cast it has let with me. He goes to the village and reads to those who come to him from these books whatever they can follow and digest. He takes a newspaper or two with him. But how is he to make them follow our newspapers? What do they know of Spain and of Russia? What do they know of Geography? What am I to read to them? Mansel's Novel? Or Krishna Chandra which Sir Ebrahima Norvan has translated from Bengali? It is a good book, but I am afraid I cannot place it before these illiterate folk. They would take time to understand it."

"You must know that much as I should have liked to bring with me a Persian boy here I have not done so. What would he do here? He would let himself in a strange world. But I am here as his representative, as these village folk's representative. That is true democracy. I shall now say adieu to you and go with me these I am clearing the way for you. Of course the road is strewn with thorns, but I shall see that the thorns will be not without cause too."

"As I am speaking to you just now, I am put in mind of Dean Farnes and his book on the Life of Christ. I may fight the British side, but I do not hate the English or their language. In fact I appreciate their literary treasures and Dean Farnes's book is one of the treasures of the English language. You know how he laboured to produce that book? He read everything about Jesus in the English language, and then he went to Palestine, saw every place and spot in the Bible that he could identify, and then wrote the book in faith and prayer, for the masses in England, in a language which all of them could understand. It is not to Dr Johnson's credit but in the early days of Dickens there we saw this Farnes who will produce about literature for the village folk? Our literary class will pore on Kipling and Meredith, and English authors, and will give us institutions. I want those to go to villages, study them and give something life-giving."

Next he referred to the Art Exhibition that he had seen the same morning. It was a most admirable affair and unique of its kind, inasmuch as it contained the productions of artists exclusively of Gujarat, especially those who have learnt the art under Sir. Rakhaldas Karel. Among them are products of the Orpust Talpatri and some who have not read in school or college at all. There is, for instance, Chhaganlal Jalar, who is a Rajput, who has beatified his heart in a most admirable manner on topics of everyday household village life. Sir Rakhaldas himself accompanied Chhaganlal and explained to him some of the noteworthy pictures. This picture is necessary to understand what Chhaganlal said in reference to the Art Exhibition. He said:

"Though I was happy and proud to see what I saw in the Exhibition this morning, and felt that I had not seen anything of the kind before in Gujarat, let me tell you that I missed what I would call a speaking painting. Why should I need an artist to explain a work of art to me? Why should it not speak out to me itself? I tell you what I mean. I saw in the Varanasi art-collection a statue of Christ on the Cross which surely captured me and kept me spell-bound. I saw it five years ago but it is still before me. There was no one there to explain the charm to me. Here is Peter is Brown, I saw in the recent temple a husband in stone made of a little woman's which spoke out to me without anyone to help me to understand it. It was just a woman, half-naked, struggling with the folds of her clothes to extricate herself from the shaft of Cupid who is after all lying defeated at her feet in the shape of a scorpion. I could see the agony on the face—the agony of the stage of the scorpion. That at any rate was my interpretation of it, though Sir Rakhaldas may have another to offer."

"I could speak on to you for hours telling you what I want. I want art and literature

that can speak to the millions. I have given you an outline of the picture, you will fill in the details. I have said my say. My heart is weeping at the present moment but time has made it hard enough not to break even when there are obstacles for it. As I think of Gujarat and its villages, [At this stage he did, however, break down.] After a [little pause he continued:] as I think of Gujarat and its folk, I can't help saying that our literature is a miserable affair. Principal Amadebhai Dhurve sent me a list of a hundred books, but none of them would do for them. What am I to place before them? And study women! Is there any relation, I wonder, between them and the Ahmedabad ladies I see on foot of me? The Gujarat women know no literature. They cannot even repeat the Ram-dash with me. They simply know how to drudge and slave away. Mothers of sin or vice, of wicked or scorpions, they fish water, they eat grass and haw wood, and look upon me as their benefactor if I give them work and a few copper. What am I to talk to these dumb slaves? These dumb millions do not live in Ahmedabad but in the Indian villages. I know what to talk to them, but I cannot tell you I am no speaker, neither is the poet my profession. I have written what I have, because I could not help it, and at one time I was dumb, so much so that my friends used to call me a dumb, said I went to the streets where too I was with difficulty that I opened my lips. It is not my business to speak or to write. My business is to live amongst them and show them how to live. The key to Swara is not in the cities but in the villages, and as I have settled in a village—a village too, not of my making, but which came to me."

H. D.

An Example of Self-help

The Madras City Harpana Bank Singh was running a boys' hostel for the last three years in a Madras locality, which had to be closed in May last for want of funds. After it was closed there was a spontaneous move on the part of parents and some of the hostel boys to continue the work done by the hostel. Little school boys were collected and made to follow a time table for studies, games, prayer, study and games. Two of the older boys who were in the hostel and who were also the patrol leaders of the Gokhale Scout Troop attended to the old hostel, acted as tutors. After doing this themselves for more than a month they applied for help to the H. & S. Singh. Viewing this effort as self-help, so more extraordinary than the running of hostels by the Singh itself, the Singh authorities in Madras have readily agreed to help them. The boys are managing a young men's association and arranging for night lecture courses. The example deserves to be copied elsewhere.

S. R. V.

HARRIAN

SATURDAY, NOVEMBER 14, 1936

OBSCENE ADVERTISEMENTS

[By M. E. Smith]

A reader sending me a cutting from a well-known magazine containing the advertisement of a most objectionable book, writes:

"The enclosed came under my eye when glancing over the pages of —. I do not know if you got this magazine. I do not suppose you ever have time to glance at it, but if it is sent to you, then before I write to you about 'obscene' advertisements, I do so with my mouth wide about these matters. But books of the type advertised are breaking the market today as only too true, but should susceptible parents like — encourage their sale? My woman's modesty is so utterly repelled by these things that I cannot write to express her joy. To think that what God has given to woman with almost her as perfect purpose should be advertised for sale is too disgusting for words. I wish you would write about the responsibility of leading ladies' magazines and parents in this respect. This is not the first by any means that I could have sent to you for criticism."

From this advertisement I do not propose to reproduce any portion except to tell the reader that it describes as obscenely as it can the suggestive contents of the book advertised, its title is 'Sexual Beauty of the Female Form' and the advertising firm tells the reader that it will give away free to the buyer two more books called 'New Knowledge for the Bride' and 'The Sexual Relations or How to Please Your Partner'.

I fear that in relying on me in any way to affect the course of the advertiser of such books as to serve the Editors or Publishers from their purpose of making their publications yield profits she relies on a broken reed. No amount of appealing by me to the publishers of the objectionable books or advertisements of them will be of any use. But what I would like to tell the writer of the letter and other learned ladies like her is to come out as she ought and to do the work that is peculiarly and especially theirs. Very often a bad name is given to a person and he or she on account of this begins to believe in the badness. To call a woman a member of 'the weaker sex' is a libel. In what way is woman the weaker sex I do not know. If the implication is that she lacks the true instinct of man or does not possess it in the same measure as men, the charge may be admitted. But, then, women

become as the men are becoming. If she is weak in thinking, etc., or weak in suffering, I have decided women against establishment of mental and physical schools. If I have not to rely on man to protect his virtue or his honour I do not know a single instance of a man having ever protected the virtue of a woman. He cannot even if he would. Roman Catholics did not protect the virtue of 'them' nor the Six Pandoras of Dracula. Both these noble women protected their own virtue by the sheer force of their purity. No person must become a self-seeker but by the contrast a woman no more loses her honour or virtue because a brute renders her attention and reveals her than a man loses his because a wicked woman seduces him to the a stupefying drug and makes him do what she likes.

It is remarkable that there are no books written in praise of male beauty. But why should there always be literature to excite the sensual passions of man? May it be that women like to live up to the ideal that man has chosen to impose upon her? Does she like to have the beauty of her face exploited by man? Does she like to look beautiful of form before man and why? These are questions I would like advanced writers to ask themselves. If these advertisements and literature about them, they must wage a religious war against them and they will stop them in a moment. Would that women will realize the power she has latent in her for good, if she has also for mischief? It is in her power to make the world more livable both for her and her partner, whether as father, son or husband. If she would cease to think of herself as weak and fit only to serve as a doll for man to play with. If society is not to be demoralized by women more of nature's sweetest creations and still more lower than us the most beautiful, she whom we will have to play has put not manfully, as some are trying to do, but womanfully. She won't better humbly by crying with some in the ability to destroy life merely without purpose. Let it be her privilege to wear the ring man does his iron which will envelope in his rule that of woman also. This wretched advertisement is merely a show showing what way the wind is blowing. It is a shameless exploitation of woman. It would not have done even 'the beauty of female form of average races of the World'.

SUBSCRIPTION RATES

INDIVIDUAL

| | |
|--------------------|--------|
| One Year post paid | \$4.00 |
| Six Months | \$2.50 |

CORPORATE

| | |
|--------------------|--------|
| One Year post paid | \$6.00 |
| or \$4.00 p. m. | |

TEMPLE ENTRY

(By M. K. Gandhi.)

A non-violent writer

"A writer in the Barfana came once on the other day and wanted money for a Barfana temple and about in Barfana (Jalandhar District). I absolutely refused money for a 'temple', because I am dead against the building of all such, especially such as for Barfana for it is one more of perpetuating that unbecomable and just as it was shamelessly exposing such as the greatest wrong in Barfana with your attack on this theme."

I was quite a polished house Barfana—i. e. Barfana—are trying to induce Barfana to build a temple for themselves so that they need not that their work into existing temples. The Barfana really need protection in this respect and their article has not only a lot to say."

I had been deceived the other day with a great expectation about your advocating temple entry for Barfana. The friend mentioned."

"(1) The Mahatma goes just to worship in a temple himself, why, then, does he encourage Barfana to do so? The advocating temple entry is an indirect means of encouraging worship in temples."

"(2) Your temple is in the vast majority of cases with many of backward people. It is an attempt at working on them. I have read this in the 'Why encourage them?'"

"(3) If you go to a large of such temples, the Barfana will think that money cannot go on and go to a temple without paying. It is a mistake."

"(4) It is important for Barfana to understand."

"(5) Why not the Mahatma teach Barfana something in the spirit of it, he does better."

"I have been in such questions have been answered by the Mahatma and whether they are or not, but there and there it is worth asking. I do not know the Mahatma's answer is, offered to build temples (temples for Barfana) and that the Mahatma of Barfana is really offering to build the Barfana temple. The Mahatma has in this himself to give, more and more, as well as our help."

The Mahatma advised the Barfana too in the questions about their Barfana and whether they are or not, but there and there it is worth asking. I do not know the Mahatma's answer is, offered to build temples (temples for Barfana) and that the Mahatma of Barfana is really offering to build the Barfana temple. The Mahatma has in this himself to give, more and more, as well as our help."

The writer who wanted a donation for a separate temple for Barfana, and the one who put the various considerations before the writer of the letter reproduced above, missed the main reason for temple entry. The demand for opening all temples to the Barfana is made not because the Barfana desire entry, or that when the temples are thrown open to them they will become changed beings. The demand is made

for the purification of Caste Hindus. It is made because Barfana are deprived wrongfully of a right that belongs to every Hindu. Even though not a single Barfana enters Hindu temples, it is the duty of Caste Hindus to throw them open to their brethren the Barfana. It is the truest sign of removal of untouchability from the Caste Hindu heart. The other considerations have undoubtedly to go, but if they are removed untouchability does not die. The end itself will go in some of time, whether Caste Hindus wish it or not, but the temples cannot be opened without their free will. There is nothing to prevent a Barfana from drawing water from a public well as demanding at a public school equal treatment with the other people. He does not do so today as a vast majority of them, only because he is not too hard to assert his legal right. He has reason to be afraid of physical hurt and worse from the Caste Hindus. But as he grows from weakness to strength, he will certainly assert himself and overcome the anti which, owing to his helplessness, he has been hitherto unable to overcome. But so, however, some temples exist. If Barfana in a body marched to a temple, they would be prevented by law from entering that temple. Hence the necessity for agitation by Caste Hindus whenever the opening these temples to Barfana.

As to temples designed specially for Barfana I have always opposed such projects. But there have always been exceptions. I would not oppose a movement among Barfana themselves for building a temple somewhere to take themselves and the Caste Hindus. Nor would I oppose the building of such temples by Caste Hindus. In other words I do not always oppose the building of temples as such. I think that they play an important and useful part in the lives of millions of people.

That I do not go to the orthodox temples is irrelevant to the issue before us. In order to save my mind on temples, I need not be a reader myself. Surely it is enough that I believe in God and offer daily worship not as a mere formality but as an integral part of my spiritual food. Of course I go out of my way to invite Barfana to attend the daily open air worship. I do so, however, not to save them from the danger to visit orthodox temples.

Corruption in the temples there undoubtedly is. The difference and cruel ignorance of the priests in charge of most temples is deplorable. But that is a reason for their reformation, not condemnation or destruction. Nor need Barfana pay anything to the priests. Thousands of temples without paying even a pice. I really believe that the movement for the opening of temples to Barfana, when it comes, will sweep the temples clean of most of their glaring abuses.

KHADI WORE IN PUNJAB

(Continued from the previous issue)

Use of Khadi among Artisans

All the weavers, washermen, printers and dyers (or handloom weavers of khadi). Regarding printers we have been experiencing great weakness in persuading them to wear khadi. The weavers of the Punjab are more fastidious in the matter of dress than their masters of other provinces. Moreover in the Adampur area the spinners are not so very poor as in the districts of Hissar and Mansinghah or in the provinces like Bihar and Orissa. Consequently they do not pay much attention to our warnings and persuasions. We saw that sometimes the ladies after selling yarn to us went to the bazaar and bought mill-made or foreign cloth with the money paid to them by us. In spite of all this it will be noted with satisfaction and delight that the poorer women have now begun to realize the advantages of khadi dress with the result that nearly twenty per cent. of the spinners attached to Adampur are now clad in khadi. Preference is given to the poorer women and the khadiweavers. The ladies who in spite of our repeated warnings do not show any sign of inclination to wear khadi are very hard, and their yarn is not purchased. The retail sale effected at the production centres to the villagers and by bringing in other villages amounted to Rs. 11,300.

Traditional Khadi

In the Punjab villages and especially among the agricultural families about fifty per cent. of the cloth used is made out of the yarn spun by their women and woven in their own villages by the village weavers. This is of course all being done traditionally. Sp. T. M. Khadi, with the help of Sp. L. Kishanbhai Khadia, has investigated about the quantity of such traditional khadi consumed in the Punjab province. We give below his report.

"The Punjab Government has found out that in the Punjab about 40,000 man-made of hand-spun cotton yarn is produced every year. This rate of, say, one crore of pounds about nine crore or yards of khadi worth at least two crores of rupees (not to put low) L. Kishanbhai Khadia has investigated that in Punjab villages about three pounds of khadi or 100 yards would also represent a substantial per head. The total population of the Punjab is 22½ crores, including urban and non-weaving hill people. Taking half of the remaining or about khadi partly, say, of one rupee per head per year, this also comes to the same."

This puts the needs badly the satisfaction of the Association. Otherwise Japanese (and mill-made cloth and cheap foreign cloth are sure to replace the remaining demand by and by as it has been the case in other provinces. If

proper attention is paid and effective propaganda is done by explaining to the villagers the advantages of khadi, we can see the increased to a great extent. Moreover the villagers have got many difficulties such as that of weaving. If these difficulties are removed consumption of this self-sufficient khadi can be increased and at least one crore rupees worth of khadi can be produced.

Consumed Khadi

Khadi worth Rs. 10,18,000 was produced during the year under report.

Rs. 11,30,000 worth of khadi was sold. The sales in the cities have declined due to growing scarcity of the urban people.

Rs. 10,00,000 were distributed as wages to 71,000 spinners, 1,240 weavers, 87 washermen and 45 dyers and printers, 211 villages in all were served.

SURESH LAL GUPTA

Joint Secretary

A. I. S. A. Punjab Branch

FIGHTING MALARIA

IV

Lines of Defence (b)

External defences having been discussed of, we are ready to consider internal or vital lines of defence.

In his *Handbook for Women and Mothers* in India Dr. Michael Bailey writes: "Pure drinking-water, and an abundance of good food and cheerful spirits are important in the prevention of this disease (malaria) which can be guarded against only by attention to all the ordinary rules of hygiene, food, cleanliness, the wearing of proper clothing, and the avoidance of stuff." Here lies the secret of the whole question of ridding our villages of disease.

In regard food, it is a saddest fact that millions of our people get neither the right amount of food nor the right kind.

Dr. Charles Eliot did not hesitate to say that half our agricultural population never know from year to year's end what it is to have their hunger fully satisfied.

Dr. William Hunter, speaking at Birmingham in 1930 on *Diets and work in India*, observed, "There remains forty millions of people who are through life on insufficient food."

Mr. W. C. Bennett writes "It is not till he has gone into these villages in detail that a man can fully appreciate how terribly this the fact is which divides large masses of people from absolute nakedness and starvation." (*Conf. Questions* I, p. 321.)

The Rev. Mr. Macfarlane told "People are living on one meal every two or three days, the poorer classes in India are always prepared for this."

Dr G. A. Grassie, in his *Notes on the Diet of Gulls* (1938) writes "It is universally agreed that a halibut has frequently to content himself with one meal a day and that even when two meals are taken, they are merely of the full amount."

Mr Grassie also gives us the detailed account of the poor "The mackerel catches thrown away by those more fortunate fishermen who have missed the fish are greedily collected, and the bones, poked and made into 'bread'. Then, after gleaming after the fields are cropped, and digging out roots from potatoes, give another means of living for some days. These examples illustrate the poverty of a vast proportion of the population of the district."

All this is old testimony. But things are no better now than they were two generations ago, if indeed there has not been a definite deterioration. Baby Bhabha has reported only the other day how he found some people in Gurdaspur District living on rice made from the uncoloured grain recovered from the droppings of cattle, and Dr Baillie Director of Health in Bengal, in an official report written within the last decade wrote:

"The peasantry of Bengal are in a very large proportion taking in a dietary in which even rice would not live more than five weeks. Their vitality is now so undermined that they cannot stand the infection of food diseases."

The physiological results of underfeeding are thus described by Colonel Mackenzie (p. 40 of chap V):

"Prolonged underfeeding of fat is followed by wasting of the tissues. Adipose tissue is naturally the first to suffer and may be almost completely absorbed, the other tissues following mainly in the reverse order of their importance to life. Thoracic and mental weakness comes, followed by a debilitated condition that generally predisposes to certain diseases, notably relapsing fever, cholera, and pneumonia, and perhaps all infectious diseases. Darrhemia is apt to come, adding still further to the general emaciation and prostration. Ophthalmia, skin and skin diseases of various kinds are common, and any disease that may have obtained a hold upon the system is aggravated by the impairment of resistance."

To talk to our poor villagers about protective foods such as milk, butter and fruit or to ask them to keep patients of malaria on milk diet while they are being given 15 grains of quinine every day, would be sheer madness, not unlike that of the French scientist who asked an emaciated why the French aristocrats promote did not eat milk.

V. G. B.

[To be continued]

HANDICRAFTS IN TUNISIA

(By F. Z. Mohr)

The International Labour Office has been publishing, from time to time, studies dealing with the position of handicraft industries in various countries. The most recent of these monographs is on "Handicrafts in Tunisia" which appears in the series of the period for July 1958 and August 1958. The survey is by Mr Roger Pissard, a member of the staff of the International Labour Office. The importance of the survey lies in the fact that even in the most highly industrialized countries the collection, backed by a growing body of public opinion, even to have taken steps to safeguard certain industrial arts which possess vitality and to increase work against economic or social industrial and commercial competition. Handicrafts and modern industry are not regarded as, by any means incompatible, on the contrary, economic planning is so oriented as to secure that, side by side with the growth of large-scale industry, measures are adopted to stimulate the progress of handicrafts in the new economic conditions that have been created by the growth of large-scale production.

Tunisia, however, is not an industrialized country. Its conditions are similar to those prevailing in India and in most other portions of Asia, with the exception of Japan. In this country, handicrafts play an important part in the economic life of the country. As in India, the handicrafts are of two types—the stiller crafts which transform or work up most of the country's agricultural products, minerals and mineral wealth, and the artisan crafts which comprise work of a highly skilled nature and the traditional home occupations of Tunisian women. Domestic industry predominates in all these forms of activity, and the main aim that the administration of the Protectorate have had in view is to ensure that these crafts are, even in the changed conditions of today, healthy and steadily be adapted to the needs of family economy. The methods used for this purpose are varying, but they comprise essentially the organization of vocational training, the provision of credit, the introduction of improved appliances and processes, and the development of facilities for orderly marketing.

The survey is divided into four main parts. The first is a description of the existing natural resources and the handicrafts allied to them. The treatment is exhaustive, dealing with the processing of cereals, the extraction of oil, the manufacture of silk cloth, and also of woollens, leather work, pottery and metalware. All the aspects of the organization of these numerous industries have been investigated by the authorities of the Protectorate and measures undertaken, through the co-operative or other organizations that have been brought into being, to introduce improved processes and appliances.

business extending the past devoted to "the commercialization of the State." The three Massachusetts activities of 1935-36, to quote the production branch of the report, "involve the production of handicraft and certain kinds of specialty types."

The next section deals with the Economic and Financial Organization, through which the activities seek to stimulate progress. The principal channels of credit are the French Popular Bank, the Turkish Co-operative Credit Society, and the Central Arts and Crafts Association. The objects of the last one are: (1) to make advances to members of local co-operative groups either as cash for the construction of working capital and the collection or individual purchase of raw materials or equipment, or in kind in the form of raw materials; (2) to make advances to any handiworkman whether co-operatively organized or not either as cash on the security of finished goods or in kind in the form of raw materials or equipment. Details are given about the system and the security against which the advances are made and about the grants and subsidies received by the Association from the State. While recognizing that these credits furnish are of considerable immediate value, Mr. Flanagan emphasizes that these facilities need to be supplemented by efforts to secure that the handicraft products command an adequate home and foreign market. To this end, there has been set up a body called Turkish Standards Office the object of which is to promote the export of standardized agricultural and handicraft products. This body, working in collaboration with the Arts and Crafts Association and the Turkish Chamber of Commerce, aims at ensuring the markets for the sale of handicraft products, and it is of interest to learn that, in future, protection in the form of tariffs and quotas is recommended for these products on the ground that for moral reasons the handicraftsmen has a moral right to receive an income, when it is usually the case—a farmer and laborer as well—there is no alternative employment available.

The next two sections deal with 'Occupational Organization' and 'Training and Employment and Working Conditions'. The steps in the direction of occupational organization take the form of establishment of guilds through co-operative co-operation with a view to establishing moral rules for manufacturers, in adjusting disputes, and to promote common interests. The authorities of the State have devoted much careful attention to the introduction of vocational education, and the main purpose of these education now is to provide technical instruction towards involving the needs of agriculture, stock-raising and industry. There is in addition to courses intended to simplify general education and provide training in industrial types

of manual work. Working conditions for handicraftsmen are, as in other countries, not very satisfactory, but much thought seems to have been devoted—as has been the case in India with attention connected with the All India Spinning Association and the All India Village Industries Association—to secure a minimum wage, to regulate the hours of work, and to assist in the solution of the problems of the food and health of the workers.

The sum, all along, has been to adopt such measures as will enable the handicraft workers to take over a transition period in which they may adapt themselves to the changing economic conditions and the changing tastes of their employers, indigenous and foreign, and also to modernize their equipment and methods in harmony with the adaptive capacity of both the products. Mr. Flanagan in his conclusion finds it difficult to assess how far success has attended the efforts made. The suggestion he makes are valuable. He thinks it desirable to extend the scope of the co-operative organizations so as to serve the functions of purchase of raw materials production and marketing in addition to the supply of such Vocational education will, in his opinion, fail in its purpose, unless the people are assisted by means of such facilities and technical help to reduce down to work. Lastly, Mr. Flanagan pleads for the planned campaign being entrusted to a select permanent administrative organ. Such an organ, he adds, should have on the head a forceful and inspiring personality to conduct a continuous and detailed study of the problems facing the handicraft industries and to coordinate the activities of the various authorities and organizations concerned. And lastly, while there should be co-operation and collaboration care should be taken, he concludes, to see that in view of the varied conditions of the handicrafts the policy adopted and measures applied are not rigid but are flexible, capable of being adapted to the varied requirements of different trades and of different crafts.

Instructions have been sent to those subscribers whose period of subscription expires with this month. The first issue of the next month, i.e. December, will be sent by V. P. P. to each of those whose subscription is not renewed by that time, when they will finally accept and change.

Manager, *Harper's*

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HARIJAN

Editor: MARGARET BELL

Under the patronage of The Right Hon. Lord Mountbatten

Vol. IV, No. 21

POONA — SATURDAY, NOVEMBER 21, 1948

[ONE ANNA]

SEX EDUCATION

(By M. K. Gandhi)

My Magnificent Dandi, who remained the other day the degree equivalent to Minister of Arts from the Chaperai Palatinate, wrote to me a Government letter dated 17th October from which I call the following:

"May I permit you to discuss in the columns of HARMONISATION a question which you have so far left open or has not been touched, I mean the question of imparting sex instruction to young people. As you know, Sir — is regarded as a great advocate of the cause in England. Personally I have had always my doubts. But apart from that, I am not sure whether this particular question is at all fitted for the book. The results of my own work are not at all encouraging. According to the question it would seem as if the bulk of my education was at the time of all our educational problems and sexual life. He and people of his way of thinking simply passed upon the teaching of modern psychology that dominant mode in the entire system of all human activity, and without feeling who is to study and about such a thing — that kind of sex education, according to me the other day. 'What do you know of the extent of sex which is at every time?' The subject seemed to me to be a delicate matter than something of the moral character. It and it touched is today being completely done in the time of our education. Books are written on the subject, they are given, children follow them upon the teacher's book which is written into sexual education. Now, whether we have any education in a sexual education of the same. They all be the same. The teaching have not been much changed. One way, of course, say that sexual life is what it is and sexual education. This however can lead to a contribution to the education which not a national educational system is the type of education because the subject is under the name of sexual education."

I would therefore request you to publicly discuss this question. Should we education be included in the educational system of our children? What should be the aim? What should be the necessary qualifications for the book? Should this subject be taught at a certain age? Should it be at all and why not? The book

should be written in a simple way, but not. And of us, who have seen the book and what. Again should the aim of sex education be to avoid the cause of India or simply to bring them to an acceptable form of society which has to be accepted and adjusted to?

May I also take leave to make a special request in this connection? Apart from what you may write on this subject in English, won't you write something for the English edition in English? The book is an old existing generation of men that you have wanted to give your original contribution in English. I am personally writing you what I have to say about the question. They speak volumes for his insight and experience.

I readily plead guilty to the charge which Magnificent has brought against me and I hasten to make belated amends.

Sex education is today steadily gaining ground in England as in the rest of India, and what is more, those who fall under its sway feel as if there is something mysterious about it. What a slave begins to take pride in his letters and keeps them like precious ornaments the triumph of the slaveowner is complete. But the success of rapid, spectacular though it may be, well, I am convinced, prone to be short-lived and unstable and at long last end in heartless even like a machine whose wheels are spent. But that does not mean that we can be the masters of the world in all with folded hands. The victory of the slaveowner must, must not, lead us into a false sense of security. The conquest of India is the highest achievement of a man or woman's existence. Without transcending that man cannot hope to rule over all. And without rule over all there can be no peace; no New Day Rule of all without rule of himself would prove to be as deceptive and disappointing as a painted toy image, charming to look at outwardly but hollow and empty within. No worker who has not overcome lust can hope to render any genuine service to the cause of England, communal unity, Hindu, non-provision in village reconstruction. Great causes like these cannot be served by intellectual equipment alone.

* These columns appear at the end of the week, at p. 107.

that are inherent in either situation have in mind when they propose to make our knowledge the subject of direct instruction to the young. In giving instruction in other branches of knowledge which profess to be sciences, the need of practical experience to complete the lesson and drive it home is acknowledged. The pupil must work, the man whose theory has been explained to him, examine the object whose nature has been described, make models and copies of it, try out in the laboratory what he has been taught in the classroom, test his knowledge by field work and so forth. But in the matter before us, this is precisely the point at which the instructor has to stop short, his object being rather to restrain experiment than to promote it. And the danger is that the blank will get half filled up sooner than he desires, and in ways he does not desire. He is not dealing with 'cold blood' as he is when explaining the properties of vapors or the process of digestion. He is dealing with hot blood and weak blood hot for experiment. He is playing with fire.

The danger to the teacher need not be stated. One statement must suffice. It is difficult to be cautious about sex. Yet, in this matter, the natural curiosity of humanity, which the young are quick to detect, is led to a good result, just as it is in the parallel case of religion" (p. 111-12).

My conclusion is, then, that the 'solution of the sex problem', so far as it falls within the province of the educator, lies in an extension of the educational aim beyond the point represented by the acquisition of knowledge to the further point represented by teacher skill. This means, in plain language, that sex (always understood in its authentic sense as the most excellent thing of whatever needs to be done) must find a larger and more central place in educational practice" (p. 113).

To discuss it is relative to the drive of parents. — In that connection much that I have said would need some qualification. If sexual education is to be given the parent is unquestionably the best instructor, or ought to be. All depends on the general atmosphere of the home life. If this is demoralized or poisoned, sex instruction in the home is as dangerous as it would be anywhere else" (p. 113).

To secure immediate attention, subscribers are requested to mention their life as well their correspondence to us.

Barjan

SUBSCRIPTION RATES

INLAND

| | |
|---------------------|---------|
| One Year, per Annum | Rs. 4 |
| Per Month, | Rs. 3-4 |

FOREIGN

| | |
|---------------------|---------|
| One Year, per Annum | Rs. 2-4 |
| Per Month, | Rs. 2-4 |

FIGHTING (Continued)

Loss of Defense (b) 2

Underfeeding is not the whole of the trouble with our people. For go-ahead-kind, capitalists who have dotted the countryside with machine-very have not only taken the bread out of the mouths of a number of men and women, but have also converted what little bread is still available not into cloth, but into power as a result of the processes to which food grains are subjected.

In regions food consuming, say a few villages, we have seen their predisposition to disease and shorten their lives by drink, and every way their systems and weaken their hearts by taking tea. In the newspaper columns of the Communist Press, certain points the writer so much as the reported presence among the food-stained people of anykind of the Tea Gun Committee who plied them with tea and thus used to infect them with the tea drinking habit.

Pure drinking water is a rare commodity in our villages. It was stated in a recent Government report that the inhabitants of a certain village had to go twelve miles away to bring water. The little water that is there is subjected to pollution by the habits of the people, and the drinking of impure and muddy water is liable to cause typhoid, cholera, dysentery, goitre and other pernicious ailments. Even the external use of bad water for bathing may cause oriental sores, pruritus-venus and other maladies.

Healthful often useful advice about the construction and maintenance of wells, which is reproduced below:

"The well should be best designed so as far as possible with power hole. The upper portion should be built or lined with masonry. Around the mouth of each well a raised platform and fence should be constructed so that the water spill at the vicinity of the well cannot enter it, but flow away to a distance greater than the depth of the well. All wells should be capped and cleaned out at least once every year, preferably at the end of the hot weather when the water is lowest. All wooden buckets, rods, etc., should be smeared the sides of the wells wrapped and guano applied to the sides and bottom. When the water is so muddy it should be treated with potassium permanganate. One or two inches of this substance should be put into a old cloth with water stirred up, and the water thus passed over the well and thoroughly mixed by repeatedly drawing up and pouring back into full of water. If after half an hour a red color is still present, enough potassium permanganate has been added. If the red colour has disappeared, add

(Continued on p. 227)

HARIJAN

SATURDAY, NOVEMBER 21, 1935

AN EXAMPLE FOR HINDU PRINCES AND THEIR ADVISERS

(By H. K. Gandhi)

The Travancore Durbar have issued the congratulations of the whole Hindu world, and all thoughtful men, by issuing the following proclamation:

" Profoundly convinced of the truth and validity of our religion, believing that it is based on divine guidance and on all-embracing wisdom, knowing that as its practice it has throughout the centuries shaped and to the end of the changing times retains that sense of our Hindu subjects should, by means of law, code or community, to shape the constitution and rules of the Hindu State, we have decided and having deliberated, advised and consented that, subject to such rules and conditions as may be laid down and imposed by us its preserving their proper character and maintaining their rights and observance, their social interests be an instruction placed on any Hindu by Hindu as subject in seeking or occupying a position controlled by us and our Government."

The action has been long overdue. Not better late than never. It may be said without pride that the way for the great step was prepared by the gentle but persistent effort of the Travancore branch of the Indian Social League headed by Shri K. Ponnambalam Pillai. The workers of the League had awakened the conscience of the Travancore Hindus who had gone numerous petitions to the Durbar pressing for the opening of the State temples to Harijans on the same terms as they were to caste Hindus. Unacceptably, though on numerous occasions, has taken much hold of the Hindu world that whenever a Hindu breaks through it and declares against it, he evokes admiration among reformers and becomes the object of fierce opposition from the orthodox. This is much more so when the action is taken by one in high authority as H. K. the Maharajah of Travancore, an ardent orthodox Hindu State. Let us hope all orthodox will be shocked before this will thought out, deliberate act of pride and justice.

Let us hope, too, that no attempt will be made to whittle away the hard-earned freedom of Harijans by looking it round by any the least distinction between one Hindu and another. If the proclamation means anything it means that in the temples conducted under the State flag Harijans will offer worship precisely on the same terms as the highest Caste Hindu is asked to offer work, to

the house of God in Travancore hereafter there will be no distinction between man and man, there will be no Harijans and no high casts, all will be Harijans—children of God. If there are not the implications of the great proclamation, it is nothing but a mere scrap of paper. But we have no reason to doubt its sincerity or suspect any mental reservations.

Travancore has a large and important Christian community. Christian missions are thriving with Harijans, rightly or wrongly from their own standpoint, they are spending money on them and holding out hope of real freedom and equality of social status. It is beside the point to declare that for Harijans there is no social equality, no real freedom anywhere except when it is first obtained in Hindustan. I am not thinking of individuals, I am thinking of the whole mass. The latter are so intermixed with the other Hindus that unless they become brothers with them instead of remaining caste which they are, no change of label can avail anything. But this apart, let us realise that the working of the proclamation will be narrowly watched and criticised by the other communities. It therefore behooves the State authorities as well as the Caste Hindus to give full effect to the letter and the spirit of the proclamation.

The main duty of working the proclamation, however, devolves in a way upon the reformers and Harijans. They should exert themselves to the freedom to a religious, becoming and humble spirit. Reformers should see to it that Harijans enter these temples also proper education and in a clean condition. I know that this primary rule is observed more in the branch than in the performance by the vast majority of temple-going Caste Hindus. Harijans may not copy the bad customs of Caste Hindus. They should take pride in setting a good example on cleanliness both of body and house.

The proclamation should have no political significance, as it has none. I regard it as the performance of a purely religious duty of the State. And it should be so taken and so treated by all the Hindus of the State. To give in any other action will be to destroy its great spiritual purpose and effect.

Let us hope that the example of Travancore will prove infectious and all the other Hindu States will follow suit. There is no reason why they should not. It is the privilege and duty of a Hindu prince to proposed religious codes which are not inconsistent with the fundamental principles of Hinduism as derived from the Vedas and which are demanded by the spirit of the times. This must be true of all the progressive and strong religions. This rule presents for apparent inconsistency of the different faiths and also obvious disparities from the original texts, as even a certain student will detect even in the same faith. If

the Hindu princes do not perform this primary function, it is not so much their fault as of the last Reichsmarschal. If the Reichsmarschal spirit was restored, princes would be rich, who would take from the revenues the honest middle-class necessary to support them as a compensation for their labours on behalf of the state, and hold their revenues in trust for the state. They would not have private property as they possess today and feel independent of their state and their vassals.

But, whether we reach the Ideal State outlined here, during the present generation or not, surely there is nothing to prevent the Hindu princes from following the example set by Turanashah, and thus hastening the day of the total removal of untouchability from Hindustan, and helping to save it from certain destruction. I would advise the responsible Hindus in every Hindu State to approach their princes and urge advice to initiate the overdue reform.

Help Epimenides Harjans

Ep G. Harjans Harjans writes to Ep. Thakian, says the following letter:

"I have, moved by the terrible epidemic that has been over the coast of Greece, Athens, especially Greece, Athens, comes to my mind, especially in terms of money. The official estimate is the cost of epidemic, but whether it is a new virus or not, it is a serious little to the nation but which is a serious need of food, clothing and shelter and also educational to build their houses and law. Appeals have been already made by the President of the Congress and the great and good man Mr. C. F. Andrews. I am writing this to you specially on behalf of Harjans who have been heavily hard hit. Their plight is very pitiable and calls for prompt and adequate relief. Over 1,000 women have lost homes and have. Harjans on the coast, Harjans and other Harjans on the coast have lost their all — food, clothing and shelter. The necessity of their suffering is aggravated by their other indignities in many of the regions. A sum of Rs. 25,000 is the last estimate required to give them immediate relief. Through you and the all India Harjans Harjans Harjans I appeal to all philanthropic persons and institutions to come to their rescue and relieve their pain. Harjans may be sent to British India Harjans Harjans, Harjans."

I gladly publish this letter. Calcutta such as the one that has overtaken Harjans have become part of our life. There is no doubt that philanthropists will be helping epidemic-stricken people in Harjans, but the call of the Harjans affected by the epidemic requires special emphasis, and I hope that those who are interested in Harjans will not fail to respond to that call.

M. K. G.

WEEKLY LETTER

Dr. Nag's Visit

Dr. Kallias Nag who has just returned from Latin America, where he had gone to attend the P. E. N. Congress, held at Bahia in Sao Paulo. The Congress was at Buenos Aires (Argentina), but Dr. Nag had visited Brazil and Uruguay and had interesting talks with the national representatives of Chile, Colombia, Bolivia and other Republics in that continent. Some of the impressions that Dr. Nag carried to Gaudin of his visit to these parts were worth noting. Gaudin's name, he said, was familiar everywhere, so much so that the child of a friend in Montevideo, born about the time of his visit, was christened 'Gaudin'. He had visited most of the presidents in their houses and was struck at the great esteem in which the one was held. "The first thing the Argentine would show you in the household was his own, and one could not leave without a thrill in descriptions of his politics, his wife-child, the quality of the milk, the quality and quality of his property, and so on and so forth," said Dr. Nag. "The best pastured milk was available everywhere, and they also gave us cream of a concentrated character which could be used from one part to another. It was extraordinary how their ideal of the 'Gaudin' answered in the Indian pastoral poems referring to the Gaudin — our Gaudin God 'Gaudin' is truly worshiped, and I told them stories of our Gaudin who in his child, had had much to do with the tending of cows and the stealing of cream, and on Argentine paper wrote a special article on the 'Indian Gaudin'. Long ago in the unknown past, I told them, they must have connection with India and however the whole concept from us!"

"Apart from the P. E. N. Congress," said Dr. Nag, "I am thankful to have been able to make just visit to Brazil which was an experience to me in many respects. Brazil supplies the answer to North America which is so badly overworked. I was happy to find that there is no race-problem in Brazil, though it is almost as large as Europe, and numerous races live there in peace and unity." (The area of Europe is roughly 34 lakhs of square miles, that of Brazil is 25 lakhs. There are ten million Whites in Brazil, over three to four million Negroes, and about two million Americans Indians — M. D.) "It was most instructive to see all these living together peacefully, and the most striking spectacle was to see a White girl walking hand in hand with a Negro girl. There are plenty of intermarriages amongst these different races. The Japanese are taking the fullest advantage of this happy state of things and a strong Japanese colony is growing up there. Based on the fact that took me to Rio de Janeiro and which was called the 'Rio

de Jita in the Maré, there were nothing less than 200 Japanese with their families bound for Brazil. They also came into marriage ties with the Portuguese and the Negroes there, and it is curious to watch these mixed breeds. But the most striking thing in my mind was the equal social status of the Negroes, when in North America they were still being lynched. There were not only numerous wives of Portuguese Whites marrying Negro girls but of Negro men marrying White girls. How I wish instead of our people having gone to South Africa we had gone and settled in Brazil."

"It is a vast country," said Dr. Mag, "almost as large as Europe. Originally a colony of Portugal, its population is 15 millions whereas that of Portugal is 8 millions. I was especially struck there with the 'Back to the Soil' or 'Back to the Jungle' movement. There is a strong literary movement to shed Europeanisms and to go back, as they say, from the urban civilization to the people civilization. And when I told them that our most eminent literature the *Ásanyaka*, which meant jungle-lore, were the foundation of the Upanishad lore, they were delighted to be able to trace a kinship with us. I also spoke to them about the 'Back to the Village' movement as fully initiated by Mahatma, and they were very happy."

Dr. Mag also mentioned his impressions of a brief visit to the best Free State as he lay back home. "I would like to tell you, Mahatma, of the most through-going attempts that are being made for the revival of Gaelic which, they said with a pang, had been all but destroyed, whereas we in India had still luckily retained our provincial languages in spite of the havoc of English. With a view to preserving as much of the old spoken Gaelic as possible they are now sending out graduates from the National University to the towns and villages in the western. They are armed with dictionaries in which the State has invested some 50,000 pounds, and they have been detailed to go and visit all folk above the age of 70. They have to note down every little detail about the life of these septagenarians or octogenarians, and to ask them to narrate to them our simple Gaelic: some folk-tale, or make some folk-song or give any thrilling experience of their lives. These are taken down by the scribes. The youths who go there scarcely understand what these aged folk talk, but they have simply to record what they say. The best known professors for teaching Gaelic are the Welsh professors, as Welsh is called in Gaelic, and they are now having a number of professors from Wales just for this purpose. I had with me a copy of Mr. Macaulay's *Gaelic and Its Literature*, and from Mahatma's portrait I read out to them a passage in which he writes on the language of the village folk being studied and preserved and on the importance of collecting together all folk songs.

I also told them that in Bengal we had only a few years ago been able to collect what were now known as the Mymensingh Ballads from those who never knew how to read or write, but who had those things stored up in their memories."

'The Literature I Want'

I gave in my last week's letter an extremely necessary of Gandhi's gain address at the Congress Library Conference. In his closing remarks on the last day he developed the idea he had advanced on the first day. He referred to the 'schoolbrothers' in the West and to the torrent of fiction that was being poured from day to day, and said, "Let me tell you Congress will be none the wiser without novels or literature which is popularly and rightly called 'school.' The less we read in the realm of fiction the better for us. When I went to South Africa some 40 years ago I had armed myself with a few books, one of which was Taylor's *Congress Grammar*. The book I remember, captivated me, but I have never had the opportunity of reading it again. I had it taken out of the library on the day I presented, but could read nothing in it except a few remarks of the Epilogue that he has written to that book of grammar. Some words of his in that Epilogue gripped me. "Who said that Congress is a poor or inadequate language?" asks Mr. Taylor personally. "Congress, the daughter of Gandhi, how can it be poor? How can it be inadequate?" As to the speaker so to his language. It is not his inherent poverty but the poverty of the people speaking it that is reflected in Congress. That poverty cannot be wiped out by a few words. How will it profit us if, to take a simple instance, we had a number of *Kannu* stories in our language? No, I must turn back again to the village, and tell you what I need. Time, for instance, a vocabulary of which my ignorance was shameful. In Toronto Jail I saw Kalmuk going at the stone every night and he infected me with his passion. I sent for books and even a volume of books in English there were numerous, but Gujarati books there were none. There was a little book that had been sent me but it was a miserable affair. How can we be able to give our people, our village folk, good books or extracts? But have we for them even tolerable books on geography? I know of none. The fact is that we have regarded the village folk, and though we depend on them entirely for our food we have behaved all through as though we were their persecutors and they were our wards. We have never thought of their needs. Our country presents in the world the solitary pitiable phenomenon of a nation marrying on its affairs through the medium of a foreign tongue. No wonder that our poverty of spirit is reflected in our language. There is no good book in French or German but is translated into Gujarati within a short time of its publication.

from its own classes, are made available to the average reader, even to the children, in convenient, cheaply made and at the cheapest prices. Have we anything like it? The field is vast and unexplored, and I want our Indians here and hereafter to explore it. I want them to go to the villages, feel the pulse of the people, measure their needs and supply what they want. We have a Village Workers' Training School in Wardha. I asked the Principal of the School to know the village workers himself if he ever agreed to write hereafter about them. Don't say that your village would lose their freshness in villages by being, clothed in their dress atmosphere. I will say that it is not the dress atmosphere, it is your own class attitude with which you have given them. If you will go there with your eyes and ears and hearts open, they will be all the fresher for a live contact with the village air.

Wrong Attitudes of Women

The next doubt as to why we had spoken in the National Committee, but could not have any resolution thereon as he did not feel the proper atmosphere. The committee was a letter addressed to him by the ladies in charge of a women's movement called *Apn Sangh*. The letter enclosed copy of a resolution they had passed condemning the present-day tendency in literature regarding the presentation of women. That was, Ghoshal felt considerable force in the complaints, and he said "The grievance of these ladies is that the present-day writers give us entirely false picture of women. They are misrepresented at the sight of women's life which you describe them, at the vulgar way in which you dwell on their physical form. Does all their beauty and their strength lie in their physical form, in their capacity to please the lustful eyes of men? Why, the writers of the better half ask, should we be eternally represented as weak, capricious women for whom all the mental jobs of the household are reserved, and whose only duties are their husbands? Why are they not deluged as they really are? We are, they say, neither ethereal demure, nor dolls, nor bundles of passions and nerves. We are as much human beings as men are and we are filled with the same urge for freedom. I claim to know them and their needs sufficiently well. There was a time in South Africa when I was surrounded by numerous women all their needs being given to me. There were some early tentacles and I had become the brother and father of all the girls and women. Let me tell you that they gave me strength and spirit under me, as much so that they ultimately wanted to join themselves.

I am told that our literature is full of even an exaggerated sympathy of women. Let me say that it is an altogether wrong sympathy, but we place our hands and before you. In

what light do you come at that when you proceed to write about India? I suggest that before you put your pen to paper, think of women as your own mother, and I assure you the clearest literature will flow from your pen even like the beautiful rain from heaven which waters the dusty earth below. Remember that a woman was your mother before a woman became your wife. Far from quenching their spiritual thirst, some writers stimulate their senses, so much so that poor ignorant women waste their time wondering how they might answer to the description our ladies give of them. Are detailed descriptions of their physical form an essential part of literature, I wonder? Do you find anything of the kind in the *Upanishads*, the *Quran* or the *Bible*? And yet do you know that the English language would be empty without the *Bible*? These parts *Bible* and one part *Shakespeare* is the description of it. *India* would be forgotten without the *Quran*. And think of *India* without *Taliesin*? Do you find in it anything like what you find in present-day literature about women?"

M. D.

FIGHTING MALARIA

(Continued from p. 174)

one or two inches more in it to prevent a fast and rather boring for it later. If the percentage of added is right the water will be fit to drink on the following morning. It will not it may have an unpleasant taste but is perfectly harmless. All drinking water should have more.

Pumps should, if possible, be provided, or dipping of buckets provides sufficient means for contamination.

A cuban of a hundred yards should preferably be left clear around a well. While some local ponds, swamps and stagnant streams are liable to be contaminated and infect.

Indian villages stand in the face of water without regard.

In the question of health, and consequently the well as and about their village, a constant with water organs material. The water supply of tropical villages is made the Europeans obtained from wells in which the water is within a few feet of the surface, so that in the rainy season every facility exists for the poisoning of whole communities by cholera and other poisons.

As regards the pollution of water *Shastham* diseases.

"It is a common practice for the women and children of the house to bathe in the tank from which the drinking water is taken. People also take and wash their clothes at wells and tanks, so that the dirty water flowing from their bodies and clothes down bank and contaminates the water of the wells and tanks." This is a fact and from *Asperger* left and is much to be deplored.

Again people wash their bodies and spit (and wash their hands) at a tank or stream, and for drinking purposes. They then collect the water for their cooking and drinking supply for the day quite close to the place they have just polluted. The danger of this practice has already been pointed out.

Much pollution of water occurs during storage. It is very little use boiling water and then leaving it exposed to the contamination of insects and dust.

The ordinary Indian vessel contains such water, but it has the disadvantages of being porous, it is not always kept covered, and is difficult to clean thoroughly. When used it should be carefully washed out and changed often as needed.

Vessels should be kept in glass shades or glass, and these should always be kept perfectly clean. Unglazed stoneware pots of all kinds, by their pores, which in glazed shades these pores are filled up, and an unglazed shade dangerous container. The glazed surface is the much more easily kept clean than the unglazed one.

Uncovered pots or other containers are the best means of storage, but they are usually impracticable for Indian houses in the areas of exposure.

All vessels used for storing drinking water should be kept covered so as to prevent dust and dirt from falling into the water.

As for rendering impure water (sewage, boiling, according to Blackham, combined with some simple form of chlorination or filtration, is the best method with which we are acquainted, if fuel is available. Chlorination may be done with alum, which forms a precipitate falling to the bottom and carrying with it most of the microbes and the organic impurities. Proceeding further, Blackham says:

"The addition of permanganate to all water supplies is a reliable provision of safety. One to two ounces of permanganate will suffice for an ordinary well. The best plan is to place the chemical in a bucket, lower it into the well, draw up the bucket, and pour into the well what has been dissolved, again lower and repeat the procedure until the whole of the permanganate has been dissolved. The rule here adopted is to add enough permanganate to make the water distinctly red, so that a drop will colour the normal water for eight hours. If this is done in the morning the water is ready for use the next morning.

Boiling water (adequate of time) has been very satisfactory and during the process, one with the best results in preventing water-borne disease."

The method of using it is as follows:

"(a) Take an impounded or flowing pond and make a hole in this pond by the addition of a small quantity of water.

(b) Add the pond to half a pint of water and mix well.

(c) Add one teaspoonful of this mixture (well shaken up beforehand) to each two gallons of water to be purified. Do not drink the water until it has stood for half an hour. The mixture must be made fresh daily.

(d) Boiling water deteriorates rapidly when kept in unglazed vessels or exposed to the air. The strength of the powder may be roughly estimated by the smell of chlorine which is familiar to all. If it is thought that the powder is weak, one teaspoonful should be used instead of one."

The section may fitly be closed with two suggestive paragraphs from the rules laid down by Blackham for the guidance of camps:

"All water receptacles should be thoroughly cleaned out daily with a solution of permanganate of potash made by adding one teaspoonful of the crystals to three gallons of water. If after cleaning, the solution causes any discoloration, it shows that cleaning was necessary. Repeat the process till the water remains its pink colour unaltered.

All vessels for storing water in camp must be kept constantly covered and provided with top. Drinking down from taps or down from drinking vessels of any kind should be dealt with very severely."

This last rule is a reminder of the wisdom of the people prevailing in certain Hindu families of having a special vessel which only is used for taking water from the pot and from which the water is poured out into tumbler used for drinking purposes, drinking down from the vessel as well as putting a tumbler into the pot being forbidden.

V G D

(To be continued)

Stories of Beggars

I have just understood that Sri Gurdial Chaudh, Muna, who was at one time in the Subarnalal Ashram and who has been working on Harijan work near Cuttack, has come down to Bombay to make the usual collections. As a rule he assigns me before going out for collections. He has not done so this time, and he knows too that there are grave allegations against him into which I am investigating. I would therefore warn all those who have been helping him under the belief that he goes on collecting with my permission, that they should refrain from giving him any assistance whatsoever.

M K G.

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the Hindus themselves. Where is the sense of talking of a sudden awakening of spiritual hopes among the uneducated and then trying to explain a particular situation? The poor Hindus have no mind, no intelligence, no sense of difference between God and no-God. It is absurd for a single individual to talk of talking all the Hindus with himself. Are they all idiots that they could be moved from one structure to another? If Christian Missions here want to play the game, and for that matter Moslems and others, they should have no such idea as that of adding to their ranks, whilst a great reform in Hindoism is going on."

C. F. A. "Let me ask one question. I read in *Ausonia* that all the talk of Dr. Ambedkar and his followers was not on terms of religion, and I said also that it was really to bargain with unscrupulous people like the Marjans as they are in most parts of India. Then came the London Missionary Society's statement that the Ekavans in Travancore had asked for Christian instruction. I read then that the Ekavans were quite enlightened and if they had really asked to be instructed in Christianity it would be an entirely different matter. Was I right?"

Gandhi: "I do not think so. Whilst there are individual Ekavans who are doctors and teachers and so on, the vast majority of them are just the same as the Marjans elsewhere. I can assure you that no one representing the vast body of Ekavans could have asked for Christian instruction. You should ascertain the fact from our principal workers there."

C. F. A. "I see what you mean. Only I wanted to say that the London Missionary Society was a Liberal body and would not make an irresponsible statement."

Gandhi: "But they at the centre cannot know, as the Parliament cannot know the truth of what is happening in India."

C. F. A. "But that apart, I should like to discuss the fundamental position with you. What would you say to a man who after considerable thought and prayer and that he could not have his peace and salvation except by becoming a Christian?"

Gandhi: "I would say that if a man Christian (say a Hindu) came to a Christian and made that statement, he should ask him to become a good Hindu rather than find goodness in change of faith."

C. F. A. "I cannot in this go the whole length with you, though you know my own position. I described the position that there is no salvation except through Christ long ago. But, supposing the Oxford Group Movement people changed the life of your son, and he felt like Jesus' servant, what would you say?"

Gandhi: "I would say that the Oxford Group may change the lives of as many as they like, but not their religion. They can draw their attention to the best in their religion. One religion and change their lives by asking them to live according to them. There came to me a man, the son of a Brahmin caste, who sent me reading of your book and led him to embrace Christianity. I asked him if he thought that the religion of his forefathers was wrong. He said 'No.' Then I said 'Is there any difficulty about your accepting the Bible as one of the great religious books of the world and Christ as one of the great teachers?' I said to him that you had never through your book asked Indians to take up the Bible and embrace Christianity, and that he had marked your book—unless of course your position is like that of the late Mahomed Mahomed Ali's, viz. that a believing Moslem, however bad his life, is better than a good Hindu."

C. F. A. "I do not accept M. Mahomed Ali's position at all. But I do say that if a person really needs a change of faith I should not stand in his way."

Gandhi: "But don't you see that you do not even give him a chance? You do not even even-weigh him. Supposing a Christian came to me and said he was converted by a reading of the *Atchment* and so wanted to declare himself a Hindu, I should say to him 'No. What the *Atchment* offers the Bible also offers. You have not yet made the attempt to find it out. Make the attempt and be a good Christian.'"

C. F. A. "I don't know. If someone sincerely says that he will become a good Christian, I should say, 'You may become one', though you know that I have in my own life strongly disapproved ardent enthusiasts who came to me, I said to them, 'Certainly not on MY account will you do anything of the kind.' But human nature does require a concrete faith."

Gandhi: "If a person wants to believe in the Bible let him say so, but why should he disregard his own religion? This proscription will make no peace in the world. Religion is a very personal matter. We should by living the life according to our lights share the best with one another, thus adding to the sum total of human effort to reach God."

"Gandhi," continued Gandhi, "whether you are going to accept the position of mutual toleration or of equality of all religions. My position is that all the great religions are fundamentally equal. We must have the same respect for other religions as we have for our own. Mind you, not craven toleration, but equal respect."

C. F. A. "What do you say, Gandhiji, to all this?"

Khushab: Take it from me that the world is never going to have ONE religion. All religions are equal; all prophets are equal. A true Mussalman, to my mind, is one who carries out the will of Allah. I do not know how M. Mahomed Ali came to take up the position he did. I cannot at all accept it. I can never accept a wicked Mussalman as a Mussalman at all and not worth comparing with Father Abin or Mahomed. The pity is we do not know religion and if we know the principles, we have no grip on them. All religions are springs issuing from the same source, and nourish different gods and different people. Why should a Mussalman go crazy over making other people Mussalmans, and a Christian over making other people Christians? After all, in spite of all our pious-sounding talk, where are we? What progress have we made?

Talks with Harjan Workers

While in Gujarat Gandhi had as constant to meet the Harjan workers in Gujarat and Kathiawar at the Harjan Ashrams, Sabaramati. They had all come to Sabaramati to spend a month there,—about fifty of them—comparing notes, learning working and spinning, attending special classes held for them, and so on. That was a very good plan and they must have learned three more during that month than in four months of isolated activity. Here are some of their questions and Gandhi's answers to them.

Q. The work of removing untouchability seems to be impossible. How exactly are we to tackle it?

A. *Eliminating.*—I better tell you how I am doing it in Gujarat. I do not preach to them, but work away away thinking of the result. The one condition is that you should not lose your untouchability in any shape or form. I have made it a point to have as many Harjans about me as possible. They come as servants but they soon know that they are brothers to me. We introduce no distinction between Harjans. Though I cannot present you with tangible results of this silent service, I may safely say that there is a marked change for the better among all,—Harjans and the orthodox Hindus.

Q. It is not quite easy for the Harjans to leave their villages where they feel like doing so, as in Kutch. How can they get work?

A. I still adhere to my advice. We should be ashamed of asking them to stay on in the village and suffer the continuing persecution. It should not be impossible for us to find work for them. The number of those who will respond will never be large.

Q. The Bhargh' lot is pitiable in many places. How can they secure their elementary rights from Manipalians?

A. They must know that they are not bound to serve under all conditions. They may leave the work of the Manipalians will not listen to them. But we have to settle down to their midst and educate them, and not make reckless attempts to drive them to strike work. They must be taught to know that they have friends. Would they like others have the right to go on strike, they should know its limitations. They should be taught to regard their work as equally dignified with all other social services. I have no doubt that they are the most neglected social servants and deserve every assistance we can render them.

Q. What is the outlook, in view of the precarious financial position of our Ashrams and Institutions today?

A. It is not our financial position, but our moral position that is precarious. You know the sentence of moral lapses that have occurred. Truth is the only social foundation. No movement or activity that has the same foundation of purity of character of its workers is ever in danger to come to an end for want of funds. Then we in Gujarat have to realize that we must not always depend only on our moral men. We have to tap broader resources. Our middle classes and even poor classes support a many legions, so many temples, why will they not support a few good workers? We must beg from door to door, beg grain, beg other value, do as they do in Bihar and Maharashtra. In Maharashtra they have poor funds and weak funds (Kutch means a handful). It will be the finest form of propaganda among Caste Hindus. But remember everything will depend on the sincerity of your purpose, your devotion to the task and the purity of your character. People won't give for such work unless they are sure of our sincerity.

Q. What about the Harjans turned Christians who are today no better than Harjans?

A. Everything will be all right the moment untouchability disappears. When there is no untouchability, there will be no occasion for them to label themselves otherwise than as Hindus. I am talking of nominal Christians. If we put our own house in order, we need have no anxiety about Harjans changing religion as people change clothes.

Q. If it is impossible to get the Caste Hindus' co-operation in anti-untouchability work, would it not be better to take up the village industries work?

A. That is a delusion. You may be sure that he who gives up Harjan work as a pretext like that will be able to do less for the village industries work. You can't settle down in a village and run the Harjans who are the foundation of society.

HARRIS

—WILLIAM KOFFMAN—

A BOOK IN ITSELF

OF EDUCATION

By W. K. Harris

It is the fundamental principle of this book that the student of education should not only study the theory of education, but should also study the practice of education. The author, W. K. Harris, is a leading authority on the subject of education, and his book is a valuable contribution to the literature of the subject. The book is written in a clear and concise style, and it is easy to read. The author discusses the various aspects of education, including the history of education, the philosophy of education, the psychology of education, and the sociology of education. He also discusses the various methods of education, and the various types of schools. The book is a valuable resource for anyone who is interested in education.

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immersion in a controversy, and its recognition of another dogmatism.

There is regard to Socialism also there is an exactly defined set of dogmas. Those who attack or uphold it often do so blindly and vaguely. It is a philosophy, or rather the basis of a philosophy which, to use the words of Pandit Jawaharlal Nehru, "involves a certain psychological outlook on life and its problems. It is more than mere logic. It also uses the other vehicles based on heredity, upbringing, the unseen influences of the past and our present surroundings." (*Autobiography*, p. 284.) Being so, it is still growing, though accepting necessarily to touch all sides of human activities—religious, moral, political, social, economic,—and as must be inevitable with a growing doctrine, an every side there is want of uniformity of opinion. But the result is that one may attack, or uphold a side of Socialism only to find that the opponent does not consider that side to be vital to his doctrine, or of much practical importance, or is not so disagreement with the debater on that matter. For instance, to take up here an exponent than Pandit Jawaharlal himself. In a letter to Bhawan Prasad Kaulak, he is reported to have written as follows:

What have questions relating to marriage and sex to do with understanding, or even, with Socialism? Is a wife issue of the word Socialism a philosophy of life and, therefore, a science and includes all aspects of life. But obviously Socialism means a certain economic theory. What I talk of it, I mean that economic theory, and all the talk of religion or marriage and much in connection with it is absurd." (*Source Unknown*, 126 October 1935.)

Thus say or say not be the attitude of other Socialists, and as such dogmatism, whether on behalf of or against the understood 'Gandhism' or ill-understood Socialism, can hardly contribute to clear thinking. They deeply tend to create parties, the members of which have no clear notions, but have only succeeded in developing a like or dislike for a particular word or slogan, and on the strength of that are tempted to create internal strife in the movement under their influence. Thus, on the absence of any clear programme to be immediately put into execution, these debates do not much benefit either the noncommunist or the people, but only become a handicap for those who are interested in putting down both. Thus, the opponents of both, instinctively become law-abiding and strengthen their own organizations. As they stand for themselves and not the people, it is easier for them to do so being free on numbers and being comparatively speaking untroubled resources at their command. The power of the State being also behind them, the repression of, that, the one and, that, of the other debating parties necessarily follows. Unhappily the academic dogmatism exists

entanglement and had stood between the debaters and, in the great harm of the country, they however, if not active, at least passive tools in halfhearted operations of the repression of the other body.

It is indeed necessary that there should be as much clear thinking as possible on the various problems affecting the country. But of these problems, there are some on which clear thinking is more urgently and importantly needed than others, and there are some, on which it is not possible for a large number of even fairly intelligent people to be quite clear in their thoughts at any stage—even with hard thinking—because on practical problems certain mental developments have to take place necessarily before a large number of people can be made to think clearly on them. In my opinion, to those who have at heart the attainment of the country's freedom, it is imperatively necessary to be quite clear on their minds on the following points, as being more vital than others:

1. Nothing can and will be achieved unless there is a very large number of young men and women who will ardently and seriously devote themselves to a life of service.

2. Their work will not gain strength or yield fruit unless they are men and women of stern character and purpose.

3. They cannot have strength of character and purpose for a long period, unless they are far more self-controlled and disciplined and averse to a life of frivolity and pleasure-seeking than the average uneducated youth.

4. It must be realized very clearly that a very much larger number of life-workers than that at present in the field will be needed in the years to come and before freedom is obtained. A majority of them will have to come from the present middle and lower middle classes. This will inevitably necessitate a life of materially speaking, great simplicity, poverty and hardship—not to mention great physical exertion also,—and the country's mass must feel unless the character of the youth among these classes is cast into a mould which will prepare them for such life. Whether or no a simple and hard-worked life is *per se* a desirable, it is a condition precedent to freedom in India.

I think that these are realities, even though they may seem hard which must be apprehended and faced bravely both by those who lean towards Gandhian methods as those inclined towards what is considered as the Socialist way of thinking. Any attitude toward life, whether based on a so-called spiritualism or a so-called materialistic doctrine which results in a life of self-control, self-discipline or self imposed simplicity (obsession called poverty) or even in the midst of the growing quantities a hunger for a minimum and pleasure-seeking life, must result in delaying the day of freedom.

[To be continued]

A GREAT ACT

(By C. Annapurani, J.)

It is no exaggeration to say that the conversion of H. H. the Maharaja of Travancore is the most important achievement in all the workings of our lifetime. The magnitude and importance of the step and its results cannot be realised unless by those who were India intimately and South India in particular in its religious life. I deem it a miracle. I see clearly the hand of God as it bestowing to us the possibility that exists in us. Only we seek His aid and, trusting in Him, do the right and the noble thing. Travancore is not a small princely State. Its area is 1,625 square miles. Its population is 1,800,000. It is a state ruled by a Hindu prince who, late Akbar and Akshai has shown that it is not necessary to be converted to be blessed by God with wisdom if any others may share with him in the goodness of this act, that must come. His Christian mother who, it is known, is helping him in the affairs of the State. She has proved to him that, as the validity of all the claims on earth, is our weakness. When we say better the powers of motherhood, tender strength, and peace—so-called love is truly a form of strength. The Queen comes from a state 100 miles away, the highest in the scale of modernisation. He has shown a noble courage in taking the responsibility for achieving the Mahatma's great effort in the well of civilisation.

We all know the scars and indignities for the conversion to purge Hindutva and India of a great evil. But let us remember that H. H. the Maharaja of Travancore has shown a courage of conviction which no one else so far has shown in India. It is well, therefore, that the readers of HARIJAN have the full text of the noble proclamation.

Probably concerned at the work and attitude of our religion, knowing that it is based on these problems and as all-comprehending tolerance knowing that in its practice it has throughout the centuries played itself to the end of the changing times, witnesses that some of our Hindu devotees should, by means of their love and sympathy to through the conversion and release of the Hindu faith, we have decided and hereby declare, ordain and command that subject to such rules and conditions as may be laid down and imposed by us for preserving their proper atmosphere and maintaining their minds and consciences, they should henceforth be no longer placed on any Hindu by birth or religion as entering or participating in temples controlled by us and our descendants."

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Religious Scavengers

The last annual meeting of the Association of about 100 Municipal engineers and scavengers of Bellary was held on the 14th inst., under the

direction of Mr T. B. Kishore Rao, Bellary secretary of the Marathi Service Branch. During the year under report meetings of the members were held once a month except during the plague epidemic there. The following constructive work could be done during the year.

- (1) Slaughtering of cattle in the open space near a colony of scavengers was stopped.
- (2) The refuse dumping ground which was close to another scavenger's colony was walked for away.
- (3) Street lamps were fixed in their colonies.
- (4) A culvert was built on a drain, a separate water tap provided and also a latrine erected for them.
- (5) Monthly leave with full pay for a period of two months was sanctioned in the case of women employees.

The following matters have yet to be attended to by the Municipality and it is hoped that the Association will use its influence with that body for that purpose.

- (1) To increase the salary to bring it on a par with that of employees in the neighbouring Municipalities, such as Adoni and Gadag.
- (2) Substitution of bullock carts in place of hand carts for conveyance.
- (3) Increasing the height of pillars to prevent leakage.
- (4) To improve the working of their Co-operative Society.
- (5) Granting of privilege and casual leave and to make the service permanent.
- (6) Payment of land and building public residence for employees in some sanitary place.

But the best work done amongst them is that about 90% of the 300 Municipal employees are now total abstemious from drink. Although were made before 1928 to wear them from drink, but there were relapses. Since the last three months, due to intensive work amongst them, there were no relapses and 90% were on the abstinence list. This can surely be said to be creditable work both for the Harjans and their leaders.

A. V. T.

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The last three volumes of Harijan (half-bound) are available at our office at the following prices:

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(4 issues missing).
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MADRAS



HARIJAN

251

Editor: KHANDU DESAI

Two Pages

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WEEKLY LETTER

Darkness before Dawn

To many a New Year message Gandhi replied this year with characteristic pathos "There is no festival of lamps - diwali - for us when the congregation of Hindu Muslims sits in singing in front of us." His agony could be measured by seeing an unoccupied atmosphere during his conversations these days, and once he even said "I have often, during these dark days, asked myself whether my place is here in England or in the storm centre of Bombay, and have found my peace in the answer that I must make what contribution I can to the solution of the question by carrying out my programme here in England." Then, along with the agony, there is the conviction that the problem is not insoluble. He explained this at some length to the students of the Village Workers Training School who meet him every Sunday morning with questions of topical and practical interest. "That we have prepared the ground for Hindu Muslims unity I have not the slightest doubt. During the Khilafat days it seemed to be near accomplishment, and then suddenly our hopes seemed to have been dashed to pieces. But was darkness over an entire or permanent phenomenon of Nature? Indeed even it must without light? The deeper the darkness the nearer, I think, is the dawn. The deeper the gloom the nearer is the approach of dawn-giving light. The severest illness is not without its end. If not recovery, death ends the agony. The present agony, far as we know, is nearing its end. It is deeper because the problem is more deeply rooted today than it was during the Khilafat agitation. That agitation had no origin, it may perhaps be truly said, in us. Today though the Hindu Muslim question wears an ugly face it belongs very largely to the people, and Gandhi has my hope for a permanent peace out of the present warlike violence. People must get tired of mutual slaughter. In 1920-21 we had just a passing glimpse of Hindu Muslim unity as it would be when completely achieved. The effect was never remote completely, though only elements which have come upon the surface may shake one's faith for the moment. Don't say to me that Hindu Muslim unity which was so near in 1921 has receded very far, you will then say the same thing about posthumous Gandhi, Syarif, and so on

is not correct to say so. All these things are never farther for the work done in 1920-21

Don't Play the Game

For some time past a party of students of the Village Workers' Training School has been visiting villages in the neighbourhood on appointed evenings reading the Taki Ramayana and Jangam. The couple would come down, and it has been an altogether successful experiment. Now that the boys' examinations are drawing near, a proposal came to drop the visits for the time being. "No," said Gandhi to them, "has shocked me. If your studies cannot stand this brief relaxation, and you must pore over your books all the twining hours between the approach of the examination, those studies are nothing worth. But apart from this, your proposal agrees all for the villagers. You have promised to go to them on appointed evenings, and now you are going to break the promise. I tell you the few visits you have paid to them will be as insignificant as the appearance of the camel is supposed to be. They may be worse. The camel appears suddenly almost without notice. Nature's laws here do not seem to govern it. But you gave them a promise and now if you go back on it, they will feel that it is not for them that you are there but just to please your own friends. That feeling will breed indifference and ultimately disgust. I tell you these visits are more important than the visits to distribute medicine in the villages. The medicines are good for their physical ailments, Ramayana is good for their spiritual ailments. If you had not made the beginning I should not have asked you to do so. They never looked you or expected you to go there, but now that the beginning has been made you should keep it up. These visits give you a living touch with the people; rather than drop them you must think out how you can make them more and more useful and successful."

How to Handle the Professor

He next spoke to them in answer to a question about the professor of the Bhagal. He asked them to study the article on the 'Ideal Bhagal' that he had written for the current issue of HARIJAN and to tell us the details if they were wanting. He replied them with stories of the Bhagal who was serving the

village, and who was now being asked to go for unskilled work, and of the new village who asked for Rs 20 a month and ultimately became ready to accept Rs 15. "Now it is your work to meet these people's wages, and you must do so unless you are good enough yourselves. As I have explained in my article, I do not want the village to be the indifferent and perfunctory scavenger that he is today. I want him to be a holder of elements, and a physician besides being an ideal scavenger. In exact terms the village has to be also the village support. I want the good element to be the village health inspector and physician. You have to give the way for this. Today we have reduced him to the lowest level and we have gone down with him. He is content to live in squalor and dirt, we are doing no better. You cannot retain him unless you retain possession, unless you set about the task with a passion that you immediately support into your studies. The task of rural sanitation is no easy one, it means nothing less than raising the village from its status of an ideal village. The whole subject is complicated, the profession, far from being a dirty one, is a purifying, life-preserving one. Only we have defiled it. We have to raise it to its true status, I have indicated the lines in my article, and I will not repeat here what I have said there."

A 'Constructive Revolution'

If Mr Basil Mathews had been present at this talk and if he also studies the article on 'The Ideal Village', he would perhaps have a clearer idea of the constructive revolution that Gandhi has in mind. For it was Mr Mathews who, when he visited Gandhi the other day, used that word 'constructive revolution' and wanted to know from Gandhi the whole perspective of rural development work. The word 'constructive revolution' was really Dr Radhakrishnan's, whom Mr Mathews had met recently and who had said that the present movement in India was a transition from democratic to constructive revolution. "I cannot speak with either the definiteness or the confidence of a Hindu or a Hindu," said Gandhi to Mr Basil Mathews, "as I have no set and done programme which I can impose on the villagers. My method, I need not say, is different. I propose to convert by patient persuasion. This is a kind of practical adult education to be put to use as it progresses. The centre is automatically shifted from the cities to the villages. They will be taught to know what they should want and how to obtain it in the shape of sanitation and hygiene, improvement of material conditions and social relations. If this primary education is taken by them in the village everything else follows. But in indicating the ideal I have told you of the difficulties of this stupendous task. For you should know that we have millions, more

thousand villages even than England, whose people beg their existence and dirt, as they do their unskilled work." With this he gave Mr Mathews a vivid idea of the village and its inhabitants and surroundings, and spoke on the problem of utilization of waste houses and waste products or of products that were going to waste. He described now a successful experiment was now being made of tapping palm-trees for gum which were either being used for toddy or not used at all. And he gave Mr Mathews and Mr Ridge and others present a sample of the gum made that morning. A palm-tapper had to be engaged, he dictated his own terms, and as Gandhi said: "I want them to dictate their own terms. He charges Rs. 10 a month for tapping 25 trees, but when more people begin using the thing and have learnt how to utilize their life-trees, the adjustment will take place of itself." He next talked of sanitation, but not as he had talked to the Village Workers Training School boys. He said "Lord Curzon when he wrote that the Indian village consisted of dilapidated structures built on dunghills did not overstate the picture. We have to promote the dunghills, turn them to good account and make the village into a smiling garden."

No Inevitability of Class Conflict

Mr Basil Mathews had perhaps other things at the back of his mind when he talked of the constructive revolution, and so he discussed the place of the moneylender and the landlord in the village economy. "The moneylender who is inevitable today," said Gandhi, "will gradually eliminate himself. You are co-operative banks needed, because when I have taught Harjians the art I want to teach them they will not need much ready money. Because those who are today dug down in their own debt make use of co-operative banks I am not so much concerned in getting them loans of money or plots of land as I am about getting them bread and butter and even a little chance. When people have learnt the art of turning life loans to wealth all the adjustment we need will follow."

"But what about the landlord? Would you eliminate him? Would you destroy him?"

"I do not want to destroy the landlord, but neither do I feel that the moneylender is inevitable. I will eliminate him. I work out my tenets slowly here in this village. Jambhaji has a 75 per cent share. Of course I have some here not by design but by accident. When I approached Jambhaji for help he told me the required fact and confidence and said, 'Whatever profit there is from Jambhaji you may take for the welfare of the village.' If I can persuade other landlords to do likewise, village improvement becomes easy. Of course the next question is that of the land ceiling and that of Governmental exploitation. I regard

the committee recommend that a part of the money be put in concrete necessary work. If this annual expenditure is carried through, I shall remain. How now to deal with the Congress Committee?"

"But isn't the economic policy would differ from Mr. Harrow's? No, as far as I understand you would wipe out the committee."

"Yes," said Gandhi, "we mean to differ in our ideas of village uplift and reconstruction. The difference is of emphasis. He does not want the village uplift movement. He believes in industrialization. I have grave doubts about its usefulness in India. He believes in the ultimate inevitability of class conflict though he would avoid it if he could. I expect to convert the capitalists and other capitalists by the non-violent method and therefore there is for me nothing like an inevitability of class conflict. For it is an essential part of non-violence to go along with line of least resistance. The moment the outbursts of the well realize their power, the powder will be exploded. What can the poor farmer do when they say that they will supply not work the land unless they are paid enough to feed and clothe and educate themselves and their children in a decent manner? In reality the farmer is the owner of what he produces. If the tycoon intelligently combine, they will become an inevitable power. That is how I do not see the necessity of class conflict. If I thought it inevitable I should not hesitate to preach it and teach it."

Missionary Methods

The question of Missionary methods has been discussed elsewhere in these columns, and friends interested themselves in them should by now know well enough Gandhi's attitude in them. But they all touch the question nevertheless, and as Gandhi's views have never the defect of ambiguity, I must set out here Gandhi's replies to Mr. Basil Mathews' questions at some length. Mr. Mathews referred to the Archbishop of Canterbury's speech at the Central Hall, Westminster: "That is a question to which I have given great thought," said Gandhi, "and I am convinced that if Christian Missions will sincerely play the game, no matter what may be their policy under normal circumstances, they must withdraw from the inherent competition to convert the Harrians. Whatever the Archbishop of Canterbury and others may say, what is done here in India in the name of Christianity is wholly different from what they say. There are others in the field also, but as a devotee of truth I say that if there is any difference between their methods, it is one of degree and not of kind. I know of representatives of different religions standing on the same platform and crying with one another to catch the Harrian ear. To dignify this movement with the name of spiritual hunger is a university of truth. Depending on the highest plane I wish to see Mr. Moh. K. they would to

convert Harrians had they not better begin to convert me?" I am a trifle more fastidious than they, and therefore more sensitive to the influence of reason that could be brought to bear upon me. But to approach the Harrians and Pariahs with their pointed hands and paralyzed intelligence is no Christianity. No, whilst our reform movement is going on, all religious-minded people should say: "Rather than obstruct their work, let us support them in their work."

Mr. Mathews: Do not the roots of the reform movement go back to the missionary movement? Did not the missionaries wake up the reformers and make a certain amount of stir among the untouchables?"

Gandhi: I do not think that the missionary movement was responsible for a stirring of the right kind. I agree that it stirred the reformers to the spirit and awakened them to their names of duty. They say "There is some good work being done by these missionaries, they open schools and hospitals, train nurses. Why don't we do these things for our own people?" And they try to do something in indifferent imitation.

Mr. M: You have spoken of some good work being done by missionaries. Should not we go on with it?"

G: Oh yes. Do, by all means. But also up what makes you objects of suspicion and denunciation as also. We go to your hospitals with the missionary motive of having an opportunity performed, but with no object of responding to what is at the back of your mind, even as our children do when they go to Bible classes in their colleges and then laugh at what they read there. I tell you our conversation at home about these missionary colleges is not at all edifying. Why then spoil your good work with other motives?"

The scope of the Harrian problem we from including here questions that touched as possible.

Other Questions

Mr. Mathews was curious to know if Gandhi followed any spiritual practice and what special reading he had found helpful.

Gandhi: I am a stranger to your practices. The practice I follow is a practice I learnt in my childhood from my nurse. I was afraid of ghosts. She used to say to me: "There are no ghosts, but if you are afraid, repeat *Harmanam*." What I learnt in my childhood has become a huge thing in my mental framework. It is a man that has brightened my darkest hour. A Christian may find the same value from the repetition of the name of Jesus and a Muslim from the name of Allah. All these things have the same implications and they produce identical results under identical circumstances. Only the repetition must not be a lip expression, but part of your very being. About helpful readings, we have regular readings of the Bhagavadgita and we have now reached a stage when we

(Continued on p. 343)

HARIJAN

SATURDAY, DECEMBER 4, 1938

TEMPLE ENTRY RULES

(By M. K. Gandhi)

My reader will find in this issue the full text of the rules framed under the former Provisional Proclamation opening the State temples to Harijans. It is not possible to imagine the rules as anticipations of their application. In such all rules naturally they lead inevitably to an interpretation and application as liberal as the Proclamation itself, and to so narrow an interpretation and application as to make the Proclamation wholly ineffective and thus make things worse than before. There is a warning everywhere for forcing any external result. The Proclamation, as I believe it, is in response to the Time Spirit by a Prince ruled with the spirit of reform. It has behind it the sanction of popular approval of what appears to the Prince and what I have learnt from persons who should know can be relied upon.

But as I have already said in these columns the spirit of making the working of the reform successful will fall on the shoulders of the citizens of Travancore. It should be possible to create an atmosphere whereby the rules may gain real enforcement by voluntary Temple and Assembly rules by various devices or activities. The former are unnecessary in their disregard of rules prescribed by custom for want of having any sort of temple worship, and the latter have to observe the rules specially instituted for fear of their being found out. Framing of rules such as we have now to deal with is a necessity of the modern age though completely contrary. When the temple doors were opened to a superior proclamation to thousands of people it became necessary also to frame similar rules for the less informed. When it is found the whole of this great apprehension of Travancore requires careful, sympathetic and powerful handling by all concerned. If the spirit behind is purely religious, it will be well. Who can lead is well directed better than the reformers and the Harijans whom they will bring to these temples?

TEMPLE ENTRY IN TRAVANCORE

A Christian Point of View

(By T. K. George)

There are those in all religions, perhaps the majority, who hold that the way to establish one's religion is to denigrate that of his neighbours. That the truth of his faith proves the falsity of others. But Religion is not such a monopolist affair. The many times while it has assumed to the various tribes of mankind are not really conflicting but complementary and have only been made to function as such, leading by the monopolists and system-makers of the different religions, who have sought to confine the temples of their fathers within ever new bounds. But in essence they are but different facets of "the dome of many-coloured glass of Truth that shines for whole religions of humanity." For as Gandhi has been referring for us in these days, God is Truth and the different religions are the efforts of men to reach after Truth and to follow it. And in that quest there has been no one but no finisher, but a continued and permanent search and a mutual give and take. Therefore far from the founding of one form of religion depending on the disparaging of others, the more your form prospers the better for mine. There is room and need in God's universe for our different apprehensions of His infinite Grace and Truth.

From this point of view Christmas in Travancore and all over India ought to signify to the great heaving that Christianity has made in coming to contact with us here. A Travancore Christian has reason to be proud along with his fellow-Christians in this State that the great reform has started in his corner of the country and he goes with his fellow-travellers all over the land in praying that it may spread far and wide throughout the land, adding it of the great progress that has been allowed so long to monopolists with the sanction of religion. For state and ecclesiastical have had their representations in the Christian fold, where it had no justification and no sanction to exist. With their pollution and dishonesty removed to the religion which gave it success, Christianity and the other religions which have taken the infection will find it easy to cast it off, and for that reason, if for no other, Christianity ought to rejoice in this great purification of a sister religion.

But there are other and more far-reaching ways in which this great reform will help Christianity. If there is one elemental principle in Christianity, from which has sprung all the rich findings of Christian life and service, it is that of SERVICE FOR HUMANITY, the belief in the infinite worth and infinite possibilities of every the least and lowliest of humanity. Christianity can well rejoice that partly through the influence of its teaching,

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may be lost again, either in the world, as the "Universalist" is not, this great principle has without recognition and is being translated to nothing in a false religion, in which cruel teaching has denied it for vast masses of its adherents. In the picture language of the Christian mission days must be put in the presence of God men, that despised little ones are no longer denied admission into places where He is worshipped.

Further Christianity in India will now be viewed from the temptation of numbers to which Hindu has so often and so disastrously succumbed in the past. Vast masses of India's untouchables have from time to time sought and gained admission into the folds of the various Christian churches for other than spiritual ends. These have lowered the spiritual and moral tone of Christianity in India and introduced an element of opportunism into Christian propaganda. The desire for cheap conversion has vitiated the great humanitarian motives of Christianity and given its agents in India the confidence of an army of corruption seeking rewards upon and exploiting the weak spots in the religion of the host. All this will be changed by the silent revolution indicated by the young ruler of Travancore, whose throne, like the stone from Peter's life along, has slain the great Goliath of untouchability. India's untouchables will have no need now to knock at the doors of other faiths for the elementary rights of humanity, which had been so long denied them within their ancient home. And Christian agencies from the West will not have the inducement of the easy conversion of numbers in their evangelisation to convert large sums of money in humanitarian work. Those to whom entrance was the main motive will stay away, while others moved by real love to God and man will seek to share their ideas, spiritual and material, with others less fortunate, but without the desire for conversion. This ought to revolutionise Christian work in India even as much as a will revolutionise Hindu life.

Mahatma has observed in his article on the subject that Christians will be watching with care the implementation of this measure. No doubt they will. But in some Christians at least concern will be mingled with a real altruism that this big step will synchronise with a real effort at religious reform in Hinduan. One who has well along taken the attitude reflected in this article has noted with dismay the indifference of the educated Hindu towards religion. Hinduan has turned his back to the point of indifference. Educated Hindus have allowed the grossest superstitions to meet in their temples, without making the slightest effort to stand for reality in religion. A very thorough reform in Hinduan is needed to make it the spiritual home of the modern community. With the masses of Hindus coming to temple

worship ought to be remodelled to make it more and uplift the spiritual soul. Perhaps Hindu scholars ought to copy some the methods of the Christian churches in ordering their worship. I greatly liked the idea Mahatma had thrown out some time ago that new temples ought to be built for those who have no homes within humanity, and now that the last strand has been removed and with a vague humanity to serve, I think the suggestion ought to be taken up. And perhaps the new temples that will be built will pay more heed to the needs of the modern man will be real human, social and spiritual, for the community. And as it becomes to expect that they will be temples not only for the Hindu, but for the speaking human spirit, whatever faith it may or may not choose to bear?

TRAVANCORE TEMPLE ENTRY RULES

The following rules and regulations on temple entry have been issued since the 11th month of 1111 the Mahatma of Travancore.

Whereas we have by proclamation issued under date November 18 declared, ordered and recommended that, subject to rules and conditions that we may impose, no restriction shall be placed on any Hindu entering and worshipping at temples controlled by us and our Government, we are hereby pleased to enact the following rules:

1. The expression 'temple' occurring in these rules shall include not only the temple and sub-temple but also mandapam and other buildings as well as tanks or wells appertaining to the temple.

2. The expression 'Chief Officer of the Devasthanam' occurring in these rules shall mean the officer in charge of the Devasthanam. It shall also include every officer appointed to him and having jurisdiction when such superior officer exercises the powers of the Chief Officer of the Devasthanam.

3. In order that the customs and usage obtaining in the sacred temples under the control of His Highness the Mahatma and the Government in regard to the Pooja (service), Nityacharam (offerings), Vastuvidya (gifts), the Nityasandhanam, Namaskaram, Aarthacharam (special ceremonies), Utsavam (festival), and other ordinary and special occasions and rituals shall continue to be observed as heretofore, it shall be competent to the Chief Officer of the Devasthanam to give, consistently with the objects of the Proclamation, such directions as may be necessary from time to time for regulating the mode of entry and worship as limiting the number of those who may enter for worship at a time or maintaining such special customs and usages as are applicable to certain religious acts and ceremonies for specific purposes.

5. The permission to enter temples shall not be construed as an invitation to enter into the interior (sanctum sanctorum), Therochally (Atrium), and other portions of the temple where specific restrictions are now and to be made to all persons except those who are allowed to use those portions by custom.

6. All worshippers are bound to conform to the directions given by the Chief Officer of the Devasthanam as regards the carrying out of the rituals of the Pradakshina and those Rules and in regard to places which have to be reserved for the time being for the proper conduct of the rituals in the temple or observances such as the feeding of pilgrims as heretofore conducted.

7. The classes of persons mentioned hereunder shall not enter within the compound walls of a temple, or its premises or near them or its compound wall:

(a) Persons who are not Hindus, (b) persons under pollution arising out of birth or death in their families, (c) women at such times during which they are not by custom and usage allowed to enter temples (d) drunken or disorderly persons, (e) persons suffering from any kind of contagious disease, (f) persons of criminal intent except when taken for worship under proper control and with the sanction of the Chief Officer of the Devasthanam concerned, and (g) protected beggars.

8. No person shall enter into any temple premises unless he wears clean clothes of such materials and in such manner as may be customary. The directions of the Chief Officer of the Devasthanam concerned shall prevail until or until by a higher authority. None shall be allowed to enter temple premises with any baggage, except those who are allowed to do so by custom and usage obtaining in the temple.

9. No person shall, within the temple and premises upon, show toilet, tobacco or any similar article or smoke or carry with him any article of smoking or take with him bet, opium, meat, fish, toddy, arrack or other intoxicants or any other article or animal inappropriate according to custom and usage to be introduced into the temple.

10. No person shall enter the Bhikshapana (the hall in which the main deities are installed), Valambhalam, (central shrine) Nilambhalam (the hall on the side) or the Namasthal (which in some temples takes the place of a Valambhalam, with any seat, altar, vat or such other person, except women who may wear their usual dress. No head-dress shall be worn except by those who are allowed to do so by custom and usage obtaining in the temple. No one shall wear therein any cloth-articles, ornaments-light or other articles inappropriate to be introduced into such places by custom or usage. In temples where the above restrictions obtain even in regard to entering within the compound walls, the same shall be observed.

11. No one shall enter the premises of a temple specified in the last preceding rule with out having, in accordance with custom and usage, bathed, and without the customary water mark and without wearing clean clothes of such material and in such manner as may be customary in the temple concerned.

12. No one except a Hindu shall enter a tank appurtenant to a temple, and every person permitted to enter a tank shall obey such directions as may be given by the Chief Officer of the Devasthanam concerned. The direction of the Chief Officer of the Devasthanam shall prevail until or until by a higher authority.

13. Tanks reserved for the exclusive use of particular functionaries of the temple shall continue to be so reserved.

14. Restrictions as to entry and worship, which according to custom and usage apply to all communities alike, shall continue to apply.

15. No one shall interrupt the worship in a temple by loud conversation or other demonstration which would derogate from the solemnity and the proper atmosphere of the temple.

16. It shall not be lawful for any person to use the temple buildings and premises for purposes not connected with or arising from worship, service and observances of such temples.

17. No one shall do any act which would tend to derogate from the purity and cleanliness of the temple and its premises.

18. If any doubt arises as to the applicability of a provision in any of these provisions, the decision of the Chief Officer of the Devasthanam concerned shall prevail until or until by a higher authority.

19. It shall be lawful for the Chief Officer of the Devasthanam concerned to direct that any person who contravenes or is suspected of having contravened any of the provisions of these rules, or disobeys any lawful direction given to him, shall remove himself from the temple and, in case such person does not so remove himself, or when he is removed from the temple in case he resists such removal, or in case when asked to give his name and address he refuses to do so or gives information which is not believed to be true, he shall be liable to be arrested and removed by any Police Officer not below the rank of a Head Constable, and to be dealt with as if he had been arrested under Section 16 of the Code of Criminal Procedure.

20. If any person contravenes any of the provisions of these rules, or disobeys any direction lawfully given in pursuance thereof, and thereby renders necessary any preliminary measures, according to the custom and usage

as an inalienable right, persons shall be liable in pay tribute of the necessary pecuniary contribution at the approved rates, and the same shall be recoverable from him as arrears of public or land revenue as otherwise. A person thus contributing or tendering shall, besides being subject to any penalty to which he may be liable under any other law, be also punishable on conviction by a Magistrate with imprisonment of either description for a term which may extend to three months or with fine or with both.

14. No prosecution under these rules shall be exempted as a contempt by a District Officer having jurisdiction in respect of the temple.

15. No action shall be against any Government Officer or other public servant who bona-fide does not act in pursuance of these rules, and no action in a Criminal Court shall lie without sanction of Government.

16. In case of any dispute or dispute regarding the interpretation or the carrying out of any provisions of these rules the decision of the Dewan Chohan shall be final.

17. In case of emergency and unforeseen difficulties that may arise in carrying out the provisions and objects of the Proclamation or of these rules the Dewan shall be competent to give such orders as he may deem fit.

II. GANDHISM TO SOCIALISM

(1) K. G. Gokhale (1)

II

It is a man who is intellectually or emotionally inclined towards Gandhiji's teachings I wish to point out the following prominent features of his teachings or rather methods, which should be put into practice by all those who look to him for light.

Approach all the problems that may confront you through truth, through Non-violence and through Service.

'Through Truth' means that you will be always open-minded and never afraid of admitting from or confessing an error, and will be prepared to risk your all for the cause, which for the time being you clearly conceive to be true.

'Through Non-violence' means that you have to fight every kind of evil with what Gandhiji has called and has an appeal to brute-force as has been made clear by him, it is not a negative attitude but a method of direct action. The piece of violence has been employed, explored and almost brought to scientific perfection in the world through centuries. A group of people may achieve their material end through violence of their violence is more organized, perfected and successful than that of the opponent, apart from the spiritual attitude towards non-violence, even on practical considerations, it is necessary that one should not adopt the means

in which the opponent is a greater adept than oneself, but should discuss and evolve in perfection an absolutely different kind of means. The power of non-violence, or love, as winning through self-suffering rather than punishment, is as ancient as that of violence, but it has not been fully explored and brought to perfection. Gandhiji has not brought a new force into being any more than Martin brought the law of gravitation into being. Gandhiji's attempt throughout his life has been to explore the potentialities and varieties of the power of non-violence. Just as it has taken ages for violence to come to its present stage of machine-guns, tanks, airplanes, poison-gas and the like, together with spying, holding hostages and other contrived means to its assistance, and now rendered the services of thousands of talented men through all these arms, in the same way non-violence demands devotion of millions of men through all these arts, for one who believes in Gandhiji's method, there is a clear mission before him, and that is to contribute his mite to exploring the potentialities of ahimsa, by intelligently devoting himself to be practical in the sphere of his activities. The revelation of ahimsa is expected to have a impact far physical and material sciences, the explore of ahimsa made an不可思议 state of love, action, but free from selfishness or legislation, but that he does not need intellectual equipment, but it would be of no service to him in this work, if the state of love is missing.

The third factor in the Gandhian way of approach to a problem is service; more accurately it is a product of truth and non-violence. This means that it is not through the literary or intellectual discussion on the doctrines of truth, non-violence, non-possession, etc., that Gandhiji's mission can be executed, unless these activities are accompanied by active, direct and personal service of the people. Pious and other propaganda are means which, like the machinery, are innocent in themselves but inevitably under the present conditions it is the opponent (the wielder of violence) who has greater control and service of these means, and one simpler than for his benefit with greater ease than the masses or their advocates can do. We must have means which are rather simple. These are actual service, even steadily silent and unobtrusive.

Subject to the above method of approach to a problem, another prominent feature of Gandhiji's life is that he is an advocate a student of the explanation of the downtrodden as any scholar. He would stop not only the explanation of the masses by the possession of wealth and power, but also by the possession of intellect. So that provided a truthful and non-violent method of intelligently grappling with the problem is discovered, Gandhiji's teachings would not allow explanation of any kind to be tolerated for a day.

The problem of stopping expenditures is related to, and is often held to be identical with, the institution of private property and in Gandhian-Scottish controversies this question is perhaps discussed with greater warmth than any other. On this matter Gandhiji has perhaps more radical views than the most extreme Communist. He would like to dispossess every person of all kinds of belongings. If he tolerates the institution of private property, it is not because he loves it, or holds it to be necessary for the progress of humanity, but because he has yet to discover a truthful and non-violent method of abolishing that institution. I think that all Socialists believe that possessions are absolutely essential for making mankind happy. Gandhiji does not accept that position in theory. But as a practical proposition, he feels that mankind is not going to give up possessions within a time which can be estimated. The only thing, therefore, to be considered is in what capacity should persons having assets control over and possession of property be deemed to have it or in what spirit should they be allowed to possess it? Gandhiji says that whether a person or group of persons possess property, whether that possession is vested in them as a matter deemed best at the time or otherwise they must be deemed to hold them in trust for the society and not for themselves. Much confusion arises from the fact that people do not take his statements as seriously as they should do. We have often heard the British politicians declare that the British Government is a trustee for the welfare of the people of India, without on the least meaning it. We are now accustomed to regard such statements as pretensions, platitudes, if not indeed evasions. A charge is being urged that Gandhiji subscribes to a similar platitude. When Gandhiji declared at the Round Table Conference that he would oppose the separation of the Hindus from the rest of the Hindus with his life, he was not taken seriously. It was considered to be a piece of rhetoric, with the result that he was compelled to prove that he seriously meant what he said in the same way, he is not taken seriously when he says that all possession of property are, according to him, trustees for the society. It seems that his critics on this point vaguely think that there is a difference between statutory trustees and overcompensated trustees in regard to the due fulfilment of their respective trusts. With Gandhiji there is none. He never propounds any theory without providing means for giving practical effect to it. He holds that every possession apart from that required for comfortable existence is possible only so long as the others possess it helplessly or through ignorance. When helplessness gives way to conscious strength and ignorance to wisdom, over-possession is possible only to the trustee. He says that the strength to be given to the people has to be

unvalued if the dispossessed are in their turn not to become as bad as the present possessors. He also contends that this strength can be more easily evolved than that of violence. We cannot carry this point any further as he and those who believe in his method are engaged in actually working out the proposition.

An Ideal Psychanalyst

The Madras Branch of the Harijan Sevak Sangh has on its staff a Harijan worker by name Sri. Panchabaram, son-in-law of Dr. B. R. Sahasrabudhe. He is a very reliable and devoted worker. In my recent visit to Madras, I had an occasion to compare with his work seriously for the third time and I found that he was doing excellent intensive work on the Harijan locality known as Naval Hospital Road. Here is a summary of his daily work which he notes down in a diary for the information of the Secretary of the Sangh. I wish Harijan psychanalysts, wherever they are engaged, will work seriously on the lines on which he is working.

"The psychanalyst attends a hospital every day from 8.15 to 9 a.m. The exposure of the hospital is not good, by the Madras, Madras fields and the Harijan Sevak Sangh. The average daily attendance was about 15. From 9 to 11 a.m. he visits some clinics, with a list of simple patients, treat some patients in their homes, advise women cases to go to hospital, and generally encourages those who are ill to get treated by qualified medical men. On the 17th inst., he had treated 31 persons at their homes. Between 1.15 and 2.15 p.m. he attends a place on Naval Hospital Road where Khamman is used for the benefit of women. He stays there for a few minutes and goes down the staircase. From 2.15 to 3 p.m. he gives 10-15 or 200 visits with papers and books, on health subjects and talks to groups of people.

Between 3.15 and 4 p.m. he delivers a message, leaves letters on a health subject with the children of another Harijan, Khamman, Khamman, Co-operative, etc. About 4.15 p.m. he goes round and a dozen places on Naval Hospital Road where Khamman and Khamman are used. The Khamman-reading is inspired and encouraged by the Sangh. Generally at each place one person reads and another explains. They are both Harijans. The books are supplied by the Sangh and some help is given for the cleaning Khamman. The Psychanalyst notes the attendance at each place and explains himself that the Khamman reading is going on all right. On the 17th inst. Khamman was read at six places and the total attendance at all these places was 115. He makes no difference between Khamman and Khamman, but works on all days of his own accord."

'IT IS GREAT FOR WORDS'

83 C. Deshpandechari noted the following statement in the Press on the 1st inst. from Tirunelveli:

"To those who have no belief or respect for Hindu forms of worship I have nothing to say, but I feel I should share my experiences this morning with all those sceptics who are restless about the way in which the magnificent Temple Entry Proclamation is being carried out and feel that it is too good not to be whittled down in practice."

I must say that my wonderment and joy over the Proclamation have only increased by what I have seen with my own eyes of the way in which it is being loyally given effect to. The temple of the Anantapadmanabha at Tirunelveli is one of the greatest temples of All-India importance. I went there this morning with a batch of 18 Pulaya students as well as some Caste Hindu students, both men and ladies. Pulayas are among the battlements excluded, untouchables and unapproachable of the old regime. The boys had their bath in the temple tank, the same that high caste men for sacred occasions, and put on holy water vessels, by the way, is not a caste mark but like the water mark of Talmudism, is a more devoted mark available for all irrespective of caste. We all went into the temple. There was not the least trouble or hostility or unwillingness exhibited in the faces of the priests and officials. We went right in through all corridors and courtyards. We went into the most interior mandapam into which high caste devotees can enter, viz. single shik mandap, up to the chamber of the great image, whence only the priest that performs the rituals of worship emerges. This chamber has ever been reserved for the priest and there is no new reservation now. We were all, Pulayas, Nairs and Brahmins, touching the rope that is put across at the time of rituals.

After worship at the main shrine was over and postures were restored, we went to the left of the innermost shrine and every one of us touched infant Krishna with our hands and offered prayers according to custom. Here too we had the privilege without distinction of Harijan or other. We went round through the corridors, all of us, even past the kitchen and over the place where the daily feeding of orphans poor Brahmins takes place.

Those who know what ecclesiastical means can appreciate the privilege and magnitude of this revelation. What is the greatest marvel of it all is that I could see no trace of fear, doubt or difference in the faces of the priests and others round about. All this has been possible because God has blessed this great temple of His Highness. The manner in which the Proclamation has been carried out, I think, nothing to be desired and has exceeded the very highest

hopes I can bear witness to this from my personal and direct experience. As I watched the Pulaya boys who were then absorbed into the Hindu family from which they had been so long kept out, and as I saw the joy that welled from their faces, my eyes were filled with tears and I felt like a mother that found her lost child again. The whole thing is too great for words. A relief of deep thankfulness overwhelms one when one realises that all this has been achieved without paying the price of violence and strife that is the history of humanity elsewhere with changes have descended."

WEEKLY LETTER

(Continued from p. 138)

teach the Gita every week by having readings of appointed chapters every meeting. Then we have hymns from the various schools of India, and we then include hymns from the Christian version book. As Kharasab is with us, we have readings from the Koran also. We believe in the equality of all religions. I derive the greatest consolation from my reading of Tolstoy's *Anna Karenina*. I have also derived solace from the New Testament and the Koran. I don't approach them with a critical mind. They are to me as important as the Bible, though everything in the former may not appeal to me—everything in the *Epistles of Paul* for instance,—nor everything in Tolstoy. The Gita is a pure religious discourse given without any selfishness. It simply describes the progress of the pilgrim soul towards the Supreme Good. Therefore there is no question of selection.

Mr. Mathew: You are really a Protestant.

O. I do not know what I am or am not, Mr. Hodge will call me a Presbyterian.

Q. Where do you find the seat of authority?

A. It has been (pointing to his breast) I conceive my judgment about every scripture, including the Gita. I cannot let a scriptural text supercede my reason. Whilst I believe that the principal books are inspired, they suffer from a process of double distillation. Firstly they come through a human prophet, and then through the commentators or interpreters. Nothing is there come from God directly. Mathew may give me verses of our text and John may give another. I cannot surrender my reason whilst I subscribe to divine revelation. And there all. "The better I think, the sinner grows less." But you must not misunderstand my position. I believe in Parli. also, in things where Reason has no place, e.g. the existence of God. No argument can move me from that faith, and like that little girl who repeated against all reason, yet we are wiser. I would like to repeat, on being asked my argument for a very superior intellect, 'For there is God.'

LIVING MALARIA

VII

Lines of Defense (b) 3c

Anopheles (food and water) rightly have been in the minds of the people, for bread is the staff of life, and we can go many days without food, but we are obliged to drink water or we could not live. Important, however, as these two are, the terrible air which very often we are apt to ignore is, if possible, more important still. For every adult person draws daily into his lungs some 25 to 35 pounds of air, about six times the weight of solid and liquid food required to nourish his body, and if the air breathed is impure, it lowers the nourishment of the whole of the body.

The chief sources of impurity of the air, according to Hocking, are:

- (a) Products of respiration;
- (b) Products of combustion;
- (c) Products of decomposition;
- (d) Dust; and
- (e) Bacteria.

(a) *Products of Respiration*. The breathing of animals adds to the air (1) carbonic acid, (2) water, (3) dead tissues, and (4) germs.

The average adult gives off about half a cubic foot of carbonic acid per hour, and men and horses about three times that amount.

One can easily understand from this how undesirable foul the air of a hut can become when half a dozen human beings and several animals are huddled together in one small unventilated room.

(b) *Products of Combustion*. The products which concern us here are carbonic acid and carbon monoxide.

When we look at a fire burning in a stove, we are witnessing the carbon of the wood, coal or charcoal uniting with the oxygen of the air to form one of two chemicals either carbonic acid or comparatively harmless carbon monoxide which we consume in heated water, or carbon monoxide, an active narcotic poison.

It is this latter gas which is the source of danger when a stove is burned in a closed apartment and newspapers and other inflammable paper stuffs of death due to chemical fumes.

(c) *Products of Decomposition*. Decomposing vegetable produces poisonous and inflammable gases. We must therefore carefully remove the heaps of rotting leaves, etc., which are commonly seen near houses of villages.

(d) *Dust*. This is a source of great danger in India. The following ingredients may be found by microscopic examination of ordinary house dust.

1. Bits of charcoal;
2. Bits of cotton and other fibres;

3. Bits of cloth;
4. Bits of fungus;
5. Bits of hair and scales;
6. Bristle spines;
7. Bristle bits of insect and
8. Queens anchored on to all these particles of matter.

The houses looking water standing in the windows are therefore often very dangerous and constitute not only an unsightly but also a positively disgusting nuisance.

According to Hocking, at least 1,000 cubic feet of air space should be allowed for each person occupying a room, i. e. a space 15 ft. long, 10 ft. wide, and 15 ft. high. The above the number for the dormitory space provided for British soldiers in barracks is 70 superficial feet and 1,000 cubic feet per occupant. In hospitals they allow 120 superficial feet and 1,600 cubic feet per bed for chronic cases.

In calculating the cubic space of a room we must deduct the space occupied by furniture and also make allowance for the number of lamps used, for every increase of lamp burning in a room pollutes the air to the same extent as a man while

(To be continued)

V G D

Seyna, Nan Seyna

Several correspondents address their letters to me in Seyna. Nan Seyna is a main line station between Hualien and Wusha. I am not living in Hualien. I am living in Seyna near Wusha. It is not a railway station. It has no post office, and no telegraph office. All letters and telegrams should therefore be addressed to Wusha.

M K G

NOTES

Intimations have been sent to those subscribers whose period of subscription expires with this month. The first issue of the next month, i. e. January, will be sent by T. P. P. to each of them whose subscription was not renewed by that time, which they will kindly accept and oblige.

Manager, *Nanyang*

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HARIJAN

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'GANDHIISM' TO SOCIALISM

(By K. A. Mohandas)

III

At this stage perhaps it would be well to re-examine Gandhi's present activities in the light of what I have said before. He is not associated with a positive withdrawal from the Congress or active politics. He is not satisfied with guiding the village programme from Marwar. He must keep himself in an eye-of-the-way village called Nagpur, without railway, without postal and telegraphic facilities — a swamp in the rainy season. This is his unreluctant assent to the present problems that vie the Congress, the Press and the Government. Nothing could be considered so much out of tune with them than Gandhi's apparent withdrawal from them. And yet nothing is more natural for him even for the solution of these great problems. He hopes to discover a non-violent solution by being in living contact with the villagers, and among them those who are considered the best on the social ladder. He has surrounded himself with Harjans of the place. If he teaches the people to turn waste into wealth to provide themselves with good cloth, good gear, to make their village free of ill-health and disease due to the drains, to become literate and well-informed on current events, who will deny that the people of Nagpur may acquire a consciousness of the power inherent in every man? It is not altogether impossible that such villagers will attract the attention of all India not excluding the Government. Let me not overstate the pleasure Gandhi takes in the difficulties of the task. He says it may be impossible for man, nothing is impossible for God. And he has an unmovable faith in the God of Truth and Ahimsa. K. A. Moh.

One more feature of Gandhi's methods, and I have done it is not that Gandhi is absolutely innocent of agitation and demonstrations. Indeed when he has repeated explanations or demonstrations, he has drawn the attention of the whole world towards him. But there is a peculiarity about his explanations and demonstrations, which must never be forgotten, if one wants to have an intelligent understanding of his attitude towards various problems. It is this — he never assumes public being against a

wrong, however keen his own feelings about it might be, unless he feels himself to be in a position to lead the people along a definite way for remedying that evil. He does not believe in aimless agitation or aimless demonstrations made more for the sake of newspaper reports than for coming to grips with the problem in hand. When Gandhi takes up a question and aims to guide the public over it and organises some demonstration about it, one might be sure that he means to follow it up with some effective and, if necessary, direct action. And he has thought out some such programmes, he is satisfied with maintaining and advising others to maintain others about the wrongs, even at the risk of being misunderstood.

There is, I think, sufficient material for Gandhi's followers with which to carry on his work with faith. Foreaching, giving, have national and commercial problems do and will certainly arise. They have to be studied with great care at the right time. A few people, more learned and intelligent than others, will study them first hand. Others, unavailably, will have their opinions on second-hand material. Even the opinions of several religious, regarded as experts, are to a great extent formed on second-hand material. Thus some of the world experts today are intelligent enough to give absolutely correct explanations, solutions or predictions on several of these complicated problems. The opinions unavailably given today often become accurate in less than six months. Too much academic discussion on these questions becomes an idle, unnecessary, futile, and even perplexing pursuit to people, who are only second-hand and generally misapprehensive on these matters. It is far wiser for them to say and deal with Gandhi, 'One step is enough for us.' Indeed, it seems to me that when a person becomes too strongly opinionated on all kinds of problems he will cease to be progressive. It is better to suspend judgment on problems which we are not in a position to tackle at once.

There is a large number of the reading public to whom Gandhi's methods and 'constructive' programmes do not appeal. They are not attractive or exciting enough. It cannot be helped. It is not worth while either to carry on tedious arguments with them, or to feel fault with them. They must be allowed to live and act according

to their nations and races without ill-feeling. Even if they think that they cannot help condemning Gandhi's teachings and methods, they must be free without inward resentment to do so. They can be won only by giving a visible demonstration of the fruits of truthful and non-violent action.

Lastly, M is spite of Gandhi, the word 'Gandhism' does come to stay, let it, at least, be understood that it connotes rather a method than a dogmatic theory of a person.

(Concluded)

FIGHTING MALARIA

VIII

Lines of Defence (b) (2) — contd.

Madhava summarizes Nature's agents for purifying the air as follows:

(1) Rain, (2) The action of sunlight, (3) The action of plants, (4) Winds, and (5) Diffusion of gases and differences in temperature.

(a) Rain is a mechanical purifier and simply washes the air. It removes all suspended organic impurities and absorbs some of the harmful gases.

(b) The Action of Sunlight has the power of killing germs in the air. Sunlight is essential to health, and no room should be without its shining rays. It promotes human growth and prevents germ growth. It is one of the most potent and cheapest agents for the destruction of the malarial disease. The bacilli of typhoid fever are destroyed in about two hours by direct solar rays and in five hours by diffuse daylight, and Koch found that the Tubercle Bacillus is killed by the rays of the sun in from a few minutes to several hours, according to the thickness of the mass exposed.

(c) The Action of Plants. Plants absorb carbon from the air and give off oxygen. Carbone said, which is so intended to attract life, is indispensable to vegetables like geranium while it and plants while it, transmuting it by the heat of the sun into oxygen, but and also, replenishing the carbon and setting the oxygen free.

(d) Winds tend to distribute the air and thus by making the gases produce uniformity of composition.

When the wind passes freely through a room from one side to the other, it constitutes a splendid means of ventilation. Each house should have windows and doors freely facing one another, so that the air may enter by those at one side of the room and escape by those at the opposite side.

Winds sweep impurities out of the streets, houses and every place where they can enter. A strong wind has often caused an epidemic to cease suddenly by sweeping away the stagnant air containing millions of germs and also

by causing better ventilation of houses and streets.

(e) Airflow is another natural means of ventilation. The wind blowing over the chimney of a room sucks the air out of the chimney. More air from below flows up to take the place of the air sucked out, and so a constant current often passes from the room to the chimney.

Again, a fire burning in a fire-place with a chimney helps greatly to ventilate a room. The fire heats the air around and in the chimney, the heated air rises up the chimney and colder air flows into the room to take its place.

Ventilators should be put up in the ceilings of halls which have no outlets for smoke or foul air. Windows should be of the size of at least one-tenth of the floor space and should not be all closed up in cold weather. They are sometimes provided with plates, when these are opened, air passes freely into the room. Bedding and clothing must get their share of air and sunlight just as much as the person who uses them.

During epidemics good ventilation is more important than ever. Our people generally close all doors and windows tightly in the sick room. This is the worst thing that can be done, for the patient is not only being poisoned by his own breath, but also by the breath of those walking on him, whereas if so that does a person need fresh air as much as when he is ill. Only one or at most two people should be allowed to be with the sick person, and he ought to be placed in the largest room in the house.

Air is the medium by which many diseases are conveyed. A deficiency or impure air supply may be a potent factor in causing influenza, bronchitis, pneumonia, measles and mumps.

We must make our people realize the injury many of them are doing to themselves by spending a third of their existence in an impure atmosphere.

When people live in constantly overcrowded and unventilated rooms, their health rapidly deteriorates, as is shown by loss of strength, displacement, loss of appetite, bad digestion, and great feeling of exhaustion and of being unable to make any prolonged effort of body and mind. The sufferer becomes pale and bloodless on account of oxygen starvation and of chronic poisoning by the foul air taken into their lungs.

Persons with vitality thus impaired are very liable to contract other diseases, such as consumption, inflammation of the lungs or bronchial tubes, dysentery, cholera, plague, smallpox, typhoid fever, measles, diphtheria, as well as various infections of the eye called ophthalmia which often causes total blindness. Children are especially liable to various illnesses as the result of bad ventilation.

(To be continued)

V. G. D.

PLACE OF CEREALS IN FOOD

[Shri Ishwerlal Anand, Chief Chemical and Technical Superintendent of the Alwaras Chemical Works of Baroda, has prepared a chemical analysis of principal cereals and pulses commonly used in Gujarat and a note thereon. I give the important part of it below, omitting the detailed analysis as being too technical for the reader. The note gives the reader sufficient information for his guidance. M. K. G.]

The investigation was undertaken with a view to study the chemical composition of cereals and pulses which form the main bulk of the daily food of a village farmer.

Referring to the results of analysis on the following pages, one can see that the karkhi in the agra house on which much stress is laid nowadays is in a fair proportion in almost all the pulses and one need not be afraid of its deficiency, in spite of its being lower than that in agra house or agra, because while the latter are not consumed in a very large quantity, the ordinary cereals and pulses are, and therefore supply sufficient karkhi. The farmer's daily food is Gujarat in Kharai, Millet, Dal of Turor, or Maah, the last two being replaced sometimes by Mag, Val or Dal of Adai.

The most important thing is that Millet, which forms the main food on the evening, contains 74.95% oil, and Kharai, which is the noon-day meal, contains 3.84% oil. In spite of the farmer's inability to provide for necessary portion of fat fat in his daily diet, he is still getting it unconsciously taking Kharai and Millet. Karkhi also is sufficiently present in Millet and Dal of Adai, while fairly good in Maah, Dal of Turor, and to some extent in Mag, Val and Kharai.

The total Nitrogen content in cereals allows easily to calculate the percentage of total protein, but does not allow us to judge their quality. All the pulses contain 19 to 21% of protein, but the proportion of protein soluble in cold water is highest in Mag and Turor, which is two-thirds of the total protein.

It is an established fact that medical men prescribe the use of boiled and spiced aqueous extracts of Mag and Dal of Turor to even very weak persons, who first are allowed to begin taking food after they have abstained from taking it for a very long time. It is because they contain about 10% of total protein in water-soluble form, and hence are very easily digestible, causing less indigestion strain either to the stomach or the intestines. Val and Dal of Adai contain less soluble proteins which form four-fifths of the total protein, one-fifth being only in the soluble form. It is a common experience to everybody that Val

produces a lot of gases in the intestines due to the foodible nature and hence bad digestibility of its protein.

Analysis of dal's gives a clue to their mineral contents. Calcium and Iron which are absolutely necessary in Bone and Blood formation is highest in Maah, while Potassium, whose importance is established in the metabolic changes of the human system, is highest in Dal of Turor. Phosphorus is fairly well represented in all of them. The mineral composition may vary in the same cereal or pulse on account of the changing nature of available plant foods in the soil. While raising crops, the village farmer should be particular to at least properly manuring the lands on which he grows cereals for his own consumption, otherwise he and his family are likely to be lacking in nourishment due to low contents of minerals in their daily food. It is not that grains and pulses alone should be the sole feeding factors in their nourishment, but there are other articles of food such as green and fresh vegetables and milk and butter which supply all the necessary vitamins.

The farmer's food should be balanced if his present situation and vigour and health are to be raised to a higher standard, and some economical and philanthropical ways and means should be found out by which he is able to withstand consumption at least some milk, butter and green vegetables. His present poor condition does not permit him to do so, in spite of his producing them, as he has to sell all these products for making money. The farmer should be taught to reduce his monetary wants as far as possible, so that some of his produce is left to himself and his family for nourishment.

INTERMEDIAL AMIN

NOTICE

Intimations have been sent to those subscribers whose period of subscription expires with this month. The first issue of the next month, i.e. January, will be sent by V. P. P. to such of them whose subscriptions are not renewed by that time, which they will kindly accept and oblige.

Manager, Mangam

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French took me to task for not sharing their enthusiasm. I could not help it. Not that I had any doubt about the genuine desire of H. H. the Mahatma, or the Mahatma, or the Mahatma for C. P. Ramaswamy Aiyar. Indeed I had the privilege of meeting the Mahatma and her young hope, the present Mahatma, when I was in Travancore years ago. The Mahatma had even then professed her belief in the reform I had even jokingly asked the boy, as the Mahatma then was, whether he would remove untouchability and three other temples when he mounted the peak of Travancore. He had enthusiastically said 'of course'. Have I not known Sir C. P. Ramaswamy Aiyar since 1912 or 1914 as a reformer? My shortcomings had a deeper meaning which I had tried to express. It may be that it was my want of faith in the people. There certainly was in the adroitness of the effort and purity of intention working under the aegis of the Harjan Devak Singh.

But the latest happening described in the foregoing telegram with such wealth of detail has dispelled all doubt. The rules proposed last week have lost their forcefulness. The actually has surpassed all expectations. The enthusiasm of the Harjans, the absence of all opposition to their entrance to the furthest limit permissible to the highest caste, and the willing, nay the hearty co-operation of the offending priests, show the other predominance of the great and sweeping reform. What could be possible for man has been made possible by God. Royal proclamations cannot convert tens of thousands of people. Here, therefore, is an instance of mass conversion of Caste Hindus. It is real because it is spontaneous.

Only a few years ago in Varanasi the Caste Hindus had threatened violence if Harjans entered their sacred roads leading to the Varanasi temple. Now that very temple has been opened to Harjans on absolutely the same terms as to any Caste Hindu. And all this without the slightest pressure from anybody. What was quoted to me as the Sarkar Sarkar has given place to the Mahatma. Such a change is proved by the universal response of the Caste Hindus as a whole and the equally universal response in another sense by the Harjans. Truly, God is Great, if we would but open the eyes of our understanding. My congratulations to the Mahatma and his good mother and her great Son, as also the Hindu of Travancore. Let us hope that all caste distinctions, so far as they concern high and low grades, are things of the past in Travancore. If we pursue the definition of Travancore, it cannot be long before the whole of India catches the Travancore spirit.

For more immediate attention, subscribers are requested to mention their full name and their correspondence to the

Manager

WEEKLY LETTER

A Recollection

On Sunday last the question asked by the Vilasam Workers' Training School boys was regarding the facts undertaken by Gandhiji on various occasions. There were those for the redress of public wrongs, as distinguished from facts undertaken to arouse the consciousness of a dear one or an intimate co-worker, or those undertaken for self-purification. Some of these are well known, & of those undertaken at the time of the mill-labourers' strike in Ahmedabad in 1918, those that followed the Ahmedabad strike in 1920, which were of a purely religious, Sunday character, the Hindu-Muslim Unity fast of 1934, and the three Harjan fasts of 1932, 1933 and 1934. I need not go into the details of these. But there was one of which few readers are likely to have any knowledge—I at any rate had certainly no definite recollection of it—and which has not been, so far as I remember, reported anywhere. That was the first occasion of self-suffering in connection with a public movement, and I must share with the readers the details given by Gandhiji on that Sunday morning.

It was in 1913. The Indian labourers on the South Coast of Natal, from Durban to Inyangeni, went on strike when they came to know of the miners' strike and the workers' imprisonment. They all knew that the fight had developed into one for their emancipation from the annual poll tax of £1. But they had never been asked to go on strike. For two obvious reasons. For one thing Gandhiji had never intimately known the labourers on the South Coast, and secondly it was physically impossible to maintain the thousands of labourers, and it would be most difficult to prevent a breach of the peace. But the news of suffering in one part of the country and in polls spread like wild fire, and there was no stopping these labourers. The Government came down upon them with a heavy hand. All kind of pressure was put upon them to bring them back to work, and the slightest resistance was answered by rifle fire. These events were followed by an enquiry. Gandhiji was prematurely released from jail. When he learnt of these events, he imposed on himself a triple vow of self-suffering to be observed until the £1 tax was abolished. (1) To adopt the labourers' dress, i.e. a head-dress, but only a cloth wrapped round the waist and a dhoti, (2) To walk barefoot, (3) To have only one meal during the day—a meal which during those days consisted of fruits introduced by him. This programme went on for some months when at last the settlement came and the tax was removed. "I have no doubt," said Gandhiji, "that this programme willingly undertaken and successfully

gone through had something to do in bringing about the settlement. I do not mean to imply that it had any direct influence upon the United Government. It is my firm belief that all such personal protests secure but more effects. The protest was undertaken for self-purification, for showing, however humbly, in the suffering of the children that was the only way in which I could peacefully appeal to God."

A Warning

But whilst he described the circumstances under which this protest and others during recent years were undertaken, he also sounded a warning. "The man who performs such protests throws himself wholly and solely on God. He does not undertake such a protest lightly, never in anger, and not certainly with a view to winning any advantage for himself. There it must not be against an opponent with whom there is no bond of affection. There it presupposes personal purity and a living belief in non-violence and truth. Obviously there can be no room for pride in such protests."

A Poor Man's Quilt

There was a number of Harijan workers at Begun. A man working in the cowshed was shivering with cold. He used to be the parent of liberation. Often enough Gandhi had suggested the use of newspapers for arctic cloths, but this time he actually had a quilt made out of old news, newspapers and cotton-waste. Old newspapers were spread inside an envelope made of worn-out cloth and a thin cotton-waste padding put in between. The whole thing was sewn up like an ordinary quilt. The experiment was so successful that the man who was given the quilt said he was never so warm as he was in that quilt. Since then Gandhi has had one such made for himself and another made for a Harijan youngster working on the farm dairy. Needless to say the quilts have not so more than 4 seams each.

True Enquiries

There were visitors during the week interested in Christian mass movements and they came with a number of questions which seem to be agitating all thinking Christians. They were generally in earnest and their questions were well thought-out.

Q. Do you see a scope for Christian workers in the West to sign here, and if so what is their contribution?

A. In the manner in which they are working, there would seem to be no scope for

them. Quite unconsciously they do harm to themselves and so to us. It is perhaps important for me to say that they do harm to themselves, but quite pertinent to say that they do harm to us. They do harm in three amongst whom they work and those amongst whom they do not work, i.e. the harm is done in the whole of India. They present a Christ-like of their belief but not the message of Jesus as I understand it. (The more I study their writings the more sorry I become. There is such a gross misunderstanding of religion on the part of those who are intelligent, very far advanced, and whose motives need not be questioned. It is a tragedy that such a thing should happen in the human family.

Q. You are referring to those as they are at present. Do you envisage a situation in which there is a different approach?

A. Your ability is unquestioned. You can advise all those abilities for the service of India which she would appreciate. That can only happen if there are no mental reservations. If you come to give education, you must give it after the Indian pattern. You should sympathetically study our institutions and suggest changes. But you come with preconceived notions and seek to destroy. If people from the West come on Indian terms, they would supply a felt want. When Americans come and ask me what service they could render, I tell them 'If you donate your millions before us, you will make beggars of us and demoralise us.' But in one thing I do not mind being a beggar. I would beg of you great scientific talent. You can ask your engineers and agricultural experts to place their services at our disposal. They must not come to us as our lords and masters but as voluntary workers. A paid servant would throw up his job any day, but a voluntary worker could not do so. If such come, the most the nation & Mysore engineer (who is a Hindu) has sent me a lot of handmade tools made to suit village requirements. Supposing an engineer of that character comes and studies our tools and our cottage machines and suggests improvements in them, he would be of great service. If you do this kind of work in a religious spirit you will have delivered the message of Jesus.

Q. There is this mind abroad in the world.

A. I would like to see it amongst Christians in general in India.

Q. What would happen if there is an increase in the process of multiplying Christians?

A. If there is an appreciable increase, there would be blood feuds between Hindus themselves, more savage than the feuds we have in Bombay. 80 per cent of the residents in Bhopal

are Harjans. Supposing you stole away to Harjans and built a Church for them, you would set up father against son, and son against father, and you would find words in the Bible to support your action. That would be a caricature of Christianity.

Rev. Ghandiji explained that the whole story of the sudden speech of spiritual hunger among the millions of untouchables was about a speech at Central Hall, Westminster, made by Bishop Pickett, of which he had read a report in the *Contract Times* had greatly shocked him. "He has," he said, "made such extravagant statements that I would want a demonstration of them—even of the statement that millions were turning to be converted."

Life Is Its Own Expression

Q. Apart from the manifestation through the medium of sublime achievement, evangelism seems to you to be out of the question in establishing relationships between East and West.

A. I do say that. But I speak with a mental reservation. I cannot only succumb up-off to—I must succumb—a fact in nature which it is useless to gainsay—I mean proper assimilation. When you feel you have received grace from your particular interpretation of the Bible, you share it with others. But you do not need to give vocal expression to it. Your whole life is more eloquent than your lips. Language is always an obstacle to the full expression of thought. Now, for instance, will you tell a man to read the Bible as YOU read it, how by word of mouth will you introduce to him the light as you receive it from day to day and moment to moment? Therefore all religions say, "Your life is your speech." If you are humble enough you will say you cannot adequately represent your religion by speech or pen.

Q. But may not one in all humbly say, "I know that my life falls far short of the ideal, let me explain the ideal I stand for?"

A. No. You bid good-bye so humbly the moment you say that life is not adequate and that you must supplement it by speech. Human speech need not go to outside and shout to them: "We are human." The outside knows that as human. The language of the soul never lends itself to expression. It flows exterior to the body. Language is a limitation of the truth which can be only represented by life.

Q. How then is expression to be passed on from generation to generation without some articulate expression?

A. There is no occasion for articulate expression. Life is its own expression. I take the

shades of the rose I used years ago. The rose does not need to write a book or deliver a sermon on the scent it sheds all around, nor on the beauty which everyone who has eyes can see. Well, spiritual life is infinitely superior to the beautiful and fragrant rose, and I make bold to say that the moment there is a spiritual expression in life, the surroundings will readily respond. There are passages in the Bible, the Gita, the Bhagavad, the Quran, which eloquently show this. "Wherever," we read, "Christians appeared, people asked like those possessed." The same thing about Jesus. But to come nearer home, why are people touched as if by magic wherever Jesus' death goes? They sometimes do not even know he has come, and yet they take wisdom far from the very thought that he is coming. You think it may not be touched as a spiritual influence, but there is a subtle influence and it is unquestionably there, tell it by what came you life. They do not want to hear him, they simply want to see him. And that is natural. You cannot deal with millions in any other way. Spiritual life has greater potency than Marston waves. When there is no union between me and my Lord and I simply become a willing vessel for his influence to flow into it, then I overflow as the water of the Ganges at its source. There is no desire to speak when one lives the truth. Truth is most accompanied of words. There is thus no truer or other evangelism than life.

Q. But if a person wants to ask the source of such a life, what then?

A. Then you will speak but your language will be well thought-out. You will yourself feel that it defines expression. But then the questioner grows further, if he is a searcher. Then you will draw him to you. You will not need to go so far. Your fame will so spread that people from all parts of the world will flock to see you and listen to you. You will then speak to them. Take Archibald Menzies. Many from all parts go to him. He does not even see them, except on two days during the year, and never talks to them.

Q. You see any indication that there is a drawing together of those who have intimations of a higher life?

A. Yes. But not through these organizations. They are a bar to the process. Why am I at Harjans? Because I believe that my message will have a better chance of penetrating the masses of India, and maybe through them to the world. I am otherwise not a man capable of shouting myself up. But I am so downright natural that once I feel a call I go forward with it, whatever happens. Mr. Hofmeyr of the South African Delegation approached my door not to move out, he did not want it as pride or indifference. He wanted

of words and action has, therefore, its value. Only it has its limit.

There were other questions—pressing ones—and more penetrating answers, but the scope of *HUSBANDS* forbids a discussion of them.

M. D.

BIRTH CONTROL THROUGH SELF-CONTROL

(By M. E. Smith.)

The following letter has been lying on my file for a considerable time:

"The issue for birth control is today sweeping all over the world, and India is no exception. I have been closely following your articles in support of self-control in which I believe. Recently a 'Birth Control League' has been started in Ahmedabad. It advocates the use of modern contraceptive appliances to enable men and women to practice unlimited self-indulgence with impunity.

It seems to me strange that good people who have themselves attained the shores of their life should foster a movement which would result in the vitality of the whole race being drained. How can you then, instead of a 'Birth Control League' these friends had set up a 'Self-control League' for realizing their goal. I would ask you, when you visit Gujarat, to take up this matter and show the light to the women of Gujarat.

Our doctors and religious leaders are in the day of taking their stand on self-control for fear of losing their bread. They do not seem to realize that if the birth-draught were to kill in part or in course unneeded it will hardly had money, even the slogan of self-indulgence. Only a timely adoption of the courage remedy of self-control can save it from a crisis. Since a widespread use of contraceptive will not only result in plunging the country into an age of self-indulgence and abuse, with its inevitable consequence of either disease and misery."

I did not get any chance, during my recent brief visit to Ahmedabad, to take up the suggestion of this friend, but it is well known that I held strongly to the view attributed to me. Wherever contraceptive practices have taken root they have let loose a host of evils which even he who sets out to do good, but birth control enthusiasts fail to recognize this fact because they hold indulgence to be in itself good and have persuaded themselves that the spread of the birth control methods is morally desirable.

I am afraid my correspondent has been led into exaggeration when he says that the Ahmedabad

League advocates the use of modern contraceptive appliances to enable men and women to practice unlimited self-indulgence with impunity. But whatever the good motives of the promoters of the said league might be, their activity can only result in an aggravation of the evil of self-indulgence. For, as there is no water runs down hill, the use of contraceptives must result in the down-hill path of self-indulgence.

Similarly my correspondent also seems to have done an injustice to the doctors and sages when he ascribes their failure to advocate self-control purely to a fear of losing their bread. The fact is that the medical profession here as far regarded the subject of self-control is being outside their purview. But there are gathering signs of a coming healthy change in their conduct. The goal that the medical science has set before itself is the discovery of the cause and cure of disease. An honest pursuit of that goal is bound at last to bring it up against self-indulgence and lack of self-discipline as the prime cause of every disease. For, with the advance of knowledge and insight, society is bound to find more and more on prevention of disease by the removal of the root cause rather than its cure alone. Complete eradication of disease is an utter impossibility unless the people learn to observe the elementary rule of self-discipline. The fact is so obvious that its recognition cannot be long delayed, and with its recognition will come greater emphasis on the part of the medical profession on self-discipline and self-control as a factor in a healthy existence. The Birth Control League of Ahmedabad should understand that spread of contraceptive knowledge and practice can only aid the growth of self-indulgence and abuse and its inevitable consequences, misery and disease. I would therefore earnestly suggest to the promoters of the said league that if they will only utilize their time and energy to study deeply the evils of self-indulgence and inculcate upon the women the necessity and naturalness of practicing self-control as a means of attaining birth control, they will find that they have discovered the best and quickest method of realizing their goal.

(Adapted from *Gujarat in Transition* by P. Sarda.)

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WEEKLY LETTER

Salience of Unemployment in Our Country

and the issue of Gandhiji's return to India. During the day, I was slightly worried. But my own, indeed the concerns were not serious. For, first, the other members did not take up the matter. As it was my extra duty to assist Gandhiji's conversation with me, he invited the 4-hour conversation with me. He used to send his reports regularly to me. He did so. I began to work under my supervision. He collected money in Bombay, outside from those who knew me and him as an uncle of Mahatma. I went out of my way to visit his school. On going there, I was deeply pained to see the struggle he had both there and publicly conducted. He pleaded justice. The only work worth seeing that I saw being done was a well stocked dispensary which was kept in a densely populated area. I related him severely for helping my hopes, for absence of proper accounts and any constructive work. The dispensary was certainly not a model. I told him it was the saddest thing for anybody to establish if he got some funds.

He had promised to visit but he did not. Then Dada Bhaurao was sent to inquire into the working and his report was adverse. Then came grave allegations about his morals. These are still under investigation. I have nothing about his being a candidate for the Assembly. He never consulted me about it. He knew that I would disapprove of the step for him. It was only after the paragraph about him had appeared that he felt compelled to disclose the secret to me. His first letter was a suppression of truth, the second an admission. After the paragraph was published he offered to come to Bombay to clear himself. I had a number of objections from his erstwhile friends making most damaging statements. I therefore accepted his offer. But he backed out of it saying he no longer subscribed to my philosophy. In the light of the latest outline of my connection with Gandhiji, I can only say that his letter is a gross perversion of truth. It has been no pleasure to me to have to write a word against one in whose making I had a great deal to do and who was at one time ready to do as I would like him to.

The only relieving feature in this episode is that Gandhiji is so astounded that he often does not know what he is speaking or that he is speaking an untruth. May be some in this writing the approach of a parent who has suddenly lost an excellent son and report of the wound he has inflicted on me. In spite of all his limitations, I had never doubted his loyalty and readiness to carry out my wishes in the interest of the cause which bound him to me. His two recent letters and this last have come upon me as a thunderbolt.

In every possible situation, subscribers are requested to supply their Rs. 10. as all their accounts close in May.

—Mangal

Wanted Utmost Fairly

In answer to a student who wanted to know more about the ideal Gandhi Gandhi mentioned in the workers' protest, I thought and thought. Instead of the fact of a well-known Marxist work, Gandhi said: "Now this worker was an angry worker. He had not been working for one year, but for several years. He had plenty of service and passion for service in his work. And yet after several years of service he was helped into doing there that no man with a sense of decency or honor would do. He has sent me a statement of contribution, and is now being consumed by remorse. Have you read Tolstoy's famous story, *A Father's Son*? (I say you to another title given by a different translator M. D.). The man prospered for a time after having committed a murder. It is not that thereafter he is arrested and hanged. No, he wishes he had been hanged for the commission of an innocent man. He is distressed at the thought of the world not giving him even the sympathy of looking him or speaking of him. That becomes the condition of one who repents too late. But I have digressed. What I want to tell you is that it is an one feeling a sense of security because one has yielded temptation for a number of years, or because one has lived under discipline

for coming to India. A man doesn't go abroad after one good crop of Mahatma; in no Mahatma would come his death the world possesses him to this day. The Devil is your sleepless and on the other watching for an opportunity to close on you in visiting. We have got to be as sleepless as the Devil to escape his snares. Let, therefore, a voluntary Mahant party has own house before he proceeds to purify the homes throughout in the village he goes to serve. The Mahant party is the best qualification. The rest remains false."

The Miracle of Travancore

Stories of the way in which the Travancore Exclusionism is being ended have filled Gandhiji's ears with thrill-giving and joy, and have even made an outcast to express them and to explain the facts at the heart of the miracle. An American lady writes him a question about the influence of women, and he could not think of a better illustration than that of Travancore. "The modern miracle is Travancore," he said, "is due to the influence of women, or rather given to the influence of one woman, Sri. Rajkumari—the Mahatma of Travancore. The Mahant law gives women a status which she has nowhere else in India. The predecessor of the present Mahant was a woman. When I was in Travancore some years ago, I found her noble bearing and other simplicity of life bewildering. I then met the present Mahantess also. She was determined to do what was the parent act of justice, and it is she who is at the back of the Mahant's decision. It was a kind catastrophe off to mean that prohibition and will were conspicuous to carry it out in the letter. The Mahantess could not have done it without the support of her mother. So I see the hand of woman in this modern miracle."

And then he spoke about the significance of the event. "It is a unique demonstration of the power of non-violence. It is a mass conversion of the Caste Hindu, which no reformer or missionary could have wrought. It was the work of God who blessed the humble effort of man. I had thought that the state would at least have to put a strong police force at the main temple, and that at least a few heads would be broken. But no. The process began with the Mahant's wife herself. There was no political pressure here. It could not be imposed on a selfish people. I had no idea that there were, steady 1000 temples on Travancore. I only knew that ever ten years ago our villages here had long severely hampered for even wearing a forbidden road near the Temple at Trichur. Now the hundreds of the humble have entered the Temple Temple without the slightest difficulty. The Exclusionism did not survive me, though it was a odd thing. For I had feared that this might be a political matter before it. But all my fears have been dispelled. That

the orthodoxy, who used to swear by the letter of the Hindu and made an article of the efficacy of temple worship being destroyed by even the Paraka shadow, would fall in with the Exclusionism, is a thing I was not prepared for, or even of any note. But God has made possible what man could not have done."

M. D.

A CONTRAST

(By W. K. Gandhi)

Travancore Exclusion made me the following four cases from Ovalle:

"(1) In the story by the Queen last (Sri. K. V. Dancy the chief Marjap worker of Travancore) says again that there was a great movement amongst the Mahants as a public meeting, held in the new hall in Ujjain, where some time, afterwards, was speaking to an audience of about five to six hundred people, because some Marjaps entered the hall to kill the religious women. The Mahant, who spoke amongst the Mahants, wanted the Marjaps to go out, but the speaker and the Mahants were firm, with the result that the Mahants, women were very disappointed."

"(2) At the end of October the wife of the Exclusionist of Ujjain, lived at a place that Marjaps visit, even of high rank, were forbidden from visiting, at the chief temple of Ujjain, because of their close contact with Travancore Exclusionism. It has been said to the State in connection with this case."

"(3) A Chander got in a village named Mahanta had the authority to put a police ring on the side of his son. This was resisted by non-violence people who had recovered. This case is the result of one of the workers who went to the village and had them recovered and the girl was allowed to put the ring on her side."

"(4) The mother of Sri. Mahant, Jagannath, a Hindu worker, died in 1914. Sister at Travancore, Sri. Mahant, Rajkumari, a Marjap and a worker, joined the funeral procession and carried the body for a short distance but if respect for the deceased. The Mahant amongst the funeral party carried the body, which, but Sri. Mahant, remained firm and so the worker did not go further."

What a contrast with what is going on in Travancore! The present Mahantess of Ovalle has only just received the job. She made a general statement about the Marjaps. If he follows it up by action such as Travancore's, the Exclusion would have the Mahantess orders such as the wife of Ujjain is reported to have done and will Caste Hindus reject Marjaps as they have done according to Travancore Exclusion. The bulk of the Caste Hindus are torn between two conflicting opinions.

In the Indian States, the thing appears to be simple. If the other Hindu masses like Travancore will come out with prohibitions, they will have the validity of Exclusion and all opposition will be silenced.

H A R I J A N

SATURDAY, DECEMBER 19, 1936

WHAT IS A MIRACLE ?

(By M. K. Gandhi)

About the 15th of October last there was a meeting of Christian demonstrators in London for, I think, the Archbishop of Canterbury presided. The following is the report of the meeting published in the Church Times of 19th October:

The next speaker we heard of as a layman, and it was the smallest, slendest, purple patch of a person that he was Dr. J. W. Pickett, a Bishop of the Methodist Episcopal Church, U. S. A. Five years past, Dr. Pickett has been studying the mass movements in the East in India, and has published the results of his researches in "Christian Mass Movements in India" devoted to the Archbishop of Canterbury is a remarkable and valuable book. Dr. Pickett is profoundly impressed with the spiritual significance of the movement. He said that four and a half millions of the depressed classes in India have become the disciples of our Lord, and the witness they bear to Him as their Lord is making the multitudes in India marvel from Brahmins have testified—often reluctantly—in the power of Christianity to transform the character and lives of people when they come through complete religious beliefs, and to whom they owed the right of entrance to the temple of Harijans. It is people of this kind, said Dr. Pickett, who have now made the of India wilderness and swamps difficult to equal in Western Christianity. He passed on to a temple in the Telugu area, where 500,000 people now profess the Christian Faith. Out of 1,000 villages, 1,000 held a service for the worship of God every evening of the past, and more than two hundred churches daily morning service. It appeared to satisfy Dr. Pickett entirely as a part of the reality of the faith of the converts to have a surprisingly high percentage of their spirit of a sense of spiritual union with God and their belief that God had come into their lives. Some of their Hindu neighbours suggested that the religion of Jesus Christ had lifted them to a new standard of character of peace and love and made them a trustworthy people. When surprised still at the fact that high caste people are now coming into the Church, largely by doors and backdoors, in some where the transformation of life has occurred among the untouchables. "It is a miracle," he declared, "one of the great miracles of Christian history."

I have rarely seen so much exaggeration as so little space. A reader ignorant of conditions in India would conclude that the figures relate to the thousands due to the material led by

Dr. Archbishop. I can see Dr. Pickett could not have made any such claim. He has in mind the figures in date commencing from the establishment of the first church in India hundred or more ago. But the figures are little bit in the general claim said to have been advanced by the Bishop. Where are the multitudes in India who marvel at the transformation in the lives of four and a half millions of the depressed classes? I am sure in the multitudes having practically travelled who does half a dozen times all over India, and have not seen any transformation in the souls depicted by Dr. Pickett, and seriously some of recent date I have had the privilege of addressing meetings of Indian Christians who have appeared to me to be no better than their fellows. Indeed the mass of unaccountably persons in spite of the material change of faith as far as the social status is concerned. Needless to say I am referring to the masses, not individuals. I should like to know the Brahmins "who have testified—often reluctantly—in the power of Christianity to transform the character and lives of people when they come through complete of religious beliefs. But if it is of any consequence, I can show many Brahmins who can testify to the power of the reform movement to make a radical change in the lives and outlook of Harijans who were regarded by Caste Hindus. I must pass by the other unbelievable generalisations. But I should like to know the hundreds of High Caste Hindus who "are now coming into the Church in areas where the transformation of life has occurred among the untouchables." If all the surrounding statements Dr. Pickett has propounded can be substantiated, truly it is "one of the great miracles of Christian history", say, of the history of man.

But do miracles need no material demonstration? Should we in India make such a grand miracle? Should we remain untouched by it? Miracles are their own demonstration. As witness the miracle in Tennessee. Nobody believed a month ago that the more than 2,000 temples of Tennessee could be opened to Harjans and that Harjans would enter them in their hundreds without let or hindrance from the most orthodox Hindus. Yet that event has happened in Tennessee which even he who runs may see. It is beside the point whether it can be called a miracle or not. I see in it the visible finger of the invisible God.

I believe in the Bible as I believe in the Gita. I regard all the great truths of the world as equally true with my own. It leads me to see any one of them enshrined as they are today by their own followers and as has been done by the learned Bishop, according of course that the report reproduced above is absolutely correct.

DR. MOTT'S VISIT

I

A Great Evangelist

For almost half a century I have known and loved Dr. John Mott before I proceed to summarize the two long and important conversations I had with Gandhiji over a fortnight ago. One of the most sympathetic strangers I have ever loved, he has gone round the world, never tiring taking the message of "non-violent sympathy, and winning millions of students to the world. Author of the World's Student Christian Federation, he is also the Laureate of the International Missionary Council and President of the World's Alliance of the Y. M. C. A., and has, during his entire life of nearly fifty years—he has had extensive contacts with, as he himself says, "men and women ranging from Messianic rabbis and Talmudic to President Miners and Lord Grey, Andrew Carnegie and Winston Churchill, and the rulers of the nations of his time." The significance of his life, according to Dr. Paul Matheson, the biographer, "may be put in the fact that he has dedicated and disciplined every power of body, mind and spirit to incessant battle across the world, through its ups and downs, for the Kingdom of God."

Now consider the object of all striving, to that to which Gandhiji has dedicated his life. And yet how different the struggle in which the two lives are cast! Dr. Mott has gone out to all parts of the earth as a crusader, Gandhiji has gone nowhere except where the work called him. Dr. Mott has dedicated himself to "incessant battle for the Kingdom of God", which according to him opens to those who receive Christ "as the only Saviour and Lord". Gandhiji has sought to battle with the forces of darkness, with the weapons of Truth, Non-violence and Fear, the only symbols, according to him, of the Kingdom of God. For his work for the emancipation of the depressed and the downtrodden Gandhiji has collected millions, but he never swayed by the power of money, Dr. Mott has collected very much more than Gandhiji, and would collect still more for as believes that money "is itself accumulated power. It is not only potent, but in some respects it is well-nigh omnipotent." How are 800 millions living life in a stream? Money puts them into circulation. One of them leads to the conversion of a man who in turn leads scores of other men to Christ, says Dr. Mott. "Money," he sums up, "is stored-up personality." Gandhiji would perhaps reverse the epigram and say "Stored-up personality is money." Gandhiji believes in the equality of all religions, and has been a religious man, in the accepted sense of the word. Dr. Mott not only believes "in the adequacy of the Christian message for the

world's need", but he feels that no other has that adequacy. He was in Christ "the Saviour of All Nations."

In a letter that Dr. Mott wrote in 1912 from a ship taking him to Hongkong, he declared the fact that he "met mahatmas (in India) who after twenty-five years' labour had not seen an educated Indian baptized." He was encouraged to learn, however, "that before we sailed from India already six of the mahatmas had been baptized." "Although the results of these meetings in India were no large proportionately as in Japan and China," he wrote in 1928, "it is not wise to give up the campaign in connection with evangelistic work in India and Ceylon and even have actually gone forward to baptisms. To get men to make an open profession by baptism is far, far more difficult in India than in any other land where I have worked. To this end earnest efforts are being made to follow up these men."

A survey meeting of Mr. Basil Matheson's book *John N. Mott—World Crusade* has provided me these few basic facts of Dr. Mott's life, and it is well to remember these as a background to the conversation that took place. He had to win what the Christians believe to be an unprecedented ferment among the untouchables in India, and he came with a desire to help. "You have been one," said he to Gandhiji, "that has given a great impulse to the movement, you have put your life-blood into it, you have suffered and triumphed, and I want you to help me to a profound understanding of what the issues are and tell me how I may help, for I do not want to hinder. What is happening in India is going to have a profound effect on the world. We are on the brink of forces of which the influence it would be difficult to prophesy or predict. Give me your own diagnosis of the problem."

A Problem of Life and Death

Gandhiji "so far as I am concerned with the untouchability question, it is one of life and death for Hindustan. As I have said repeatedly, if untouchability lives Hindustan perishes, and even India perishes, but if untouchability is eradicated from the Hindu heart race and breed, then Hindustan has a definite message for the world. I have said the first thing to hundreds of audiences, but not the latter part. Now that in the presence of a man who accepts Truth as God. It is therefore no exaggeration. If untouchability is an integral part of Hindustan, the latter is a spent India. But untouchability is a heinous sin. My nature is hating the untouchability campaign is clear. What I am saying is it is not every Hindu touching an 'untouchable', but every touchable Hindu deriving untouchability from his heart, going through a complete change of heart. Involving or internalizing

Dr. Mott and most of the Conference is are not committal.

Gooding: A sincere, enthusiastic work in the subject of Christian labor. If there is danger of all that happened it would have been well, but since we got at London prison felt that this was turning the corner of the movement, better was, in their opinion was the meeting itself enough.

Dr. Mott: But there was a preacher.

Gooding: Yes, and it was not there. I think the English Church.

Dr. Mott: But there is a leadership work in the English Church which is not doing you do the best world like nothing, better for the best but mostly what are the great social classes, and I think they need a movement to help in this movement.

Discussed the Higher Nature

Gooding cited the example of good Christians working in working under the Hindu banner. He said Mr. Kishan who was brought back to the path of the unrepentable. There was Miss May and Miss Madden who had thrown themselves into the Royal Commission in 1904. He then referred to the problem of Transcendentalism as an ancient competition was going on for entering away the Hindus from the Hindu fold. The essence of Transcendentalism was that it is an old temple entry that it is an old temple entry. Even if there is not work it, I mean we think they enjoy the same rights as I enjoy and in the reference there are working every nerve to open the temple door. I remember enough that talk was taking place easily at the moment when the Transcendentalism was being raised.

Dr. Mott: But must we not serve them?

Gooding: Of course you will, but not make conversion the price of your service.

Dr. Mott: I agree that we ought to serve them whether they become Christians or not. Christ offered us redemption. He offered service and sacrifice.

Gooding: If Christians want to associate themselves with this reform movement they should do so without any idea of conversion.

Dr. Mott: Apart from this intensely competition, should they not preach the Gospel with reference to the acceptance?

Gooding: Would you, Dr. Mott, preach the Gospel to a cow? Well some of the unrepentable are worse than cows in understanding. I mean they can no more distinguish between the relative merits of Islam and Evangelism and Christianity than can a cow. You can only preach through your life. The race does not say, "Come and meet me."

Dr. Mott: But Christ said, "Preach and Teach," and also that Faith cometh by hearing.

and preaching is, preaching is, preaching. There was a lot more I was an evangelist. Then J. E. K. (the) Conference is a movement which turned out vigorously as an evangelist movement and cannot be so to us. The only real spiritual power which would not have occurred my preaching and met my deepest need, but I thought as you and was, as you think, and thought it was the life but that we were not, we were not, unfolding of spiritual truth. We must find light in presence and action, we must not remove intellectual definitions as they are, but as into the freedom within a freedom, that. You do not want the Christian to withdraw himself.

Gooding: No, but I do not want you to come in and work in our work, if you cannot help us.

Dr. Mott: The whole Christian religion is the religion of sharing our life, and how can we share without supplementing our lives with words?

Gooding: Then what they are doing in Transcendentalism is correct? There may be a difference of degree in what you say and what they are doing, but there is no difference of quality. If you want share it with the Marikans, why don't you share it with us, Thakurians and Mahaders? Why should you go to the unrepentable and try to explain the spiritual? Why not come to us instead?

Dr. Mott: The whole current doctrine since the Antislavery declaration has become badly mixed with other unworthy motives, which must be discarded. Jesus said, "Ye shall be witnesses unto Me." A good Christian has to testify what he has experienced on his own life or as a result of his own observation. We are not true as His followers, if we are not true witnesses of Christ. He said, "Go and teach and baptize through the name and lead them out into larger light."

Dr. Mott: Andrew has asked to be permitted to put forward a concordat. He said: "There are fundamental differences between you and the Mohammedans, and yet you are the friend of Mohammedans. But you feel that they are not playing the game. You want the leaders of the Church to say: 'We do not want to be in contact with them, we shall do nothing to supply that we are taking advantage of a peculiar situation that has arisen.'"

Gooding: I do not think it is a matter which admits of any compromise at all. It is a deeply religious problem and each should do what he likes. If your conscience tells you that the present effort is your mission, you need not give any quarter to Hindu reformers. I can simply state my belief that what the Mohammedans are doing today does not show spirituality.



HARIJAN

Figure 1

Florida also members of The National Jewish Post

1000 1000 1000 1000 1000

BOYCE, W. & ANTUNOVIĆ, T. 2000. *Journal of Animal Ecology*, **69**, 1029–1040.

Figure 1

HALF A DOZEN OR SIX

1. *Journal of Management Studies*, 1996, 33, 10, 1039-1052.

The following were voting: Joe Latta and
Joe L. Tucker, Jr.

Figure 1. Conceptual model of the study.

10. Testimonies -- The 14 Testimonies provided yesterday during the Inquiry Service at St. Mary's Cathedral Testimonies represented open Catholic Dialogue occurring in an organized body and deliberating themselves under the Open Dialogue process of recognizing that parties occasionally involved in their Committee and appear followed the Dialogue seeking to bridge an inch. The witnesses giving words, the same people withdrew from the service expressing dissatisfaction not to attend until they in a final statement of the road traveled. The Dialogue held a service, in which it was evident to everyone the light and agency was restored. The Bishop advised the Dialogue to feel confident, warning them that the separate accommodations implied an equal distinction except for their commonness. He warned them not to waste other people's feelings by repeating statements without mutual understanding. We ended with the Bishop's message, the Dialogue leaders are carrying out programs in the village trying to restore, remind what they call their "Anglophone" history.

Whether the Emperor is nominally a Christian, Muslim or Hindu and now Sikh, he is still a Marquis. He can't change his spots inherited from Hindustan as called. He may change his garb and call himself a Catholic Marquis, or a Muslim Marquis or now-Hindu or now-Sikh, the aristocracy will brand him during his lifetime. It is not and the same thing whether you call the emperor after five half a dozen or not. Not until nobility is removed from Hindustan will the talist be removed from Marquis, so unless what I told you about. Therefore Marquis have it on their hands after to save Hindustan or to destroy it, so Caste Hindus have it to them. It is no doubt easy for Marquis to change labels than for Caste Hindus to change their hearts, but it may be easier for Marquis to play superior to every earthly competition and be consistently identified in the flesh to what they have been called by the others to

most elementary human rights. It is no doubt difficult for anybody to resist the temptations to which humans are exposed today. It will therefore be a marvel if they prove true and cling to their ancestral faith with the duty, obligation to persist in it as a conscious, unselfish effort. They can do this as they could not before for they know that there is a growing body of Great Masters who are making constant contact with them and making reparation for their own past wrongs and the continuing wrongs of fellow-Gods-Brothers. They viewed the Revolution as a means to a change of the Roman Church as it is of Rome.

WEEKLY LETTER

Figure 1

Although our foreign correspondents there are not a few who are either sympathetic to the cause promoted by Gandhi, and we often have from their words of appreciation for the little work that is being done by us here. Some write for more information, some send useful information from abroad, with literature pertaining to the many subjects we deal with. During the last month, however, we have had several money contributions from friends from whom we hear rarely, and their letters are written in language which makes one rejoice at the way our friends are spreading in distant lands. There is a lady who from Canada sends us, always for 12 dollars. She writes

"Ranking as the Director, is hardly not far from your headquarters, about the currents of wells in many of the Hanyu villages. I wished to show up those who will also help, in the privilege of supplying the grain and so I have based our new water supply a little farther out and now send through your land over a little distance towards the new river wells. That I hope will not be deciding in every village where there is lack of water.

Since the villagers' need for wells is so great, and so inevitable that we are still far away from the prospect of a fresh water well in every village which all may use without the restriction with the great push given by the Four-Year Programme for the removal of unwholesome wells, now we may find all the wells thrown back to the village government, but

may take time and whereas there are temples ready and so new ones need to be built, wells need to be dug and built in places where there are none for all the Hindus.

The following paragraph from his letter shows how very closely he is following the whole of our village industrial programme:

"Also I am sending some seeds of Ghate Thakur from our garden, to some three who go on for the long-dwelling industry could care to try the Ghate variety in India. In our garden when the Ghate are in flower the bees never let them but lately

Wishing every success to the good work of helping others to help themselves."

Here is a friend from Hungary who sends a contribution every year and thus, the last and best of the English Pounds. He is deeply interested in the Hindu movement, has sent for a spinning wheel and sample of khadi, and is now thinking of running a monthly in order to spread a knowledge of Indian affairs.

"The First English Pounds are meant as a modest donation from me to the great cause of India according to the instructions of your Mahatma Gandhi. As to the Indian newspaper club, my request for a few more was a mistake. I want a few more to be shown as sample of my country."

Here is another friend from Sweden whose letter is touching in its simplicity and kind human sympathy. I reproduce the letter without making any attempt to improve the language:

"Dear Friend in God,

I have this day sent you 5 pounds to give either to your Mahatma or to your Ashram or to the Bhayatra, what you find most is most. I have got the money myself. I am yet a student and therefore I cannot give more, but when I shall become a teacher, I will give much more every year. I have 200 pounds from a book sent to my station and in the future I shall give a book sent to him too to Gandhi, Tagore, and Yashwanth whom I met at Copenhagen. I gave up the five at Christendom Ashram, Trondheim. My name — is a painter. His son and Mahatma Gandhi's brother, which are mentioned in Swedish and she is the first one, who sent me that I should send them. I have also sent it and now to my best friend and I will do something for his wife.

I have heard that Raja Gandhi is ill, I hope he is better now. I have been on a study-journey to India the summer and there I have met friends of him. A Swedish pastor at the Swedish Church in Delhi, Pandit, who, together with the pastor professor Rudolf Otto, in the years 1871-1898 made a journey to India and also visited Mahatma Ashram the 15th of January 1922, where a temple was held with Tagore, White as president. It was also the

meeting, and Pandit, that the Mahatma should call at him in Delhi after the Round Table Conference, if he had come. I also met Mrs. Meier at Delhi, who had come back from a 3 months' journey trip to India, after having happened to live at at Yashwanth Mahatma's house a Hindu God Mahatma Gandhi.

Will you be so kindly and send me Gandhi's commentary to Bhagavadgita at Copenhagen and for all to India and, if you have it, also to English. I cannot think and hesitate you but I shall have it. We can have Gandhi at the University of Uppsala and a letter also have in India, but for having him we must go to Germany, to Berlin, where a Pandit from India is teacher as it."

I have omitted some names in the letter for obvious reasons. How our workers sympathize in our Transvaal would save something from their extravagant monthly bills for the poor of the land, as this foreign student is evidently doing by living a simple life.

"Many Greetings to Mahatma."

That reminds me of two other recent donations which have an interest of their own. A sister who will not let me disclose her name sends a cheque for Rs. 10 being the equivalent of the difference between the first class fare and the third class fare for the journey she had made. She usually travels first, but it seems she made up her mind not to run on for this extravagance and to save some money, by travelling second, particularly third, for the poor. However, here is a similar business from abroad. An English donor writes in the course of a letter I have received today:

"I thought to go to village professions, and work at my dearest love to Daps."

As for the money "I have kept a mile" as we say in "As You Like It." (How you mean. As You Like It? You would like it anyway, it's charming.)

You see, our friend —, of whom you have heard, would have liked to have met Yashwanth, but he lives at Westminster. I offered him the fare if he would like to come (as he has no money) but he said he thought it would be a good idea if I sent the money either to Daps or to Yashwanth. So he is at about 25/-, I thought I would double it and give half each."

We generally give of our plenty, but very few save for the poor and the destitute.

The Chief Value of Hinduism

An American professor in Comparative Theology on a visit to India to study Indian religions religiously, asked Gandhi to tell her the chief value of Hinduism. He said, "that Hinduism was the life and soul of Hinduism." "It is hardly wise," she said, "to put content in such words you

can not of books. One must meet the true representatives of these living religions."

Referring to her Grandfath said "The chief value of Hinduism lies in holding the actual belief that all life (not only human beings, but all sentient beings) is one, I e. all life coming from the One universal source, call it Allah, God or Paramahansa. There is in Hinduism a sculpture called Vishnuanantavastu which simply means 'one thousand names of God'. These one thousand names do not mean that God is limited to those names, but that He has as many names as you can possibly give Him. You may give Him as many names as you like, provided it is one that without a second, whose name you are invoking. That also means that He is nameless too.

"This unity of all life is a peculiarity of Hinduism which confesses submission not to human beings alone but says that it is possible for all God's creatures. It may be that it is not possible, even through the human form, but that does not make man the Lord of creation. It makes him the servant of God's creation. Now when we talk of brotherhood of man, we stop there, and feel that all other life is there for man to exploit for his own purpose. But Hinduism excludes all exploitation. There is no limit whatever to the measure of sacrifice that one may make in order to realize this oneness with all life, but certainly the liberality of the ideal sets a limit to your wants. That, you will see, is the antithesis of the position of the modern civilization which says 'Realize your wants.' Those who hold that belief think that increase of wants means an increase of knowledge whereby you understand the infinite better. On the contrary Hinduism eschews not indulgence and multiplication of wants as these hamper one's growth to the ultimate identity with the Universal Self."

M. D.

Minor Girls' Dedication Prohibited

Dr. Bhanuchandra, Secretary, Mysore State S. S. Sangh, writes:-

"In response to the numerous propaganda started on by the Mysore State Sangha Shree Sangh to prevent the 'Saveri System' of dedication of minor girls to an ascetic life (i. e. the name of religion, the Chief Secretary to Government of the Kingdom of Mysore at Mysore has issued the following order to all the Deputy Commissioners and the District Magistrates in the State to take cognizance of the offence under Section 574 I. P. O. and bring to book the delinquent parents and the offending priest."

"It has been brought to the notice of Government, that there is prevalent among Adhvaryutins, Brahmins and Baniyas, especially in the Malnad parts of the State, a system by which minor girls of their community are dedicated at an early age to lead a life of prostitution in the name of

religion. The Government of Mysore joined with the attention to knowing it to be likely that they will be used for purposes of prostitution as an offence under Section 574, Indian Penal Code. The plea that the practice is allowed by religious usage cannot be allowed to prevail over the significance of the Penal Law. It is possible that the commission was not aware that the custom is an offence punishable under the Law and that they are exposing themselves to a prosecution."

"Government desire that it should be made known widely in the public, to the Adhvaryutins among others, at the part where this practice prevails, that people who dedicate girls as Brahmans as well as those who participate in the act committed an offence and that it should be investigated. Officers concerned should take steps to prosecute offenders where a clear case is made out.

"I am directed to request you to be so good as to take necessary action in the matter accordingly at a very early date."

The Mysore State Sangha Shree Sangh started the All India Harjan Shree Sangh for their equal great given last year with which we organized treaty conferences and several meetings in the recent past particularly amongst the Harjans, and resolutions regarding Government to declare the custom illegal were passed. The Sangh is now concentrating on circulating public opinion amongst the Harjans to drain from the soil. And this order of the Government will be of immense help to better the social and moral condition of the Harjans and save hundreds of girls from a life of shame and suffering."

H. K. G.

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The first three volumes of *Harjan* (half-monthly) are available at our office at the following prices:

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HARIJAN

SATURDAY, DECEMBER 26, 1938

THE SECRET OF IT

[By M K Gandhi]

THE Deputy President of the Travancore Assembly has written a long article to disprove my statement that "the way for the great step (the Proclamation) was prepared by the gentle but persistent effort of the Travancore Branch of the Harijan Sevak Sangh." The words even make the local Sangh to doubt from occasional public meetings and supporting outside like Shri C Rameswarambhar to advertise their work. He contrasts my utter failure to have temples opened in Alamedathal where I must be presumed to have the greatest influence.

What I meant was clear from my language that the Government order was made responsive by the accompanying zeal of the local Sangh to stimulate and preparing it. To my knowledge there was no other body or organisation in Travancore working among the Government to make their conscience. There was nothing in my writing to suspect that the act of the Mahatma was influenced by the activity of the Harijan Sevak Sangh.

For the rest, the local workers know best what to do and how to act.

As far as my own influence is concerned I must stand guilty to the Deputy President's charge. Not only have I not succeeded in having temples opened in Alamedathal but I have even succeeded in having temples opened even in Warden after my having established myself there. And what is still more damaging to my reputation is that I have not succeeded in having the only two caste-temples in Sapan opened to the Harijans of the little village. But this criticism leaves me unimportant. My failure is a stepping stone to the success in which I have full faith. But it will come in God's own time. "What is best to do and do."

Therefore the story of the miracle of Travancore belongs undoubtedly to the Mahatma, his good mother, and his able Disciple. And herein is a lesson for us all who are interested in the root and branch removal of untouchability. Rightly or wrongly the incident in Hindim is that a Hindu Prince has the authority, as it is his duty, to proposed Hindu known to the masses as law or rule consistent with the fundamental of religion for the due fulfillment by the people of their moral obligations.

When years ago I had discussions with the Pandit of Tylton, they had warned me that in

sports of the South they had produced in support of their contention, they would clear themselves to the contrary if they were persecuted by Gods rule. This belief probably accounts for the happy phenomenon we are witnessing in Travancore where its population is wholeheartedly giving full effect to the Proclamation. If the other Hindu States will follow the example of Travancore they will also perhaps discover that their people will carry out the rules that may be issued. Anyway the people of the respective States might well prepare public opinion to the direction. But they must not relax their effort for having temples opened by their respective States without waiting for Mahatma's lead. For the reformer's argument is that no new Sarkul is required for opening temples in Hampden or for removing untouchability. Only we may not leave out any honourable avenue open to us for fulfilling our purpose. And according to the Hindus to take the lead is an honourable avenue and most likely to hasten success.

THE JOY OF REPARATION

[A responsible man like the Dy President of the Travancore Assembly has made the following statement that a Congressman like Sri C Rameswarambhar was invited to Travancore to boost the Harijan Sevak Sangh. Nothing could be further from the truth. Sri C Rameswarambhar went there to boost nobody but to make sure that the Proclamation was being carried out in the letter and the spirit by the orthodox Hindus, and to share in the joy of repentance, if it was really felt by the Government. The following letter I received from him will indicate the spirit in which he had gone to Travancore. M D.]

"You are enthusiastic over my visitation to the press. How could I help speaking out my joy? It was so great and the urge of the Government was irresistible. I suppose no joy can be enjoyed otherwise than by sharing with others. We went a wife, a friend, neighbours, or at the end of it all God! I imagine the flame of a lamp held like that too, and sheds its light around for that reason. So I imagine the consecrated God in the temple felt the pain of separation all these years. At least I sensed so that day, when the priest drew the curtain aside and the Virgin burst into view at Kanya Karam. I wish you had been with me at the Cape that day. Ramachandran, Dr. M. N. Naidu, and I went there to see how things stand there. We saw the Hindu hope and grief about duty of them, watching talking, teaching and plunging in the beautiful tank of the temple right on the margin of the sea. If I had been a poet or a painter it was a vision I could attempt to fix for others that did not see it with their eyes. But as it was, I could only wipe my tears. The tank was kept, not like tanks in these parts, but as in the case with

unforgotten. The thousands of Harijans, blind, lame, deaf, and beautiful, poor, and of every caste and colour, like mine and yours, were in a magnificent village. We did not know that there was a place like this at all, without Harijan workers of the Harijan Parish doing. How could it have? They could never have come, and the light of hope that leads every man at times at 87 and reaches to the heart of the tank which is covered and completely protected from public view. His statement was literally true, and the joy that day was all the greater for it. The boys and girls dried themselves, and one of them a thin thing delivered, as you know these little ones do for the cold. The sacred water warmed for us, and all of them danced and ran along to the temple. We went round and came to the sacred doorway. Even then I could not believe or realise that we could go in, straight in, with all this crowd, included all these two thousand poor and perhaps more. The earliest Tamil books refer to this great Bharata temple. But we went in and nobody stopped us! All the numerous house lamps were lit. After a brief and brief interval, the screen was pulled aside, the bells sounded and the golden light into view, beautiful persons, standing decorated, waiting steadily for the invisible person! It was a joy and you should have seen with me the hope standing in a row along the bank to receive many, leading their wives forward and standing their children with their hands in token of prayer and reverence. Repetition for what? For once, alas, I suppose I can never forget the scene.

There is a Vedic Hindu of Cape Comorin and the gentleman is sharp of it, as his voice, bold as a thousand other. Suddenly, I asked him to help all Harijan pilgrims and show them into the tank and temple, and he promised. It is a very good thing there is a Hindu and a man like that.

'What a fool I am to repeat so much over a mere repetition of a wrong that should never have been done or tolerated so long! But what joy is there in this world which is not more repetition or wrong? That is the great truth of that God is good because of God.'

NOTICE

Arrangements have been made for delegates and visitors to the Congress session at Poona during to get their photographs for the Hindu to receive photographs at the table of the Harijan Parish, Bangalore and the A. I. V. I. A. at the table of Village Industral Education of Tamil Nadu, Poona.

Har-Har-Har is Hari-Har-Har (See Box) Harijans welcome this book which has written a great revelation in many a path. Part I is Part 2 is available at Bangalore Harijans—Bharat and Harijans.

DR. MOTT'S VISIT

II

The next day's talk covered a rather wide scope of some of the deeper religious character. Interposition has played a great part in Dr. Mott's life and he wanted to know the great forces that had been at work in shaping Gandhi's personality. This talk seemed to bring them much closer to each other.

Ghost of Day in Sages

Here is Dr. Mott's first question:

Q. What are the prevailing ideas and aims of this Indian Village Industries movement? What is the object of your coming down to the Indian village?

A. The immediate object of my stay in Sages is to review in the light of my ability the appalling ignorance, poverty and the all-round appalling conditions of the Indian village. All these really run into one another. We seek to remove ignorance not through imparting the knowledge of the alphabet by word of mouth, but by giving them clearness in existence by telling them what is happening in the world, and so on.

Q. What you are doing here has great industrial significance. Japan with about as high a rate of literacy as any country in the world is not ahead from the state of industrialism.

A. But I am not seeking to industrialise the village. I want to revive the village after the ancient pattern, i.e. to revive handicrafts, handspinning and its other vital handicrafts. The village uplift movement is an offshoot of the spinning movement. So great was my ignorance in 1928 that I joined up the spinning wheel with the loom in my small book on Indian Home Rule. With this Gandhi described the beginning of the revival of the spinning wheel and explained the genesis of the Harijan movement and the All India Village Industries movement.)

Gandhi's Heaviest Burden

Dr. Mott's next question was: What is the cause of your greatest concern, your heaviest burden?

Gandhi: My greatest worry is the ignorance and poverty of the masses of India, and the way in which they have been neglected by the classes, especially the neglect of the Harijans by the Hindus. This colossal neglect is accentuated by our of the scriptures. We are orthodox of a great religion and yet we have been guilty of a crime which constitutes our greatest shame. And I not have a belief in the inscrutable ways of Providence, a miracle man like one would have been a wrong miracle.

The Darkest Hour

Dr. Mott: What affords you the greatest hope and satisfaction?

Gandhiji: Faith in myself born of faith in God.

Dr. Mott: In moments when your heart may sink within you, you look back to this faith in God?

Gandhiji: Yes. That is why I have always described myself as an irresponsible optimist.

Dr. Mott: So am I. Our difficulties are our afflictions. They make us look back to the living God.

Gandhiji: Yes. My difficulties have strengthened my faith which rises superior to every difficulty, and remains undimmed. My darkest hour was when I was in Bombay a few months ago. It was the hour of my temptation. Whilst I was asleep I suddenly felt as though I wanted to see a woman. Well, a man who had tried to rise superior to the temptations for nearly 48 years was bound to be intensely pained when he had this frightful experience. I ultimately conquered the feeling, but I was faced to face with the blackest moment of my life and if I had succumbed to it, it would have meant my absolute undoing. I was stirred to the depths because strength and power come from a life of continuous struggle. Christian friends are possessors of the power I possess. It comes from God who has blessed me with the strength to battle against temptation.

Dr. Mott: I agree. Blessed are the pure in heart, for they shall see God.

The talk now was switched on to subjects vastly different—those of current politics and other subjects. But Gandhiji would not allow a discussion on current politics in the columns of *HARJIAN*. I am therefore reluctantly obliged to omit this very important part of the discussion.

The Place of Money

Dr. Mott: If money is to be given to India, in what ways can it be wisely given without causing any harm? Will money be of any value?

Gandhiji: No. When money is GIVEN it can only do harm. It has got to be earned when it is required. I am convinced that the American and British money which has been voted for Missions for India has done more harm than good. You cannot serve God and Mammon both. And my fear is that Mammon has been used to serve India and God has remained behind, with the result that He will one day leave His vengeance. When the American says, "I will move you through money," I dread him. I simply say to him, "Read us your explanation not to save money but to give us the benefit of their scientific knowledge."

Dr. Mott: But money is a saving personality. It can be badly used as well as well used. Through money you can get the services of a good engineer. But far more dangerous than money is human personality. It makes possible the good as well as the bad use of money. Kagawa of Japan admits the use of money and machinery is attended with peril, but Gandhi, and I agree with him, that Christ is able to dominate both the money and the machine.

Gandhiji: I have made the distinction between money GIVEN and money EARNED. If an American says he wants to serve India, and you pushed him off him, I should say we had not earned his services. But take Flory Cassado who came at his own expense, but after our consent, to serve anti-partition India. We would love to have as many Cassados as would possibly come to our help. No, it is my mental conviction based on experience that money plays the least part in matters of spirit.

Dr. Mott: If money is the root of evil, we are living in a time when there is more money than ever was before.

Gandhiji: Which means that there is more evil in the world.

Dr. Mott: This makes it especially important that we study more profoundly than ever how to dominate this power both among the rich and the poor with spiritual purpose, wisdom and passion.

But they would have signed on and on the topic without coming to an agreement. They ultimately agreed to differ.

Power of Silence

The talk was now confined to us and Dr. Mott laid his finger on one of the main sources of Gandhiji's strength. "The greatest thing you have ever done is the observance of your Monday silence. You dominate thereby the making up and releasing of power when needed. What place has it continued to have in the perspective of your spiritual tasks?" asked Dr. Mott.

"It is not the greatest thing I have done, but it certainly means a great thing to me," said Gandhiji. "I am now taking silence almost every day. If I could impose on myself silence for more days in the week than now I should love it. In Yerevan last I once observed a 15 days' silence. I was in the seventh house during that period. But this silence is now being utilized to get through masses of work. It is a superficial advantage after all. The real silence should not be interrupted even by writing notes to others and scripping on correspondence through them. The notes interrupt the marchness of the silence when you should listen to the voice of the sphere. That is why I often say that my silence is a fraud."

H. B.

CHURCH MISSIONARY SOCIETY

[By M. E. Gaudin]

The Church Missionary Society of England has published a pamphlet prepared by Presbyterian W. W. Oak, in which

"The C. M. S. is appealing for an emergency fund of £ 10,000 to enable make good to the mile during the next five years to those areas where this big movement is taking place, and the Society appeals to the whole Church to support it in this effort. Not for ourselves do we ask people to give, but for the sake of the hundreds of thousands who are daily perishing after Christ, and who are being spared life and world uplift through the Gospel."

'The big movement' referred to is the movement for the conversion of Hindus. The money is wanted for work in the Telugu area and Transvaal.

The appeal reads thus:

"The movement among the natives is spreading in the countryside, and within the last five years it is estimated that no less than 50,000 native people from different different centres have become Christians. This is a movement of such far-reaching consequences that we dare not whom help. The thousands of today may become millions tomorrow. Will you help us to go forward in a great advance that the harvest may be reaped."

The opening sentences run as follows:

"Recent years in the papers has elicited widespread criticism as to the stimulation of India. We have read of great conferences of educated people who have decided to look away from Hindupism. We have heard of men movements towards Christianity, and of baptisms of tens of thousands of converts in recent years. We have believed work growing within the development of the young churches in these rural areas, particularly in the Bombay and Transvaal Divisions. We are therefore compelled to examine more closely what is happening in India and to see how far we are keeping the harvest which has come."

It contains among others these three head-lines:

1. "What is happening among these people?"
2. "Who is Dr. Ambekar?"
3. "What does India say to Dr. Ambekar's advice?"

I call the following from what appears under the third head-line:

"There is no doubt that there have been important representations all over India from the universities of outstanding Mr. Gaudin had previously needed as a campaign for the removal of untouchability, but he has actually failed because he clung to the Hindu system which has been the cause of the trouble."

In reading I may remark that I am already accustomed of "signal failure". I have not clung to "the Hindu system" which has been the cause of the trouble. On the contrary I have rejected that which has been the cause of the trouble, namely untouchability and I have not abandoned the campaign as suggested in the quotation.

Under the same head-line comes also this paragraph:

"In the C. M. S. area of the Bombay Division there are no less than three hundred villages appealing for leaders, they represent fifty thousand people definitely waiting for baptism. The Bishop replies that probably about a million people in his diocese are waiting Christened."

Though I have travelled in the Telugu area often enough I have never heard of forty thousand Hindus waiting for baptism or any figure near it.

Under the same head-line comes also this previous paragraph:

"In Transvaal, the Native community are definitely at work. They are a superior type of the 'untouch' caste. Many of them are educated, some are teachers, others lawyers, doctors, officials, and teachers, but they are excluded from the temples and suffer from the disabilities of the untouch community. The leaders of this section of these people numbering over 50,000, have written to the Bishop in Transvaal, because they are anxious that their native community should become Christians. This is by no means entirely due to Dr. Ambekar, but is another incident in a situation which is growing in magnitude from day to day."

I dare not speak for the Bombay leaders. The papers report them to have congratulated the Bishop on his Proclamation. But that may not be inconsistent with their anxiety that their native community should become Christians. Let them speak if they will on the contents of the quotation.

The suggestions of Bishop Paken, with which I had the misfortune of dealing last week, are better perhaps by those contained in the appeal.

There is no other way to deal with the suggestions of which the appeal is full than by living them down and by the truth working through the lines of the movement. The appeal deals not with the past but with contemporary events. And if millions are waiting to bear witness to the message of Christ, as and in the form in which it comes through the agents of the C. M. S., my disbelief in the statements made in the appeal will melt like snow under the rays of the mid-day sun.

A MESSAGE OF PEACE

[By C. F. Anderson]

It was my very great privilege and delight to be at Wardha and Nagpur during the British days this year. Then I was able to share in the full the joyful news which came to us all from a very long telegram sent by Sri Parmanand Pilled giving in full the Royal Proclamation of Temple Entry at Travancore.

The news reached me just after I had risen for prayer. Nagpur was five miles away, in Nagpur, but I was with him in spirit at Wardha. The telegram had been left overnight for me to see when I awoke for I had been very tired and had gone to bed early, and Mahadev had not disturbed me. I could well understand how great the relief must have been to Nagpur at Nagpur when the message was sent over to him. It meant that one day farther forward had been taken on a long and weary journey.

My thoughts went back instinctively to the time in September, 1891, when he was suffering in Tiruch's Jail until the victory was won. In London, during those days, the agony of suffering I had gone through had been scarcely less than that of those who were gathered together close to him in Poona and Bombay. For life and death were hanging on a thread, and a single mistake in the Government answer might make all the difference. How well I know that fact from past experience in South Africa!

And now God had given to us one of His greatest answers to all that long-drawn suffering and hope deferred during the years which had now passed. For Nagpur had again and again 'handed his life unto the death' on behalf of those whom he had so long named 'Children of God'.

Once, when the struggle was at its height and he was lying very near to death, I had felt put to shame by his struggle and had determined so far as lay in my power to devote my own life to the abolition of that hateful form of colour prejudice which is the disgrace and degradation of my own Christian religion, presenting an equally fatal barrier to the way of those who are called God's children. For I had watched with amazement and heart-burn, in South Africa and elsewhere, the colour bar raised between those who worshipped as members of the same faith. I had seen the refusal of 'Temple Entry' to those who did not belong to the white race.

Also I had seen, in India, with the same anguish of spirit, how the old caste distinctions had infected with poison the new brotherhood of the Indian Christian Church.

At that crucial moment in my own life, when conscience was wide awake, I had written to Nagpur saying how deeply his own example had moved me. It had imposed a heavier duty first to take 'the beam out of my own eye' so that I might see clearly to remove the 'mote from my brother's eye.' This would mean a struggle to the death against the will of the colour bar. He had written to me in reply: "Of course you are right. But your task is harder than mine."

Since then I have always felt that the first and chief duty before me must be to deal a blow at this racial and colour bar within the Christian Church. The struggle, as I expected, has been a terrible one and there is little sign as yet of victory.

Meanwhile, it has certainly come to my mind, as a great and high ideal, that a noble rivalry might be established whereby the earnest-minded Hindus of India might go on with their work of removing their 'colour bar' while we Christians, ought to remove ours.

Whether that be possible or not, all my own congratulations have gone out to the young Mahadev of Travancore and the Maharani, his mother, for having accomplished together the intended act, whereby, at one stroke, they have swept away the greatest barrier of uncharitableness within their own State. All over India the language has gone up to God from countless hearts that this evil might be removed and now this has been fulfilled.

There is a psalm in the Bible which is very dear to those who have waited on God for deliverance. It runs thus:

When the Lord turned unto the captivity of Zion,

Then were we like unto them that dream:
Then was our mouth filled with laughter,
And our tongue with singing.

The Lord hath done great things for us:
Whereof we are glad.

That that we at home shall say in joy
He that goeth on his way weeping.

Heaving himself up,
Shall declare: come again ye weeping,
Singing for joy with him.

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HARIJAN

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EDITOR: MANNDEV BHAI

Under the auspices of The Harijan Sevak Sangh

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1 COW PRICE

A VILLAGERS' EXHIBITION

I give below a resume of Gandhiji's speech on the occasion of opening the Khadi and Village Industries Exhibition on the 15th of December. All kinds of reports of this speech have appeared in the press, so of the more important speech on the 15th, and all kinds of meanings have been put not only on his words but even on his gestures. The speech on the 15th was picked up in a better key and was full of humorous little bits. At one stage he picked up one article after another and exhibited them to the audience. Someone in the audience could not see the foolishness that Gandhiji had in his hand. He shouted "Please put up your hand." Gandhiji answered back "Wait I shall put it up properly, later on," announcing thereby that he would sell the kade and shawl a cheap price for it. Of course there was not time left for this profitable purchase which had to be abandoned. But this sentence has been interpreted to mean that he had something up his sleeve, a Times or India report says, "Those who say that Mr Gandhiji is a spent force are really watching; he has something up his sleeve. He was loudly cheered when he suddenly he said, 'I have not yet revealed my hand. Wait until I do so.'" Well he had nothing up his sleeve, for the simple reason that he has no sleeve! M. D.]

My Conception and My Responsibility

You must have seen from the newspapers that the responsibility for having this session of the Congress in a village is wholly mine. They had also announced that I would go to Pampur in the beginning of December and supervise all the arrangements about the Exhibition. The latter half of the statement is true, and without any false modesty or exaggeration I would say that I am wholly responsible for whatever shortcomings you see here. The idea of having the Congress and the Exhibition in a village originated with me and I must shoulder the responsibility for whatever defects or shortcomings you will notice here. The credit for anything good that you will see belongs to those who were in charge of the arrangements here. It was Desai and Der who accepted my suggestion to have the Congress and Exhibition in a village and with the thoroughness and determination that

characterise the Mahatmists they have carried out their promise. The Exhibition was bound to be according to my conception because it is organised by the All India Congress' Association of which I am the president and the All India Village Industries Association which I am guiding and directing. I had to warn them against creating a Lushai or Doko in a Mahatmistic village. Why not in that case have the Congress and the Exhibition both in Poona? But if they were to be in a village, they must be in keeping with an Indian village. And no one could do it better than I, because as I said to them I had long been a villager by choice, whereas they had become villagers only recently. Of course, I too settled in Poona only a few months ago, and as I was actually born and bred and educated in a town my body found it difficult to adjust itself automatically to village life. I had, therefore, earlier there. But, as you know, I threw it off immediately, recovered quickly and am alive and kicking. Part of the reason of course is that I am now care-free having put all my cares on the broad shoulders of Jawaharlal and the Sardar. However, let me reveal you the real secret of my health, which is that my body happens to be where I had set my heart.

Thanks to Nanda Bhai

Credit for the arrangements here belongs to the architect Spt. Khatri and the artist Pt. Panditlal Das. When Nanda Bhai responded to my invitation a couple of months ago I explained to him what I wanted, and left it to him to give concrete shape to the conception. For he is a creative artist and I am not. God has given me the sense of art but not the organs to give it concrete shape. He has blessed Pt. Panditlal Das with both. I am thankful that he agreed to take upon himself the whole burden of carrying out the artistic side of the Exhibition and he since and settled down here some weeks ago to see to everything himself. The result is that the whole Tidhasur is an exhibition in itself, and so it begins not where I am going to open it but at the main gateway which is a fine piece of village art. Of course our thanks are due also to Spt. Khatri who has spared no pains in bringing the entire plan to completion. Please remember that Nanda Bhai has depended entirely

on local material and local labor to bring all the structures here into being.

No Spectacular Show

Now I want you to go and see the exhibition with, if possible, my eyes. If you will realize that it is organized under the auspices of the A. I. S. A. and A. I. V. L. A., you will know what to expect there. The object of the former is to make the whole of India clothed, and a goal which we are unfortunately still far from having reached. The object of the latter is to revive the forgotten cottage industries of India. Both cloth and the other cottage industries are vital to the economic welfare of our villages.

This exhibition is no spectacular show, it is not intended either to dazzle the eyes of the public or to deceive them. This is a genuine village exhibition which has been brought into being by the labor of villagers. It is a pure educative effort. It shows the villagers how to double their incomes if only they will use their hands and feet and the resources around them. I would ask our President to take me to a village in U. P. and I would offer to reconstruct the village not out of Jannach's money but with the help of the hands and feet of the men and women living there on condition that he induce the villagers to work according to instructions. Our President will perhaps say that as soon as these poor folk begin adding to their income a Kancholli like Jannach would enhance the rent and thus rob the extra income out of their hands. Well, we will not allow the Kancholli to do anything of the kind. There is no doubt in my mind that in a country like ours teeming with millions of unemployed something is needed to keep their hands and feet engaged in order that they may earn an honest living. It is for these that cloth and cottage industries are needed. It is clear to me so delight that they are badly needed at the present moment. What the future has in store for them I do not know, nor do I care to know.

[With this he proceeded to describe some of the exhibits that had been placed before him—small looms from the blacksmith's country which had been made overnight, articles made by Andhra workmen out of grass growing all over India (a good ponchar and special-coral), Kan's hair combs and tanned and lined with cloth at the Wandha tannery, and so on.] These little things add substantially to the income of the poor villagers. If you can weave them three acres instead of the three ples that they got today, they will think they have won Swara. That is what Kancholli is trying to do for the spinners today.

A Village Exhibition

In brief we have to teach them how to turn waste into wealth, and that is what the exhibition is meant to teach them. When I met

Nanda Pata two months ago I asked him not to bring from Santalbhada costly garments from his own school of art, but entirely run should make them. He accepted my advice and has collected things from neighbourhood of this place. He brought out to the village with the eye of an artist that is his, and picked up numerous things from the peasants' households, things that never catch an ordinary eye as striking objects of art, but which his discerning eye picked up and arranged and then clothed with a new meaning.

Sr. Vallabha Mehta has apologized for the small size of the exhibition as compared with the previous ones, but there was no occasion for apology. It does not contain one superfluous exhibit, and the make represented mean as much additional production. Look for instance at the samples of hand-made paper cut of every grain, banana bark and bamboo. Bamboo has indeed played a prominent part in all the structures you see here, and you may be sure that after this Congress camp breaks up all the bamboo will be turned to good account.

A Place of Pilgrimage

You could not but have noticed the great simplicity of the procession that was organized for our President, especially the beautifully designed and decorated chariot drawn by six pairs of bullocks. Well all that was designed in order to prepare you for what awaited you here. No city amenities or comforts, but everything that poor villagers could provide. The place is thus a place of pilgrimage for us all, our Kanch and our Mehta, whom we have come in order to offer our prayers for freedom and to consecrate ourselves to the nation's service. You have not come here to find it over the poor peasants but to learn how to get off their backs by participating in their daily toil, by doing the entrepreneur's job, by working for yourselves, by granting your own share, etc. For the first time in the history of the Congress you are being given here also opportunities of the villages and villages made out of hand-ground mud, plenty of fresh air and clean mother earth to rest your limbs upon. But you will please bear with all the poor peasants' shortcomings, for in Kancholli's language we are all Kancha Kancholli—servants of God, come here not to take but to render service.

NOTICE

Donations have been sent to three subscribers whose period of subscription expires with this month, or on 15th February, i. e. at the end of the fourth year of the journal. The first issue of the next month, i. e. February, or the first issue of the fifth year, or the one may be, will be sent by V. C. F. to each of these whose subscriptions are not renewed by that date, which they will kindly accept and oblige.

Harlan

THE WEEK AT FAIRPUR

An Impossible Task

I find myself in the position of the members of those vast unexploited woods that thronged at Tikamgarh and gaped in wonder at the things they had not seen before, and which their village eyes could not really take in. I could not, even if I were able to take in everything, hope to set it all down even in a long series of articles. Am I to give brief sketches of the workers, students and men, who created Tikamgarh, created it in spite of the hateries and taunts of trusted colleagues, in spite of hostile critics, in the teeth of opposition, and in face of obstacles placed by Nature herself? Am I to describe these difficulties and the way in which they made possible what seemed impossible? Am I to describe the bamboo city or the bamboo village which the communists set of a man who put himself in tune with the villagers compared by late being? Or am I to describe the starvings' corps under that Brahman professor deliberately become a Bhangi determined to earn his living from that noble calling? Or shall I describe the women's volunteer corps under the leadership of that discipline woman who has proved that the name of woman as slave is a misnomer? Or shall I describe the wonderful kitchen arrangements where the bulk of the work was done by 'ministering angels'? Or shall I describe the exhibition—a true village's exhibition—which inspired Gandhi to pour out one of his most spiritual utterances?

The task is impossible. I shall simply content myself with giving a few names.

The First Early Morning

We had come not without some surprises, for we had disturbing reports about Fairpur. The untimely downpour of rain had made difficult things well nigh impossible, we had been told, and some of the workers had even whispered a suggestion that the Congress should be postponed as they could not hope to cope with the week. Gandhi, whose presence Shri. Dutt and Dev wanted a few days before the rain began, had even suggested that he was ready to go to Fairpur all by himself.

But all these tales rolled away on the very first morning. We arrived at Bhawan in the early hours of the morning of the 26th December. There was no mob on the station, but the principal workers were there. Shri. Dev, the Chairman of the Koppur Committee, Shri. Dutt, Shri. Balabhai Khar, and the G. O. C. Rao Sahab Patwardhan. And something contrary to our usual experience happened as the train stopped. We were asked to alight from the compartment and the G. O. C. and the rest began to take out our luggage. They would not let us take it out, they would not even leave the task to the volunteers. They insisted on removing all the baggage themselves. Well, that was a prelude to what was to follow. I note this

willing instinct because my experience has always been quite the contrary. The principal men are always too busy to look after these small details, and the volunteers are always anxious to follow the words that inspire Gandhi, with the result that very often we find ourselves left to the back, sometimes even wondering where we have to go! Let me also tell the reader that this apparently novel experience had nothing to do with Gandhi! It had everything to do with the workers, the best of whom are here because they know how to work with their hands and feet.

I asked Shri. Dutt, if they had even half finished the work. He said they had. He simply poured out words of gratitude for those who had worked like Trojans, especially to Shri. Nandlal Das who had simply amazed all by his unbroken labours and extraordinary hospitality. "As for what awaits you there," he said, "what can I say? I shall tell you a story. A barber was once asked by a king to bring before him the most handsome child in his village. The man went from house to house enquiring about his chicks, which at last rested on his own dear child. Confused and unskipped, his nose bleeding, and his eyes were with dirt. Well I am like that barber. The whole thing may be quite enjoyable, but to me it is all lovely" And it is this man who had placed himself against all, and fought a solitary but successful fight for Fairpur. His fight had conquered the many mountains of difficulty and his thoroughness and perseverance, combined with those of other co-workers who gave him their whole-hearted co-operation once the choice had fallen on Fairpur, had succeeded in creating a lovely bamboo-village in the midst of hills which only a month ago had been their despair because of the black soil which the rain had left a shabby mark.

And as we talked on our way for our prayers, Gandhi asked Shri. Dev to lead the prayers. He would not ask any other Reception Committee to do so, but he knew that here his hope would not be unfilled. Well Shri. Dev was quite ready—he knew the Gita by heart—but he requested Shri. Dutt to lead. Shri. Dutt also knows the Gita by heart. Here was man who not only knew their Gita but had made an effort to live it in their lives.

And Sarinai Premabai Karkh, who has many a son under her thorny vine, greeted us with her band of volunteers as we arrived at our hut near Tikamgarh. She knows her Gita as well, but it was chosen for us to expect her to attend our morning prayers, which normally she would have done washed. After we had settled down there, I joined at every morning prayer for Vinoba, that rare spirit, who had settled down at Fairpur for the last three months to help Shri. Dutt and Dev. I have not yet heard anyone recite the Gita more softly than Vinoba and I had looked forward to getting that

(Continued on p. 376)

H A R I J A N

SATURDAY, JANUARY 2, 1937

A RESTATEMENT OF FAITH

[If the speech at the opening of the Exhibition on the 15th, simple enough as it was, baffled newspaper reporters (perhaps chiefly because they could not listen to him) the speech he made on the Exhibition grounds on the 27th December baffled them still more. Not because they could not listen to him. They listened to him, but they had heard nothing like it for nearly a long day, and it was so full and thorough and answered so many of the doubts, difficulties and objections raised regarding his constructive programme that some felt that it had other implications than the most obvious. In some quarters it was described as a most surprising speech, it has been described as "an inspiring, a challenge and a revolutionary and electrifying speech all rolled into one", and a newspaper editor has given some colour to the impression that the speech was a clear indication that he was thinking of re-entering politics. No wonder that these fearful interpretations should find themselves expressed in strange headlines like these "Gandhi prepared to come back!" "I am powerful as ever and will pass it when time comes."

Well, the newspapers are not to blame. The speech was one of Gandhi's many and unique spiritual efforts and such do not easily lend themselves to being misreported. One may call it a political speech in the sense that he stated that the fourfold constructive programme of the Congress of 1930, if carried out in full, must result in *Purna Swaraj*; and there was in the speech an appeal to fulfil the programme. It was certainly an fighting speech and certainly had not a trace of the vulgarity that most electrifying harangues have. It was spoken from the heart and addressed to the vast number of his co-workers in the field of constructive work who are often distracted by doubt, when objections sometimes arise and who quail before some of the difficulties of the situation. It was nothing more or less than a restatement of Faith which gave brightness with increasing difficulties and was intended to put heart into the army of workers who have dedicated themselves to the cause of his constructive programme of work. It was, I repeat, a spiritual discourse.

I was myself not confident of being able to do full justice to the utterance. I wrote it out in his own words, as they were spoken, and left it to him to summarise it himself. The result is an independent article written without the original in front of him. It amplifies some of

the statements and adds some portions that may be considered superfluous in solid print. Here then is Gandhi's own version of the speech. An abridgement will be made to give a Hindi translation of the original later. M. D.]

Nothing New

I am going to say nothing new today. The oak of the spinning wheel is 15 years old. I said in 1922 that we could win Swaraj through the spinning wheel. My faith in the ability of the spinning wheel is as bright today as when I first declared it in 1918. It has become richer for the experience and experiment of all these years.

But you should know the implications of the wheel as I think its product. It is not enough that one wears Khadi on ceremonial occasions or even wears it to the satisfaction of all other cloth if he surrounds himself with violence in everything else. Khadi means the truest Hinduism, spirit, Hinduism with the sterling millions.

Let there be no mistake about my conception of Swaraj. It is complete independence of class, social and complete economic independence. So at one end you have political independence, at the other the economic. It has two other sides. One of them is moral and social, the corresponding end is *Dharma* i.e. justice in the highest sense of the term. It includes Hinduism, Islam, Christianity, etc., but is superior to them all. You may recognise it by the name of Truth, not the honesty of appearance but the *Being* Truth that pervades everything and will survive all destruction and all transformation. Moral and social uplift may be recovered by the two we are used to, i.e. non-violence. Let us call this the square of *Satya*, which will be out of shape if any of its angles is untrue. In the language of the Congress we cannot achieve this political and economic freedom without truth and non-violence, in concrete terms without a living faith in God and inner moral and social elevation.

Political Independence

By political independence I do not mean an imitation of the British House of Commons, or the Soviet rule of Russia or the Fascist rule of Italy or the Nazi rule of Germany. They have systems suited to their genius. We must have one suited to ours. What that can be is more than I can tell. I have described it as *Rajsway* i.e. sovereignty of the people based on pure moral authority. The Congress constitution of Nagpur and Bombay for which I am mainly responsible are an attempt to achieve this type of Swaraj.

Then take economic independence. It is not a product of industrialisation of the modern or the Western type. Indian economic independence means to me the economic uplift of every individual male and female by his or her own conscious

effort. Under that system all men and women will have enough clothing—not the mere little cloth, but what we understand by the term necessary articles of clothing—and enough food including milk and butter which are today denied to millions.

This brings me to socialism. Real socialism has been handed down to us by our ancestors who taught: "All land belongs to God, where thou art the boundary line! Man is the master of that line and he can therefore misuse it." "God" literally means shepherd; it also means God. In modern language it means the State i. e. the People. That the land today does not belong to the people is too true. But the fault is not in the teaching. It is in us who have not lived up to it.

I have no doubt that we can make an good an approach to it as is possible for any nation, not excluding Russia, and that without violence. The most effective substitute for violent dispossession is the wheel with all its people within. Land and all property is his who will work it. Unfortunately the workers are or have been kept ignorant of this simple fact.

Let us now see how India came to be utterly impoverished. History tells us that the East India Company ruled the cotton manufacturers and by all kinds of means made her dependent upon Lancashire for her cloth, the main great necessity of man. It is still the largest item of import. It thus created a huge army of partially unemployed men and women scattered in millions and gave them no other employment in return. With the destruction of hand-spinning, weaving, spinning and weaving to a certain extent perished the other industries of India's villages. Continuous unemployment has induced in the people a kind of laziness which is most depressing. Thus whilst the slave rule is undeniably responsible for the growing pauperism of the people, we are more responsible for it. If the middle class people, who betrayed their trust and bartered away the economic independence of India for a mere of position, would now realize their error and take the message of the wheel to the villages and induce them to shed their laziness and work at the wheel, we can ameliorate the condition of the people to a great extent. It would be a terrible thing if immense spinous industry and despair triumph over hope.

Parliamentary Programme

The parliamentary programme is in the air. It has come to stay and rightly. But it cannot bring us independence. Its function is strictly limited though quite necessary. No measure will prevent the Government from enacting that enhance rule or any measure restricting our

progress to the goal was maintained by power representation. Hence the necessity for voters voting for the Congress candidates who dare not vote for unpopular measures without being liable to Congress discipline. The success of that programme may also bring some relief to individual men such as the release of Sri Satish Bose on the demand. But that is not independence, political or economic.

Then look at it in another way. Only a limited number of men and women can become members of legislatures, say 1,500. How many from the millions can become legislators? And just now no more than 5% cross our vote for these 1,500 members. What about the remaining 95%? Is our conception of freedom they are the real masters and the 5% cross are the farmer's servants who in their turn are masters of the 1,500. Thus the latter are doubly servants. If they will be true to their trust.

But the 5% cross have also a trust to discharge towards themselves and the masses of whom they as individuals are but tiny parts. And if they remain lay, know nothing of freedom and how to win it, they will themselves become slaves of the 1,500 representatives. For my argument the 5% cross of voters have belong to the same category as the 5% cross. For if they do not become industrialists and win, they will be as many pawns in the hands of 1,500 players. It is a little consequence, whether they are Congressmen or otherwise. If the voters wake up only to register their votes every three years in mass and then go off to sleep, their servants will become their masters.

The only way I know to prevent such a catastrophe is for the 5% cross to be industrious and win. This they can only do, if they will take up the spinning wheel and the other village industries. They will not take to them voluntarily. I can tell you from experience that the effect means adult education of the correct type and require possession of political, moral fibre and a scientific and practical knowledge of the industry the worker seeks to introduce in the village of his choice.

The Economic Solar System

Is such a scheme the spinning wheel becomes its centre. If you call it the solar system, the wheel becomes the golden disc and the industries the planets revolving round it in obedience to the inevitable law of the system. When the Sun lost its illuminating power by the action of the East India Company, the planets lost their power and became invisible or almost so. The Sun is being reconstituted in his past status now and the planets are resuming their motion in exact proportion to the strength of the Sun.

Now perhaps you will understand the meaning and the message of the Charkha. I said in 1924 that if the Congress truly and successfully worked the programme laid down in 1930 regis-

*And the hand, at once up?

And the hand up, will now up?

ding the beautiful constructive programme of Hindu, communal unity, prohibition of intoxicants and removal of Hindus of untouchability, the statement of Swamy within a year was a certainty. I am neither sorry for nor ashamed of having made that declaration. I would like to repeat that declaration before you today. Whenever the beautiful programme is achieved in its fulness, you can have Swamy for the asking. For you will then have obtained the power to take it. Just think for a moment what the Charita stands today in your faith or action. Is the mutual sweet association of Hindus a sign of communal unity? Where is total prohibition? Have the Hindus rid themselves of untouchability root and branch? One swallow does not make a summer. Tagore's great proclamation may be the beginning of the end, but it is not the end. If we remove the untouchability of Harpans, but treat Mussulmans or others as such, we have not removed the blot. "All land belongs to God" has a deeper meaning. Like the earth, we, of it, also belong to God, and hence we must all feel His one and not erect boundary walls and mere prohibition decrees against one another.

IF WE FOLLOW THE CONSTRUCTIVE PROGRAMME—

There is the non-violent way in action. If we could follow this programme, there would be no need to offer civil disobedience, there would certainly be no need to be violent. Thirty-five years of people conscious of their unworldly strength as the mass would be ashamed of doing violence to 74,000 white men in India, no matter how capable they are of doing destruction and administering poison gas to millions in a moment. The Charita understood intelligently can open not only economic activities but can also revolutionize our minds and hearts and demonstrate to us that the non-violent approach to Swamy is the right and the easiest. Though the program may seem slow, it will prove quickest in the long run.

Believe me if Jawaharlal is not in jail today, it is not because he is afraid of it. He is quite capable of walking into prison doors as of entering the palace with a smile on his lips. I do not think I have had the power or faith in the efficacy of such suffering. But there is an irony for it today so far as I can see, that what I find is that all that suffering can be avoided if by united faith and will we achieve the constructive programme. If we can, I promise that we won't need to struggle with or against the British nation, but Lord Lighthove will come to us and own that he was mistaken in his disbelief of our non-violence and truth and will undertake on behalf of his nation to stand by our demands. Whether he does or not, I am working towards that end and no other. "All belongs to God."

and the crowd :

THIS WEEK AT FAIRFAX

(Continued from p. 174)

lost every morning. But no. Work left him no time to come to our hut at that early hour, the evenness of his peaceful life had been disturbed, and he had to have his prayers quickly in his little hut.

Why Fairfax?

And why this dogged insistence on the part of Sir Dunsen for Fairfax? It had its numerous disadvantages, which he could overrule as well as anyone else. It was no historic place. It certainly was not his birth place. But it had made history. In its own small but unobtrusive way, and Sir Dunsen wanted to do honour to it. He himself had given up a lucrative practice fifteen years ago and never looked back to it, and had turned a lawyer in the corner of the country, but he proved Sir Dunsen's faith. Chasler's machine made sense. For he came from the little village of Ebbots in the vicinity of Fairfax, he had been a Sub-Inspector of Police and had put in 24 years' service, but he had given it up at the call of the country. His wife had followed him to jail and with them had gone nearly eighty men and women from the village. The village therefore did deserve the honour of having the Congress at its doors. Sir Dunsen had also been devoting himself to the service of the country since his resignation and had opened a wide avenue for popularising spinning and weaving.

Finally Gandhiji too got the seal of his approval on Sir Dunsen's choice by paying a visit to the village. He described the visit as a pilgrimage, but also warned the people against believing that they had done all they could for Swamy, because they had suffered and sacrificed to a certain extent and had won the accomplishment of having the Congress at their doors. "The nation I am beseeching as your nation," said Gandhiji, "usually produces the sin of untouchability, and yet the treatment you are giving your Harpan brothers today shows more. One of the nation produces that the distinction between high and low,Touchable and untouchable, is unnecessary, it makes no good. And because we lay untouchability, we have the evil of slavery also clinging to us. I want to your land hard well, situated just near the Harpan quarters, and inspired if the Harpan were allowed to draw water from that well. I was told that they might not do so, but they were suffered to take water out of an open trough from which cattle also drank their water. How dare you who want to who Swamy suffer to keep your own brothers as a herd with cattle? You may be members of the Congress, you may even send a representative to the legislature, but what about the 24 crores who will not vote? You must remember that I am one of them. And we have to do our part whilst those who go to the legislature do theirs. But not forget that

unless we purge ourselves of the idea of unshakeable permanent membership of the Congress or of the legislature, is not going to be of any help. I want you therefore to wash this stain and let me know what I can get in Pongor that you have thrown the wall open to the Harjans."

M. D.

A STRONG CASE FOR SMALL-SCALE INDUSTRIES

1

Economic Conditions in Maharashtra and Karnatak by B. T. S. Pandit, M. A., is a recent addition to the growing volume of literature on Indian economic studies by Indians from the national standpoint. It is a monograph of over two hundred pages, written for a price of Rs. 1,000 awarded by the Lokamanya Tilak Memorial Trust, and is published on behalf of the Trust by the Tilak Swarajya Sangh, Poona. Maharashtra, for the purpose of this monograph, has been taken to include Deccan and the Marathwada districts of the Central Province. The author has very rightly devoted the major part of his book to a rapid survey of the economic conditions of the rural population and the prosperity which flows from the bulk of the Indian nation, for it is but a trifle to say that India lives in her villages.¹ The problems of rural India are many and varied, but poverty is the biggest and the worst of them, and it is at the source of many of the evils prevalent in the Indian villages. The author, in common with almost all Indian economists, ascribes this poverty to "the effect of cheap foreign articles which flooded the province, and the destruction of Indian handicrafts", and "the destruction of the self-sufficient village economy that prevailed in the province". The Indian was the backbone of our economic troubles. Millions were suddenly deprived of employment and were reduced to a life of "poverty, hunger and despair". "This was," says the author, "the main factor which gave a predominantly agricultural hue to the economic life of this province which, after the destruction of our handicrafts, developed into a serious problem. Those who were ousted from their industrial occupations also joined in the scramble for land, until agriculture became the sustenance of 99 per cent of our population."²

1 "Even existing places with 1,000 or more inhabitants, which are really overgrown villages, are now, only 14 per cent of the population in 1912 and 12.1 per cent in 1921 were town-dwellers."—P. T. Pils. *India Studied* Vol. II, p. 74.

2 "If the process thrown out of work by foreign competition could have been absorbed in new industries, it would have been easier to make the adjustment needed to meet the new conditions. The wrong had, therefore, to fall back on the land, and that led to the displacement between agriculture and industry in the country."—P. T. Pils. *India Studied* Vol. II, p. 71.

The process thus begun over a century ago has not stopped, it still continues, and every decade witnesses an increase in the number dependent on agriculture and a corresponding decrease in the number dependent on 'industry'. "The overcrowding of agriculture," says the author, "which has continued to the present day has been detrimental to those engaged in it as well as to the whole economy of the province." Agriculture has since long ceased to be a paying occupation. "In fact," says the author, "if we examine the profit and loss accounts of cultivation, that are available to us, we find that in many cases not only cultivation of fields is not profitable, but it is definitely a losing proposition. The inference that it must be profitable because the cultivator has not given it up is absolutely unwarranted. He sticks to it only as an alternative to starvation." The growing undergrowth is itself an eloquent testimony of this fact.

Now has the replacement of food crops by money crops brought any relief to the agriculturalist? It has, if anything, made him more "dependent on the whims of demand in external markets" and an easier victim to the fluctuations in prices in foreign markets of which he has no knowledge. The author sums up by saying, "Forty years of high prices have increased rather the standard of living and that of farming, and the present fall in prices of agricultural products has split distress in the cultivation of Maharashtra and Karnatak. The cultivators of commercial crops have suffered most." After consideration of various improvements in business methods, etc., he concludes that "the main problem of our agriculture, viz. the overcrowding, will still remain, and the only effective solution of it will be in the establishment of industries."

He then passes on to another grave problem facing the agriculturalist, viz. how to make use of the "period of idleness during which the cultivator has no agricultural operations to perform". "We can safely conclude," he observes, "that on an average our agricultural seasons without any work for about six months of the year. And this is so, when he is in possession of a holding of average size. However, about 48% of the total holdings in Maharashtra and

3 "Agriculture supported 84.3 per cent of the total population of India in 1861, 69.8 per cent in 1912, and 50.8 per cent in 1921. During the same period, 1861-21, the population dependent on 'industry' decreased from 10.7 per cent to 18.7 per cent, or agriculture passed on the expense of 'industry'."

In view of the general rate of growth of numbers in 1921-22 it may be concluded that the numbers supported by agriculture today are greater than ever before.—B. J. Narain. *India Studied* Vol. II, p. 143.

4 Out of every 100 of her population, India grows 70-80 in agriculture and pastures, and 10-20 in industry.—P. T. Pils. *India Studied*, p. 55.

Karnatak are below the average and, our countrymen require greater acquaintance." "How to avoid this seasonal waste of labour," he goes on to say, "has therefore become one of the major problems of agriculture in Maharashtra and Karnatak,"—in common, we may add, with the whole of India. "This period of idleness is not continuous but comes at intervals in the absence of a suitable occupation, the cultivation generally needs three intervals of sown and harvest. In seasons previous which are highly disastrous to their effects."

Describing the "confuse situation that exists in the districts of the Wainganga valley (i. e. the Khandagiriya districts of C. P. I.) in spite of the better conditions of rainfall and better facilities of irrigation," he says:

"During the intervals of leisure the cultivator of this area either makes himself happy in the company of his tobacco-pipe or goes to factories like Tata Iron Works, only to realize his life for a single wage. When he returns home, he is full of homesickness, which is worse of him, explores village after village in the vicinity in the hope of obtaining, and securing the health of the rural society. However, the number of such farmers coming to factories for employment during the intervals is very small, because the idleness is constituted of intervals of leisure spread over the whole year and as such cannot be utilized for securing employment in a factory."

"The position of the cultivators," he remarks, "has been in existence in Maharashtra and Karnatak ever since our situation began to plough the soil, day farming being the nature of our agriculture. But the ancient village economy, so long as it predominated in our economic life, had no easy solution for it. Under its regime, the agriculturist could utilize his off-season for manufacturing a number of articles required for local consumption and with the disappearance of village economy and the language of rural markets by cheap imported goods, the agriculturist lost his thousandfold subsidiary occupations, and as though he yet lost made to find out new ones to take their place."

And he quotes the Indian Census Report for 1921 (Vol. I Chap. XII p. 271) in his support:

"These periods of idleness are, in the majority of cases, spent in idleness. When the cultivator passes some craft which will employ himself and his family at home when they are not required in the fields—a craft in which continuity of employment is not essential—the periods of that craft are a saving from waste and therefore a clear gain."

It is hardly necessary to add that the author's conclusions on this subject are those of any universally accepted and there is hardly any dispute about them.

C. S.

[To be continued]

How to Stop Chinese Advertisements

A correspondent who saw my article on Chinese advertisements writes:

"You are so much in preventing Chinese advertisements by ignoring the names of the papers and magazines which advertise such Chinese things as you have mentioned."

I can't undertake the responsibility my correspondent assigns, but I can suggest a better way. If public conscience is alive, newspapers can write to their respective papers, if they contain illegitimately advertisements, drawing their attention to them and stopping their subscriptions if the offices do not agree. The reader will be glad to know that the states who complained to me about the Chinese advertisements were also the editors of the offending magazines who expressed his regret for the indifferent attitude of the Chinese advertisements and promised to remove it forthwith.

I am glad also to be able to say that my article has found support from some other papers. Thus the editor of *Magazine of Foreign Affairs*.

"I have not only read with great care your article in the *Shenkei* regarding Chinese Chinese matters but have given a detailed translation of it in the *Shenkei*. I have also asked a short editorial comment thereon."

I am enclosing a typical advertisement which through this Chinese is not desired in a case. The advertisement is strongly legal and it is generally the village who falls a prey to it. I have always refused such advertisements and I am still willing to that party directly. If an editor would express the feeling matter that he will allow, it is so much his duty to suppress the advertisements, and so what our paper has power to be used by people desirous of helping the simple villages."

M. K. G.

SUBSCRIPTION RATES

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Latter: MANAMOHAN BHALLA

Under the auspices of The Indian Social League

Vol. 15, No. 44

POONA — SATURDAY, JANUARY 9, 1937

[CONTINUED]

THE WEEK AT FAIZPUR

II

Triumph of an Idea

Apart from the proceedings of the Faizpur Congress, which would have been just the same if the Congress had been held anywhere else, — the presidential address certainly might have been made in any town or city in India — the Faizpur Congress represents the triumph of an idea, viz. the idea to hold the Congress, which aims at bringing progressively representative of the village-folk, in any of India's villages. The idea did not originally find favour with most of the Congress leaders, and the president of the Maharashtra League to carry it to fruition was looked upon as nothing short of quixotic. In pre-Independence days, i. e. before 1919, it would have been unthinkable to hold the Congress in a village. Nothing, however, succeeds like success.

And yet the success should not be regarded as anything like accidental. When we come to think of it, the outcome of the Congress at Faizpur would seem to be a great opportunity. Why should we have thought of holding the Congress in a village at such a late stage in our history? It looks as though a village Congress would have been a success any time after 1915, but we had not dared to undertake the adventure. Faizpur has shown that the Congress can attract scores of thousands of villagers, even in a famine year, and that these crowds can be much more disciplined than city crowds. Lucknow did give Pandit Jwahanlal Nehru a tremendous welcome, but the presidential procession was a disorderly affair. The presidential procession at Faizpur was remarkable for its orderliness, and the crowds that lined the route were as disciplined as the crowds of spectators who, only under strong police control, which amounted to a royal procession. Whenever we have held exhibitions in cities we have had to guard them by strong barricaded wire compounds or locked wire fences. At Faizpur no such barricades were required and ordinary village hedges served the purpose of locked wire fences. In spite of the difficulties that befell there, there was no assembly, no hustling, less noise and bustle than one might have expected. The volunteers were mostly

drawn from villages, few of them had received previous training, and yet they did their duty as well efficiently than trained volunteers. Cases of thefts did occur — hats and gatherings are the opportunity of professional thieves —, but I have heard nothing but praise of the volunteers who stood guard at the delegates' and leaders' and visitors' camps.

Faizpur is an encouraging instance of our capacity for constructive non-violence.

A Triumph of Organisation

No crowd, however, for the potential capacity of our village-folkways, which we had not yet properly gauged. From that point of view Faizpur was a revelation. But the Maharashtra workers' genius for organisation was no new revelation. They got the right men for the right job, so that the right men came forward with their services and all worked like a harmonious family in which no member in idle and every member gladdens life as his appointed task.

Our Congress reports have hitherto been records of Congress proceedings, resolutions and speeches mainly. They will now have to be detailed reports of the work which brings the Congress into being and makes it a success. A select body of the principal workers met Gandhiji at the end of the Congress. There was hardly any time to go into the details of their work, but the latest outline that Mr. Dutt gave of the way in which various workers combined in fighting every obstacle sounded like a romance. The part of them was on the spot. They were tried at every step. Utterly heavy rain made a mockery of their efforts, but they did not flinch. Mr. Banner who made the plan and executed it, wore himself out by working night and day. Mr. Deshpande worked hard as organiser and accountant. Appasahib Khandekar refused to move to Faizpur while rain poured on his head and day and night and night had endangered his health. Their energy and enthusiasm was untold. Infectious and their unselfish perseverance had the effect even on the shopkeepers and merchants, who resisted the temptation to exploit a difficult situation.

is a very few but chosen words Gandhi admitted their great work. I must record them here. "I know the obstacles through which you have had to pass. Whether I congratulate you or not is going to make not the slightest difference. You all worked not for praise or reward but for the love of it, and such people do not need any congratulations. And how dare I congratulate those who are my peers in the service of the country? But I would ask of you one thing I would ask every one of you to make a note of your experiences, especially the difficulties you had to contend against, and pass it on to Father Vallabhbhai and me. You must give me a detailed account of the way in which you gathered your material, the expenses, and your own failures and successes. They should prove very useful for future guidance. Sir Mandelbhai must ought to thank us a little of his art. You are all masters in this great experiment and your genius for organization has made it a success. This is a distinct step towards the attainment of Swami by non-violent means, and it is a great thing that Mahatmas has led the way."

The Secret of It

The secret of their success is that they have long learnt to combine efficiency and thoroughness with selflessness. In giving his tribute of praise to the volunteers who were led by Sir Mahadev Bhambhani, a well-known vaid from Belgium, Gandhi uttered words which workers in every province will lay to heart. "You are all noble servants, and you have earned the praise of everyone who has come here. I have been told that you were always quick to carry out orders never to miss them, that you did not hesitate to do what was supposed to be the most menial job. But that is the great merit of Mahatmas which has a very great number of selfless workers who have kept before themselves not the ideal to lead but to serve. If Thakur Maharaj taught us that Swami is our birthright, he also taught us that selfless service is the key to win it. Selfless service may have been an assurance before Thakur Maharaj came, but he it was who systematized it. He began police life by pleading himself to work on a mere pittance, and ever since Mahatmas has had a galaxy of workers who have been content to work on a pittance. They do not need Rs. 15 or 100 a month (for, for instance, workers in Gujarat, but Rs. 15 per month suffices for them. In some cases content with 50 paise has made them, but in the majority of cases they are still unpaid). The credit for the noble way in which you volunteers have organized yourselves, therefore, belongs to the selfless workers who have set a great example. They are the pride and the honor of Mahatmas. May you all, follow in their footsteps."

Two Unique Features

It was their thoroughness that enabled them to overcome these two departments—commercial

and taxation department, and, sanitation department—as an efficient team. For the first time in the history of the Congress unpublished raw and hard-ground flour and good clean glass, and glass-pressed oil and so formed an essential part of the food served to the delegates and visitors. It was no joke to enter for thousands of people, whose number increased every day by bags and bundles, and to purchase to the needs of all. There were of course the two sections of diet with chilies and without chilies, but those who wanted an strictly pure-veg and even salt-free diet, and those who wanted on cow's ghee got all they wanted. This was rendered possible partly because among the workers themselves there were numerous people who had their strict dietary scruples. Having said this, a word of criticism may not be out of place, not for the benefit of those who managed the whole department altogether excellently, but for those who will have to undertake this responsibility in future. It was very good that stores of ration were available to serve both in the morning and in the evening, but usually an unnecessarily long time was taken over serving, more precautions might have been taken to save the food from dust and dirt, and an exclusively provincial team should not have been employed on all who came to follow a well-planned scheme of reading and serving will have to be devoted to secure cleanliness and efficiency.

For the first time in the history of the Congress was the marketing and catering department in charge of learned Brahmins turned Swamis. I must not forget the Belgians Congress of 1924, but that year the secret was altogether broken by the refusal of those who offered their services. I wonder if everyone knows Appasahai Palayandian well. He is an M. A. of the Bombay University, was a professor at Poona, and comes of a Cochin Brahmin family. Nearly eighteen years ago he gave up his career and became a volunteer worker for the service of the nation. He asked for everything work to be given him when in jail, and came to look the unexpected step of going on a deliberately reduced diet because the authorities refused to give him this work. The situation became so grave that Gandhi had to give the authorities a notice of protest on that if Appasahai's demand was not granted, "Appasahai," said Gandhi in a public statement issued from Yerwadi Jail, "is an incorruptible man and a dear comrade whom I know to be not yet over 40 years. I want to know through regular channels that Appasahai had to put himself on the lowest diet consistent with the laws of hygiene for the service of the 'untouchables' which he wanted to do and which he was not permitted to do. I wrote to the Government in the simplest language possible that the relief asked for was most reasonable and must be accorded. My request was ignored. I then had privately in intimate to Government that if the

which was not granted to Appasahai I should have to go on fast; he was said to go on through slow death. If I deserted him I would be capable of deserting Harjane and the men who deserve comrades to eat world's work." Obviousness, fortunately, drove Gandhiji to break his fast within a day, but the story is worth remembering in order to know the stuff of which some of these Mahatmisms have been made.

He was duly assisted by others, chief among whom was Lakshman Kulkarni who made it his duty to inspect every camp twice a day and to see himself that there was no neglect and no filth uncovered with earth. The multitudes of villagers ignorant of the laws of sanitation, and incapable of discipline in this department of life, made Appasahai's and Lakshman's work particularly difficult, and almost impossible towards the end of the Congress season. But it was a rare privilege to see these two servants of the nation devote themselves entirely to their task, untroubled of all the distractions around them. They had a strong corps of about 300, ten among whom were women from the Wacha Mahalanagar. I would ask them also to prepare a note, similar to the one Gandhiji asked the Thikargar Commission Committee to prepare of their own experience and difficulties at this season and the conditions that they would think essential for efficient service. How can we wish that training as a scavenger was regarded as an essential part of the training of all volunteers and that no one who had passed the test should be regarded as qualified to serve.

The profession has serious possibilities and ultimately it will be these voluntary scavengers who will lay the final axe at the root of untouchability. "Why should I congratulate you?" said Gandhiji to them. "You should thank me that I gave you this opportunity to atone for our sins. And congratulations too you will deserve when you fulfill the whole task. It is a noble profession, and one which our graduates and educated men might well turn up to in order to save their living. We have to reduce the thing to a science and to prepare trophies of sanitation. The ordinary Bhungs cannot do this. It is only educated Bhungs who can do this, and only those who will dedicate themselves to this work. That will also mean the end of untouchability which is so bad amongst the untouchables themselves as between them and the so-called touchables. Do not forget what you have learnt here. I would ask you to make it your duty wherever you are and wherever you go to be members of cleanliness. You did valuable work, but you might have done better. What about the villages in our vicinity like Fulbari, Chikola and Berda? They are as filthy as ever. The Congress in future will

have to be a permanently civilizing influence as far as least as sanitation is concerned, in the whole of the area where it is held. 'Bhungs' will then not be a name to be disliked or tolerated, but to be avoided. For 'Bhungs' will no more mean the door of a dirty job, but a purifier and a disinfecter, a preventer of disease and epidemics."

Congress

THE TIMES OF INDIA correspondent has a plea at the "badly prepared" looking that all the materials used for the season must as far as possible be village products. "Everything in, therefore, made in the village" I had better describe the "conditions" in the language of the correspondent.

"In the month the Congress camp found Thikargar, after the famous Mahatma lecture, is a better day. The walls and roofs of tents are made of bamboo-slats. The awnings and gates are of bamboo. The decorations on the awnings consist of colored bamboo strips, arranged vertically, horizontally and diagonally, to give a third effect. They are decorated by painted white bands of varying sizes, also done the other like materials, with the Congress standard flag spray cloth."

Far from these being regarded as makeshifts, independent observers have expressed their agreeable surprise at the way in which the only cheap article available in the neighbourhood—bamboo—was made to yield, at little expense, and only indigenous labour, beautiful and artistic structures. The correspondent's criticism of the bathing arrangements would seem to be put from the town-dweller's point of view. "Delegates and visitors also have to bathe in the open, standing on Portland slabs placed at a distance of five feet. A large caisson, fed with fire-wood, supplies hot water in buckets. Women are screened off by bamboo shutters. The town-bred visitor has to sacrifice privacy for the compelling thought that he is in a village." This is the language of one who is not only a town-dweller but who has made up his mind not to identify himself, even to a small extent, with the poor village. It must be remembered that those who paid for family quarters could get shared bathrooms and all the comforts that they could not do without even for a few days.

Here is his rather dramatic reaction to another "creaky":

"And now I come to the last aspect of the arrangements—entertainment. Unless one walks early half a mile to the hills one has to rest content with what are proudly described as possible latrines. They consist of a deep pit and bamboo split lath-work. One has to do one's own scavenging—with a spade placed there one has to dig the pit with earth and make room for waiting Congressmen. When the pit is full,

[Continued on p. 184]

H A R I J A N

SATURDAY, JANUARY 3, 1937

RIGHT TO LIVE

(By M. K. Gandhi)

A correspondent from Greenville, S. C., U. S. A., writes enclosing a clipping from an American newspaper.

"I do not believe a devoted word of it. I believe this is English propaganda against you and your cause. Several years ago I published a magazine here, in which I exposed your cause. I cannot, of course, remember of your having made any such statements or acted in the manner as described in this editorial. If you will distance such assertions, I shall be glad to place your disclaimer in every paper in America, and thus bring to shame those who are guilty of attempting to speak dishonestly of you and your cause, if it be at my power to do so."

The clipping contains an account of my illness last year and ends:

"The recently powerful spokesman, Gandhi, dying as the face of all modern scientific knowledge and ignoring the tremendous number of human beings slain by such small means, is reported as having stated in *The Times* of London, June 1935: 'We have no right to take the lives of negroes, but, no, not so fast. They have as much right to live as we.'"

I am afraid my correspondent cannot have the pleasure of exposing my cause in the manner he proposes. For I did make the statement attributed to me, though I qualified it by saying that in the present state of modern science, and especially my own ignorance, I did maintain campaigns of killing rats, flies, mosquitoes and the like. But I do believe that all God's creatures have the right to live as much as we have. Instead of proceeding the killing of the so-called ignorant fellow-creatures of ours as a duty, if men of knowledge had devoted their gift to discovering ways of dealing with these creatures than by killing them, we would be living in a world without our slaves as men — animals endowed with reason and the power of choosing between good and evil, right and wrong, violence and non-violence, truth and untruth. I prefer to be called a coward or a fool or worse, to keeping for the sake of being considered a wise man what I believe to be a fundamental truth of life. Marvellous as the progress of physical sciences undoubtedly is, it tells humbly as well as enables us to know that we know hardly anything of the mysteries of Nature. In the spiritual realm, we make little or no progress. The physical has overwhelmed the spiritual in us. We hardly like to own the latter's existence. And yet the

question of killing and non-killing, of man's relation to his human fellow creatures, belongs to the spiritual realm. Its proper solution will surely revolutionise our thought, speech and action. Both my intellect and heart please to believe that the so-called modern life has been created for destruction by man. God is good and when a good and wise God cannot be so bad and so unwise as to create us for perdition. It is more conducive to reason to own our ignorance and assume that every form of life has a useful purpose which we must patiently strive to discover. I really believe that man's habit of killing man on the slightest pretext has debased his reason and he gives himself ill-service with other life which he would shudder to take if he really believed that God was a God of Love and Mercy. Anyway though for fear of death I may kill tigers, snakes, flies, mosquitoes and the like, I ever pray for Hindustani that will shed all fear of death and thus refusing to take life know the better way for

"Teach by the Power that pains us
I learn to pay them."

How To Deny Elections

It was stated in Poona during the Congress Week that there are nearly 34 scores of voters who will vote for candidates for the provincial legislatures. Harjan workers can utilize the weakness of the weakness for obtaining the votes on the question of untouchability and of nominating the candidates definitely in one side or the other. They can be asked for instance three questions:

Are you in favour of complete removal of untouchability? Are you in favour of removing the legal bar on the grounds of caste and legislative prohibition except authorities to open temples in Harjan where Harjana Hindu opinions are ripe for the step? Are you in favour of enforcing the common law in the matter of Harjana freely using public wells, schools, and the like?

A correspondent writes to say that there is a conspiracy of silence among candidates on this question. If there is, it can be broken by Harjan workers simply putting at voters' meetings questions like those I have suggested. Enlightened voters interested in the purification of Hinduness can do a great deal to educate and mould public opinion in this matter. It is a pity that the question of untouchability can at all become an issue between rival candidates or between candidates and electors. But pity or no pity, we have to face the facts as they are today.

M. K. G.

'A HUMBLE VILLAGER OF BIMSHIUM'

(By K. K. Shukla)

'A Humble Villager of Bimshium' living in Bimshium made me through Panchsheel the following questions.

1. What is an ideal Indian village in your estimated opinion, and how far is it possible to reconstruct a village on the basis of an 'ideal Village', in the present social and political situation of India?
2. What of the village problems should a worker try to solve first of all, and how should he proceed?
3. What should be the special theme of village exhibitions and museums in a minimum form? How should such exhibitions be best suited for the reconstruction of a village?

1. An ideal Indian village will be so constructed as to lend itself to perfect sanitation. It will have cottages with sufficient light and ventilation built of a material obtainable within a radius of ten miles of it. The cottages will have courtyards enabling housewives to plant vegetables for domestic use and to house their cattle. The village lanes and streets will be free of all available dust. It will have wells according to the needs and accessible to all. It will have houses of worship for all, also a common meeting place, a village museum for giving the cattle, a co-operative dairy, primary and secondary schools in which industrial education will be the central fact, and it will have dispensaries for meeting diseases. It will produce its own grains, vegetables and fruit, and its own bread. This is roughly my idea of a model village. In the present circumstances its cottages will remain what they are with slight improvements. Given a good sanitation where there is one, or co-operation among the people, almost the whole of the programmes other than model cottages can be worked out at an expenditure within the means of the villagers including the sanitation or sanitation, without Government outlay. With that substance there is no lack to the possibility of village reconstruction. But my task just now is to discover what the villagers can do to help themselves if they have mutual cooperation and contribute voluntary labour for the common good. I am convinced that they can, under intelligent guidance, double the village income as distinguished from individual income. There are in our villages innumerable resources not for commercial purposes in every case but certainly for local purposes in almost every case. The greatest tragedy is the hopeless unwillingness of the villagers to better their lot.

2. The very fact, problem the village worker will solve is its sanitation. It is the most neglected of all the problems that afflict workers and that constitutes physical well-being and

brisk fitness. If the worker knows no better than, he would begin by spreading cow-pie and turning it into manure and sweeping village streets. He will tell people how and where they should perform daily functions and speak to them on the verge of sanitation and the great misery caused by its neglect. The worker will continue to do the work whether the villagers listen to him or not.

3. The spinning wheel should be the central theme of all such village exhibitions and the industries suited to the particular locality should revolve round it. An exhibition thus arranged would naturally become an opportunity for the villagers and an educational treat when it is accompanied by demonstrations between and within.

A STRONG CASE FOR SMALL-SCALE INDUSTRIES

II

The need for creating or reviving industries for reducing the appalling unemployment of the masses and relieving the increasing pressure on land has been established beyond doubt or dispute. It is now to be seen what contribution large-scale industries have made so far to the solution of this problem and what contribution they are capable of making in the future. "The large-scale industries of Maharashtra and Karnatak," says Mr. Pandit, the author of the monograph under review, "include among others the cotton industry, the hydroelectric works, the sugar industry, the engineering industry, the glass industry, the tanning industry the rubber industry, the mining industry, the granite and pressing industries, the paper industry, the oil press and the paper mills." According to a table he has given there are 1,400 factories—large and small—in these provinces which, put together, give employment to 1,20,000 persons. The total population of these provinces, according to the latest census, is 20,844,300. The number of persons employed in large-scale industries is, therefore, a little over a half per cent (.47 per cent) of the total population, or taking the working population to be one half of the total population, as the author has done, a little over one per cent of the working population. This is the progress made by these industries after half a century, the first cotton mills in these provinces having been started in 1867.

One real feature about the development of these industries cannot be overlooked in a consideration of their contribution towards the relief of unemployment. Instead of applying themselves to expanding the ground lost by Indian handicrafts to foreign machine-made products, these new Indian industries surrounded upon the handicrafts that had survived the war's 50% of foreign goods, and then imported the rest. Employment among the rural masses. They depend

much larger numbers of their employment than they absorbed in their new ventures. With reference to Gujarat, for instance, there is contemporary evidence to show that the new cotton textile mills started in Ahmedabad in the last quarter of the 19th century created not of existence all the remnants of the spinning and weaving industry that were hitherto in that province and was the means of thousands of persons in the cotton-growing areas. With reference to Maharashtra and Karnatak, Sir Pandit also adverts to the "unfortunate feature of the textile mills of these provinces" "that they have been weaving entire weaves to a great extent and thus have encroached upon a field which should rightfully belong to the handloom industry." This criticism applies with much greater force to the silk, oil and sugar mills, and glassing and pressing factories.

These large-scale industries cannot in the nature of things serve as complete substitutes to agriculture. "This subsidiary occupation," says Sir Pandit, "must be such as will neither require too (the peasant's) continuous attention for more than a fortnight at a stretch nor compel him to leave his village." And he concludes by saying that "the problem of supplying subsidiary industries suitable to the agriculturist will have to be tackled, even if industrialisation reserves the most glaring defect of an agriculturist, viz. the overcropping, and makes all the holdings capable of economic utilisation."

"A minor point," he goes on to say, "which strikes the observer is our present industrial system is the concentration of industries in certain parts of the province and their total absence in others. As for instance, the Bombay District claims almost all the organised large-scale industries of the province, while Kankrej and Karmatak have not a single large-scale factory to boast of. But this is the inherent defect of large-scale industries against which we must guard ourselves in future and relieve the balance by an equitable distribution of small-scale industries." "In the future development of our industries," he sums up "the most broad-based policy for us to follow will be to encourage the development of industries on small scale as far as possible, where it is compatible with economic production."

It will not be out of place here to see how industrial conditions in these provinces are in consonance with those obtaining in the rest of India. Dr. P. P. Pillai (Director, International Labour Office, New Delhi) has, in his essay on "The Handloomers" in the second volume of *India Designed*, quoted revealing figures bearing on the subject under discussion. "The total number of registered looms in British India in 1931," he says, "was only 8,286 out of which the number actually working was only 8,143, and

the average number of operatives employed was 1,431,447. It is difficult to gauge correctly that a country has been industrialised when only 7-8 millions out of a total population of 350 millions are employed in organised industrial pursuits. It is true that organised industry has succeeded in winning for itself a definite place in the Indian economic system, but how small that place is is clear from the figures cited above.⁴ That out of the 100 per cent of the total population dependent on industry only 4 per cent is engaged in large-scale enterprises, and the remaining 16 per cent even at the present stage depends on small-scale handicrafts can be manifestly seen from these figures. This in itself is an answer to those who opine that "the possibilities of improving the condition of the rural population by the establishment of rural industries are extremely limited." "The small place" says Dr. Pillai, "that large-scale production still occupies in the Indian economic system is borne out by the figures of Indian towns and the small proportion of the urban population. Dr. Chatterjee has stated that 'the best general test of the industrialisation of a country's life under modern conditions is the rate and character of the growth of its towns'. Today, though India has many modern and modern cities, the town-conditions form only a tiny fraction of her enormous population."

And here is what he says as to the future of handicrafts in our country:

"Partly on account of these effects of improvement, and partly owing to the reasons which India is meeting in all rural welfare schemes, cottage industries certainly received a great stimulus during the last twenty years, and, in the connection, a reference must be made to the influence of Mahatma Gandhi. Whatever may be his views about industrialisation and large-scale production or Western laws, his insistence on the Charkha, the symbol of Indian cottage industries, has been responsible not only for the revival of hand-spinning, which had almost become extinct, but also for the dissemination and strengthening of a great many other village handicrafts. Coupled with the compelling appeal of the Charkha is the services spirit which creates economic localities, and an organised movement inaugurated like the Ray Indian League. In the result the products of the Indian handi-craftsmen have now more become indigenous, the demand for them is chiefly on the domestic, and it may confidently be hoped that Indian public opinion, now that it has realised the economic significance of handicrafts as providing work for millions during periods of national distress, will not waver for them in."

Thus is important, coming as it does from one who is not opposed to the advance of organised industries:

C. S.

[To be continued]

It seems that the same has gone the same in England. I may quote the next date.

Value given by H. J. H.

Jan. 1, 1927

Vol. 1, No. 1

A report for the year presented here has a few other interesting points. Here is what an Englishman says in India, that is by a man trained in the large-scale industrial methods, but not very recently in the course of an industrial war.

"At present, small industries are particularly suited to India on account of the preponderantly agricultural economy and the comparative failure of large-scale industries to solve the problem of poverty in the various most exposed of them. In some cases large-scale industries export raw material development but value added and employment, whereas small industries build up goods all over the country. The latter still give employment to the handicapped poor to agriculture. The Indian worker's skill is well known, and even here many little are in existence present."

—Times in India, Dec. 22, 1926

FIGHTING MALARIA

IX.

Loss of Defense (4) is

The last three sections were taken up with food in the winter case of that term as in the East Islands, speak of eating water, and Oahu is in the West of eating the air.

We have seen how desperate our position is in respect of food, our latest witness is the case being Mr. T. F. Hale Chief Registrar of the Foreign and President of the Central Board of Legislation, who in the course of a note recently prepared for the annual meeting of the Board, observed:

It is hardly that a very large number of the inhabitants of the country are literally starving and a large proportion of the remainder are suffering malnutrition."

This "hard starvation" has a direct bearing on the problem of disease, for "the right kind of food is the most important single factor in the prevention of health, and the wrong kind of food the most important single factor in the promotion of disease" according to the principle of medicine' formulated by Sir Robert McCarrison, and people who are starving or underfed must, if anything, be worse off than those who are only wrongly fed.

From cases (food) we naturally pass on to cases (clothing) and find that the position here is as bad as in the case of food. The official evidence on this point shows one more than the point payment of Oahu, or Washington's tragedy ever did. I happened to read last year Mr. W. C. Coker's *The North Western Province of India*, a volume of interesting interest in spite

of its obvious shortcomings. The chapter there quotes Mr. Coker's view (p. 16) of *Journal of Health* says:

A large proportion of children here, whether natives from the large towns or health, are further advanced in period than from the mother."

The second authority cited is Mr. Meade who, writing of *India*, says:

"The very poorest have not even a blanket which acts about a rug and a bed, but are obliged to protect themselves from the cold by a mere cloth over which they stuff cotton if they can get it. I remember asking a Chinaman how he passed the night with so little clothing. He said he slept till the cold awakened him, when he lit a few sticks and warmed himself till the fire went out, when he went back to his cot; and he repeated these proceedings continuously till the sun rose."

Concerning our case, Mr. Coker says:

"What he can get is, the poor must have a pile of straw on the floor of his hut and build a stove with his family used for fuel, when he cannot, over a steady use of sticks to cut small holes in a wall and family with waste. This habit of looking at children the last years of the deadly pneumonia which follows from an acute change into winter."

Henceforth the part of health, crystallized the situation in the lines.

are repeat work are all right at
are repeat work are all right at

But how times life have appear in comparison with the minute picture shown by revenue officials who served in rural parts with open arms

(To be continued)

V. G. D.

NOTICE

Subscribers have been sent to those subscribers whose period of subscription expires with this month is on 1st February, 1927 at the end of the fourth year of this journal. The first issue of the next month, 1st February, or the first issue of the fifth year, as the case may be, will be sent by T. F. P. to each of them whose subscriptions are not renewed by that time, which they will kindly accept and oblige.

Manager

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Notes

The Cow and the Human

In our conversations with Dr Mohi, at one stage of it I said, "Would you please the Gospel to a cow?" Well some of the non-sensibilities are worse than ours in understanding. I mean they can no more distinguish between the relative merits of Islam and Hinduism and Christianity than a cow." Some missionary friends have taken exception to the analogy. I have no concern about the propriety of the analogy. There could be no offence meant to Hindus because the cow is a sacred animal. I worship her as I worship my mother. Both are given of milk. And so far as understanding is concerned I do maintain that there are, be it said to the discredit of superior class Hindus, thousands of Harivans who can no more understand the merits and demerits of different religions than a cow. That after a long course of training Harivans can have their intelligence developed in a manner a cow's cannot, is irrelevant to the present discussion.

A Student's Difficulty

A student writes.

"What should a matriculate or an university student who is unfortunately free of two or three children do in order to pursue a living wage, and what should he do when he is forced to marry against his will and before even the age of twenty-five?"

The simplest answer that occurs to me is that a student who does not know how to support his wife and children or who marries against his will has studied to no purpose. But that is part history for him. The perplexed student deserves a helpful answer. He does not see what is his requirement. If he does not pitch it high because he is a matriculate and will put himself on a level with the ordinary labourer, he should have no difficulty in securing a livelihood. The intelligence should help his hands and feet and enable him to do better than the labourer who has had the opportunity of developing his intelligence. That is not to say that a labourer who has never learnt English is devoid of intelligence. Unfortunately labour has never been helped to develop the mind, and those who pass through schools do have their minds opened even though under a handicap not to be found in any other part of the world. Even this mental equipment is misutilised by false notions of degree introduced during school and college days. And so students think that they can earn their living only at the desk. The teacher has therefore to realise the dignity of labour and seek the reinforcement of himself and his family in that faith.

And there is no reason why his wife should not add to the family income by utilising her spare hours. Mindfully if the children are at all able to do any work, they too should be encouraged for productive work. The utterly false idea that intelligence can be developed only through book-reading should give place to the truth that the greatest development of the mind can be achieved by intense work being learnt in a sensible manner. True development of the mind commences immediately the apprentice is taught at every step why a particular manipulation of the hand or a tool is required. The problem of the unemployment of students can be solved without difficulty, if they will seek themselves among the common labourers.

As for marriage against one's will all I can say is that students should develop sufficient strength of purpose to resist any marriage that is sought to be forced on them. Students should learn the art of standing alone and meeting in every legitimate manner any attempt to force them to do anything against their will, much more so to marry against their will.

M. K. G.

THE WEEK AT FAIRFUR

(Continued from p. 383)

And it is filled with earth and the bodies and of the bodies are filled to overflow a new pit. It is called dry cesspools, and is said to be highly satisfactory from the point of view of public hygiene."

I grant that the toilet and the toilet foot-rests might have been stronger than they were, but no sanitary or medical expert has yet objected to the arrangement from the sanitary and hygienic point of view. And surely the downland villages who went there to find modern water closets and flush latrines was doomed to be disappointed. But he forgets that all these arrangements were made not only with a view to the convenience of the visitors and the villagers' together to satisfy their convenience, but also with a view to amuse the villagers to the cheapest and most hygienic way of disposing of their own night-soil.

M. D.

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HARIJAN

Editor: MARGARET BRYAN

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1000 ANNA

WEEKLY LETTER

Stabbing Truth

During the day at Pöörka a student secretary of a University came to Gaudin asking for a message. Gaudin laughed and said "What message, you? I gave you at the age of 16? And when, you, the one of me giving you a message? I was then a candidate there of demonstrating me as having no office? Remembering the fact I came then and stayed for a year or two, and a thousand friends will witness that I did even better than the principles I have held since."

These words were uttered a day before that great speech in the hall of the Charities, and those who then saw the face that bears these words surely understood the great burden in the laughter when he said the words I have just quoted, or the programme underlying the looking at the boy.

These two words were uttered in Lady Thacker's college — Perpetua — at Pöörka soon after our arrival there. The woman was a thoroughly useful one. Gaudin who usually has a fair supply of drivers with him found in the morning of his arrival in Pöörka that his speech had almost run out, and he asked Perpetua if he had any more drivers. He had none. He turned to me. "Let him, really, your supply of drivers. However it goes then?" I was ashamed I said. "I had then a harpist." "How thought you would get him, then?" he asked me. "There was no reply, there could be, after I was a lover of speaking and during my school years in jail I did not suppose having heard me speaking on a single day. Outside I had I cannot keep it up regularly, and that is why I had no drivers." "But could not we get drivers in Pöörka? Don't you, Perpetua, after then, as when, who were regularly and moreover we are sure to get them. Inquiries were made at all the likely places, but no use."

"But what about Chandrababu?" asked Gaudin. He had none. Then, Mohan, was a word then uttered, he said to me soon after the morning paper the next day. Chandrababu and his wife I expected would be appearing. But if he goes, this speech was my

speech in the hall of the Charities, and will not give what are his reasons worth to me? It will touch the answer, wherever shall it be asked? I tell you it has been a great thing. And no driver in the city of Pöörka! But if Chandrababu has none, why should others have them? Don't tell, without a thought that everything would be had at Pöörka 10 miles from here, but, not here! And yet no wonder why we have no driver!

I could see that he was looking at me as he said this. I quickly retired and told Chandrababu everything. He said he too had his share of the whipping. "How am I to help it?" I said. Because I am the secretary of the Epistemic Association. Since then I must see that drivers are available everywhere. I quote me his grief, but I hope he will see when I have been trying to get all the workers in the A. I. S. A. office in Pöörka to speak regularly, but I have not to succeed. But I must get the drivers, as now, how many? He rang up a friend there who sent the driver, and all the carding work from Narayana. Then in the afternoon more carding work came from the Pöörka Trade Union, and in the evening the Harishankar, Mohan and Mohan. Kanchan turned up. Both of these friends are supposed to be believers in the Charities and so Gaudin said "I have not yet received from my school. Mohan, has been a more disappointed. You who were by the Charities, or then your talk in the Charities?"

"But did I not tell you, said Mohan, that the Council programme was sure to kill the constructive programme?"

"That is irrelevant. What has that got to do with your talk in the Charities and speaking which you have repeated since without number? Our vision is there to be lived for and so the far and certainly to be needed for this movement, without anything to do with it, is more important. It is stabbing truth."

The words were my own, uttered by Harishankar and "We deserve the credit you have given us, and we have decided to give a new look to our movement."

"But you do not know, said Gaudin, the word I have given myself since this tragedy

"How can you say 'You are a human'—a little by your neighbours? And you say 'I am going to mend it a something. To say a human and to mend is also human. Day is true, that you are and will not be mend a, but that human. For broken don't say that 'I am a human' is not the word. To say a human, not to say he is divine. To try to mend is human, but not to try to mend is divine. That is the proper word. Well, if you will mend it will be all right that do nothing without correction. The correction should be yours and not borrowed from me."

"Mending truth—these words went like a whip of fire in our hearts. I do not ask the others from those who do not believe in truth or Gandhi. I never even mention the word Gandhi to the Mr. Hon. Subramaniam Swami, though we are known friends. For he does not believe in it. I know those people who do not believe in it and denounce it. But you believe in it, and every day of your lives you live a lie. That is mending truth—then which there is no greater sin."

A Strange Seer

Paul Kumbhar from Poind was a rather strange specimen of a seer of truth that I came across the other day. He said to Gandhiji that he had found much spirituality in India and was wondering if all the spiritual forces of the world could not combine to conquer the materialistic forces that were gathering strength in India. But Gandhiji, according to him, is the only true religion and the only spiritual force. As a professor of philosophy he had studied all the religious systems of the world and had come to this definite conclusion:

"Do you therefore say that other religions are untrue?" Gandhiji asked him.

"If others are concerned that their religions go true they are moved," said the professor, meaning to say that that correction was impossible.

"Therefore," said Gandhiji, "you will say that everyone would be saved even through untruth. For you say that if a man really and sincerely believes in what is, as a matter of fact untruth, he is saved. Would you not also hold, therefore, that your own way may be untrue but that you are concerned that it is true and therefore you will be saved?"

"But I have studied all religions and have found that mine is the only true religion."

"But so have others studied other religions. What about them?" Well I go further and tell you that religion is a lie and it has created heavens which are all void.

"I accept," said the professor, "that no religion looks divine compared but all have not the same truth because all have not the same light."

It is an exceedingly serious position to take. Not a week after truth, but he alone is in absolute possession of truth. What is happening in the present millennium today? They are changing their position every day, and there are scientists who surpass even Einstein's latest theory."

"No. But I have examined the arguments in favour of other religions."

"But it is an intellectual domination," said Gandhiji. "You require different souls to reach spiritual truth. Either we are all untrue—quite a logical position to take,—but since truth does not come out of untruth it is better to say that we all have truth but not the complete truth. For God reveals the truth to individuals that are imperfect. Rain-drops of pure distilled water become diluted or polluted as soon as they come in contact with another earth. My submission is that your position is arrogant. But I suggest to you a better position. Accept all religions as equal, for all have the same root and the same laws of growth."

But the good professor would still have his way and said, "It is necessary to examine every religion philosophically and find out which is more harmonious, more perfect."

"That presupposes that all religions are in material comparison. That is wrong. They are always growing," opposed Gandhiji. But as we have lost God's function. He may reveal Himself in a thousand ways and a thousand times."

Now the professor switched on to the next question, viz. that of fighting non-violence.

"Well," said Gandhiji, "it is no use trying to fight these forces without giving up the idea of non-violence, which I assure you is the deadliest poison that ever sapped the function of truth."

"But," said the professor, "I have a great respect for your religion."

"Not enough," said Gandhiji. "I had that feeling myself one day, but I found that it was not enough. Unless I accept the position that all religions are equal, and I have as much regard for other religions as I have for my own I would not be able to live in the belief we needed now. Any man-believe contribution of spiritual forces is doomed to failure if this fundamental position is not accepted. I read and got all my inspiration from the Gita. But I also read the Bible and the Koran to search up any religion I incorporate all that is good in other religions."

That is your problem."

That is not enough."

But I have great respect for you."

Not enough. If I were to join the Catholic Church, you would have greater respect for me?"

"Oh yes," said the professor with engaging naivete, "if you become a *Disfiter* you would be as great as St. Francis."

"But not otherwise?" A Shabo seemed to a St. Francis' Poor Hindu."

And there was loud laughter in which the professor joined.

"But may I take your photograph?" was his last question.

"No," said Gooding, "sorry, you don't care for materialism. And it is all materialism isn't it?"

And with that he gave him a hearty farewell

M. B.

A STRONG CASE FOR SMALL-SCALE INDUSTRIES

III

There are several other factors which will surely place still further limitations on the capacity of large-scale industries to absorb larger numbers of men if they will not definitely displace labour and add to the present unemployment, now in the country. To take only one of these—and that not an unimportant one—an unemployment, which is bound to be introduced in India—a it has not been already—sooner than later, "To the force," which have been to employ previously says C. B. H. Cole the well-known English economist, "is now added the great force of mechanization as bringing about a progressive displacement of labour, particularly at times of the most rapid technical advance." For, as we have seen, modern technical progress is not content with the application of machinery so as to make labour more productive. It is pushing also more and more to the direct replacement of human productive power by the machine. "To replace and amplify man's physical strength to replace and improve upon man's manual skill—these are not enough. The end of industrialism is to make the worker a merely incidental and more and more attended upon the machine. In the latest development of industrialism the emphasis has been more and more upon the electric displacement of labour."

In another place on the same level, Cole has dealt at some length with what he calls "the burden of labour," where he says:

"But the machine can not have the effect of reducing the labour, saving by the ever increasing speed of its revolution, a better and better part for its human attendant. You can show by any device short this speeding up by means of the machine has been a very marked movement for reduction of man's power. 'High wages' have had to be paid in order to get men to stand in working at this pace, but wages which are high at compared in terms of hours may not be high at all in terms of

the intensity of effort demanded of the worker. Moreover for the most part only the younger workers can stand the strain of the new industrial revolution. The old or feeble, however a common cry of the factory employment manager, and the larger evidence of unemployment on the other symbols of these countries in which rationalization has proceeded to considerable lengths is simply dismissed in the unemployment statistics of Germany and Great Britain."

He then describes the effects of rationalization as a *sub-stead*.

"This process, while the time might be to be their gain, for it ought to give men the direct, bettered higher real incomes and more voluntary leisure. But actually it involves other loss—what is a very different thing from leisure—open stress and its under stress, though not in all make-work, harder and more intense and the stress also results in employment. It does not necessarily cause any equivalent in the total volume of production—for that depends on the response of the market—and the general effect of rationalization is to increase employment without proportionately raising wages or reducing prices—and so to react on the volume of demand."

There is much food for thought in the last those who play their hands on rapid industrialization of the country. Under the general system, namely, rationalization, if it will not be delayed, started, is bound to be slow. And even in countries which are highly industrialized handicrafts exist side by side with large-scale industries. Thus phenomenon, says Mr. Praxid, "has been discovered in almost all the industrial countries of the world and is considered quite natural." France and Germany are two outstanding examples of this. In India, too handicrafts will thus be necessary even after industrialization, suggesting that it will take place at some future date. The urgency on the other hand, of fighting poverty and unemployment cannot be overemphasized. "On the whole therefore," says Mr. Praxid, "on the strength of figures of the net annual per capita income of the provinces he deals with, called from the Census Report of 1931 "we can conclude that approximately 50 per cent of the population in Bihar, Madhya Pradesh and Khandwa has hardly a bare minimum of existence 30 per cent of our population is living on a margin of subsistence." Shall we, then, act in the present and apply our energies to the revival and re-orientation of handicrafts, or shall we dream of removing unemployment by industrialization under a future reasonable order which is better beyond our ken—that is the question we are asked to answer.

C. B.

1 World-Chance p. 349

2 Ibid p. 145.

3 Ibid p. 34-5.

4 Ibid p. 157

H A R I J A N

SATURDAY, JANUARY 16, 1937

WHAT IS KHADI SCIENCE?

(By M. K. Gandhi)

I have often said that *M. Khadi* is a sound economic proposition. It is also a science and a romance. I believe there is a book called *The Romance of Cotton* wherein the origin of cotton has been traced and an attempt made to show how its discovery altered the course of civilisation. Everything can be turned into a science or a romance if there is a scientific or a romantic spirit behind it. Some people scoff at *Khadi* and bring signs of impotence or disgust when one talks of hand-spinning. But it seems to be an object of disgust or ridicule immediately you attribute to it the power of removing India-wide distress, unemployment and consequent pauperism. It does not lie, as a matter of fact, a panacea for the three ills. To be absolutely refreshing, the mere honest strivings of the poor is enough. But you cannot attribute that potency to *Khadi* and prove it as some do in the manner of an ignorant needy artisan who gives, profits, spins or weaves because he must for his bread. A believer in its potency will prove it in a different, more methodical manner and in a scientific spirit, taking nothing for granted, testing every proposition, checking facts and figures, undisturbed by defects, undeterred by petty successes, never satisfied till the goal is reached. The late Mahatma Gandhi had a living faith in the potency of *Khadi*. It was for him a thrilling romance. And he wrote the elements of the science of *Khadi*. No doubt was he looking far here, as science was too big for him. Richard Gregg had and has the same due to him. He has given it a universal meaning. The *Economics of Khadi* is an original contribution to the movement. He recognises the spinning wheel as the symbol par excellence of non-violence. It may or may not be all that. But then he let give Mahatma Gandhi and give Richard Gregg all the joy and pleasure derivable from any fascinating theme. A science to be science must afford fullest scope for satisfying the hunger of body, mind and soul. Scientists have wondered how *Khadi* can afford such satisfaction or, in other words, what it means when I use the expression '*Science of Khadi*'. I cannot better answer the question thus by saying below the questions framed by me heretofore to a *Khadi* worker who offered to be examined by me. The questions were not framed in their logical sequence nor were they exhaustive. They speak of encouragement and advice. But I reproduce a translation made for me by a friend of the original in Hindi.

1 How much cotton is produced in India and where? Name the varieties. How much remains in India, how much is spun by hand, how much goes to England and other lands?

2 (a) What quantity of cloth is manufactured in Indian mills? How much of it is used in India and how much is exported?

(b) Of the above how much is manufactured from waste-rail mill yarn and how much from foreign mill yarn?

(c) How much cloth is imported?

(d) What quantity of *Khadi* is produced in India?

Note: Give your answers in square yards and in terms of money.

3 Describe the merits and demerits of the three kinds of cloth above mentioned.

4 Name any *Khadi* in dear, coarse and not lasting. Give your answers to these complaints, and where there is foundation for any of them offer your solution.

5 In the A. I. S. A. *Khadi* work how many spinners are engaged? How much have they earned during all these years? Give the number of mill spinners and their total annual earnings.

6 (a) How is the work of the A. I. S. A. carried on? How much is spent by them in administration?

(b) What staff is employed in the running of a waste-rail mill, and what proportion of wages do such persons get in comparison with the mill hands?

7 (a) What place in your opinion does clothing occupy in the economics of life?

(b) Name the chief necessities of life and give their approximate percentages.

8 If everyone in India gave up wearing mill-made cloth, whether foreign or Indian, how much money would remain in India and in where would it go?

9 What does India export in place of the cloth she imports? What has, if any, does India export through the customs?

10 What percentage of the population is able to buy cloth?

11 What is the percentage of those who have the leisure to make their own cloth? And how?

12 "*Khadi* will establish perfect economic balance." Is this statement really correct? Give reasons for your answer.

13 If *Khadi* became universal what effect would this have on trade, occupation and transport, and in what manner?

14 Assuming that for another 50 years *Khadi* does not become universal what effect is to be the effect on the economic condition of our people?

PART II

THE WEEK AT FAIZPUR

III

The Exhibition

1 Give a description of current Indian spinning wheels. Which is the best amongst them? Give drawings of any four spinning wheels and the correct nomenclature of each constituent part. State the species of wood employed, the length and the girth of the spindle and the thickness of the reel.

2 Compare the current machine with the *Yarnala* wheel as to matter of speed, cost and general advantages.

3 How would you ascertain the variety of cotton, the strength of the yarn, and the count of spun yarn?

4 Of what count and strength is the yarn you spin? What is your speed on the wheel and the wheel? Which wheel do you generally use?

5 How much cloth does a man and a woman require respectively for his or her clothing? How much yarn is required for making the same, and how much time is necessary for spinning it?

6 How much yarn is required to clothe one family? How much cotton is needed to produce the same? How much land is required for growing the necessary amount of cotton?

(A family consists of a father, mother and three children—one girl and two boys, 1, 2 and 3 years old.)

7 Compare the current marketing here with the new ones. How much do you send per hour? How can you judge whether the cotton is properly ginned or not? How long does it take you to make one pound of thread? How many threads do you make from one tola of cotton?

8 How much cotton can you gin in one hour? Compare spinning by hand with spinning by machine, giving the respective merits and demerits of each process. Describe and give a drawing of the current hand-spinning machine.

9 Give the length of the piece of 20 counts required to make one reel of cloth 36 inches wide. How many hands are required to weave the same?

10 Compare the set loom with the shuttle loom.

NOTICE

Intensities have been sent to those subscribers whose period of subscription expires with the month of 15th February, i. e. at the end of the fourth year of this period. The first issue of the next month, i. e. February, is the last issue of the old year, as the new year, will be sent by V. P. P. in rank of those whose subscriptions are not renewed by that time, which they will gladly accept and oblige.

—Rajpur

One of the most important features—& not the most important for the villagers—of the Congress Week was the Exhibition of Khadi and other Rural Handicrafts. The reader can judge its importance from the fact that Gandhi devoted the whole of his first speech to the exterior and interior of the Exhibition and also from the fact that it attracted larger crowds than any other Exhibition had done before. I have not put the figures before me, but I know that on one day at least, the takings from the modest gate fee of two annas exceeded Rs. 1,000. This too points to the necessity of having these exhibitions in rural areas, then in urban areas.

The outstanding features of the Exhibition were, approximately, to its surroundings, and the great economy that was apparent in every aspect of it—economy of expenditure, economy of space, economy of staff, economy even of conception. The tops of the Exhibition gates put me strongly in mind of such little village huts, and the bare unpolished wooden that was in evidence everywhere was as much a signpost of the village as it was a demonstration to the village that many, if not most, of the needs in the dwelling-houses could be supplied in its very doors and made out of an article which grew around her in abundance. As for the economy of expenditure, Gandhi had strongly advised that unless the expenditure kept within a maximum of Rs. 1,000 they would lose the name Village Exhibition. This was a hard condition, but everyone concerned tried his utmost to keep within the limit imposed, not without considerable success. The Labour symposium in Ahmedabad kept Rs. 500 (about) engaged in Ahmedabad, but Sgt. Vishwanth Mehta and Sgt. Mahasabharwal with his band of workers were there made up for Sgt. Mahasabharwal's absence. Sgt. Vishwanth Mehta and Mahasabharwal had the poor Mahasabharwal present in mind. Sgt. Vishwanth from having to deal with the pressure for sleep in 24 hours, and Sgt. Mahasabharwal from having lived and worked with them, knew the Mahasabharwal's present needs better than anyone else.

Whereas, therefore, one has oneself in the Lucknow Exhibition, one felt completely at home in the Faizpur Exhibition. At Lucknow one easily failed to see the wood for the trees. At Faizpur the trees were too few to confuse one. In spite of the very successful organisation of the Lucknow Exhibition and the variety and wealth of detail that characterised it, it seemed to be an error in that city of Kanoka. Desperate attempts had to be made to attract crowds there, and even an attractive musical programme and orchestra (poor orchestra) had to be arranged to draw the Indians out-of-doors. The work

thing was necessary at Pampor. A public Court of the Mahasabha, Bida and wage leaders chosen relating to village crafts and sanitation provided the only and the most appropriate occasion. Everything that did not have to do with village crafts was instantly postponed, and education and instruction took the place of spectacular show. For the first time ever," said my friend, Mulla in his speech "the rural artists and the handicraftsmen are afforded an opportunity of coming to the spot, in a trade display which is organized at the cost of much time, money and labour on the part of our national organization. Live for the reason that in the Khadi villages of all Lingayat, Maharashtra there was a department where all the processes revolved in the manufacture of cloth were demonstrated, the raw materials and implements displayed, and opportunity afforded to study the growth of the industry. The same conception underlies the Exhibition and on both the Khadi and village industries sections visitors can see the raw materials, the tools and the processes of production which paid us the value able products that we use in our daily life. In a word the idea of an ideal village exhibition should be to reproduce in miniature the old village movements. At its best, and the larger Exhibition in spite of the very short time at the organizers disposal, was a worthy attempt in the direction. The weaver and the spinner and the weaver, the carpenter and the smith, the farmer and the blacksmith, the basket-maker and the paper-maker and the others were there with their craft and with few cases, I missed the potter, and he, which though there were specimens of rural village pottery.

The Khadi Court

If I was writing a detailed Exhibition Guide I should have to describe in detail every section and court, but as a further reviewer, or possibly later I am going to confine myself to the Khadi Court and the Dairy Court which naturally occupied the bulk of the space. The various processes of Khadi—those of all India cotton, silk, and wool—were shown better at Lucknow than anywhere else in Pampor. They could not find anything so suitable here as they had to confine themselves to much smaller space, but that was an advantage rather than a disadvantage for a visitor to visit the attention of the public at the assembly by gathering Court all within a manageable compass. Thus the various processes were all demonstrated in a court which was in the middle of the half-reference Court and the Exhibition Court. The half-reference Court was a more elegant affair than it was at Lucknow, though the number of specimens at the latter place was much larger. The Court at Pampor was more systematically arranged and the specimens were all very carefully classified. These included self-made cloth of various, of Indian, of countries of various villages of weaving in

various production systems of hosiery and girls in schools under Local Board Municipalities and under National Taluquas. If there was more space at my disposal, I should not risk content with a mere mention of these self-planned, a detailed account of them would be very helpful and encouraging and I do wish the Committee might make a guide concerning all these details. Though Khadi and spinning do not seem to be much in evidence in women, a look at this Court was sufficient to dispel one of the ideas. There are certainly more self-planned today than there were a few years ago, or far that in the last year.

The Exhibition Court does not call for any special remarks. A remarkable feature of the Freeman Court was the various improved tools that have come into being. Thus, on the improved hand-loom and the hand-loomer from the Khadi bazar, Karpuraya at Mahasabha, there were an improved twisting machine from Bengal and a weaver cylinder worked by Mr. Jagdish who has been devoting himself to Khadi for several years.

Most elegant were the various charts and diagrams and maps presenting the history of Khadi in statistics detail what the new wage means for the spinner, how many more rupees each year are being put into the pockets of Indian spinners and weavers and so on.

In the study of these, I must remark the limited space was a great disadvantage and the want of courts to and given out which are seemed previously made something like a careful study of the charts and diagrams well-nigh impossible. In future very much more elbow room will have to be left not for the purpose of the exhibition, but for the students' benefit of the specimens. The Self-reference Court could be made more elegant by devoting a niche to each of the well-known people amongst them, with their photographs, details of their daily spinning and their total cloth output during the year. Thus, for instance, there is an impression that Mahasabha ladies are less Khadi than Chhapal ladies and others are would name. But perhaps there are more Mahasabha self-spinning ladies making their own wear than there are work in any other parts of India. The same could not of their villages year was a most elegant proof of this. Anyway it would be a great thing if we could have a census of self-spinners in every province.

The Dairy Court

The Tanning Court and the Dairy Court were entirely arranged near each other in order to show how much we could make of our cattle wealth if only we knew how to use our skins when alive and how to treat their remains after they die. Dairy animal death. It is not showing

the case of the remains of the cow after she is dead was more extensive and extensive at Lucknow. It was not possible here to get from Ganes those fine workers in head and horn. But the veterinary station was complete showing how a Brahman family can run a dairy in its own place as best as possible, and pointing out the way to many of our graduates who go in for success but whose interest becomes of no use to them after they pass out of their college.

But the Dairy Court was even more instructive than the other courts. The complete spectrum of bad cows and good cows, and their progress when mated with bad bulls and good bulls was very helpful for the simple village. The very few processes of handling milk also were well demonstrated and the reports showed some very elegant results—especially those showing the difference in the economic nature of the buffalo as compared to that of a good cow. In the simplest possible way it was shown how success in best reported by selecting the breeding on a good and keeping it not exposed but covered over. The economic value of the breeding and milk was also shown and then, were given extensive opportunities to select carefully both the dung and the milk. That the cow is the only cow raised around was shown by various charts and statistics. The buffalo it was shown, requires more feed because of its greater weight as also because of its large proportion of fat in the milk and a good cow so as to say, an inferior bull for a good buffalo. Finally, the cow with its progress of draught bullocks and plough bullocks in detail, a more extensive preparation than a bull. Since the statistics show the control of the milk.

Some data on India (figures in brackets): Percentage

| | | | | | |
|----------|---------|--------------|---------|----------|---------|
| 100 cows | 100,000 | 50 bullocks | 50,000 | 100 cows | 100,000 |
| 100 cows | 100,000 | 100 bullocks | 100,000 | 100 cows | 100,000 |
| 100 cows | 100,000 | 100 bullocks | 100,000 | 100 cows | 100,000 |

More detailed than these statistics. Again see those on Maharashtra, and Karnataka quoted by Mr. Y. S. Pande, for the Agricultural Ministry of India.

(Figures in thousands)

| | Cows | Bullocks | Milk | Butter |
|---------------------|------|----------|------|--------|
| Export Dromedary | 100 | 100 | 100 | 100 |
| Butter | 100 | 100 | 100 | 100 |
| Butterfat | 100 | 100 | 100 | 100 |
| Butterfat Dromedary | 100 | 100 | 100 | 100 |
| Butterfat | 100 | 100 | 100 | 100 |
| Butterfat | 100 | 100 | 100 | 100 |

1000 1000 1000 1000

Thus both in the whole of India and in Maharashtra and Karnataka the percentage of the cows to the bullocks is very great, and the percentage of the bullocks to the male bullocks is more than twice as great. There could be no

greater proof of the value of the cow as a plough animal. The pure male bullock is shown by these figures to be almost worthless as a plough animal.

Mr. Pande who was responsible for this Court in the Exhibition has been made out a very strong case for the cow. He has advanced other arguments also. These are the various contents of cow milk and bullock's milk.

| | A | B | C | D |
|---------|-----|-----|-----|-----|
| Cow | 100 | 100 | 100 | 100 |
| Bullock | 100 | 100 | 100 | 100 |

Thus cow's milk has more of the B vitamins than bullock's milk which has no E vitamins at all.

He has given a chart of the Military Dairy Farm showing that the cow is very much more capable of improving its yield than the bullock.

| Animal Milk | No. of Cows | No. of Bullocks |
|--------------|-------------|-----------------|
| Yield (lb.) | 100 | 100 |
| 1000 to 1000 | 100 | 100 |
| 1000 to 1000 | 100 | 100 |
| 1000 to 1000 | 100 | 100 |
| 1000 to 1000 | 100 | 100 |

There were many more charts and general information for villagers, but I cannot reproduce them all here. Not all this information is well worth publishing in handy leaflets to be sold at a nominal price and they should be available both in a convenient and suitable

Conclusion

I have done. I have thrown out several suggestions, one and there in the series of articles. I would close with a few general remarks. The Village Congress has been a revolution but it could hardly be made even more useful than it has been. The time of December is hardly a suitable month from the point of view of pure villages. In April we can expect to have all-night killings of the Congress, the pure villagers can sleep on the bare earth without any detriment to their health, and certainly too would be a much more profitable. In many parts of India the peasants would be comparatively free in April than in December, and perhaps the ground also would be better available to transport the Congress.

There had to accept the grounds with standing crops there and had to pay through the nose for them. In April the ground would be free of crops in most parts of India. Thus, the Congress must not be a long-term-out affair and no one should remain and detention be allowed to more than or three days before the Congress. Towards the end of the week in March the workers were all on breaking point, and there heard a sign of relief that the Congress was brought to a close a day earlier than expected. Contractions and long-termers should be encouraged to have about means in the vicinity of the Congress site as in to relieve the common sense of part of its unmanageable

hundred thousands had to return without ever food from the general market — on the last two days of the week. This ought not to be allowed to happen.

There are a number of young men and women now available as volunteers. Many of the girls standing guard at leaders' camps or tents must have found time hanging very heavy indeed, for having nothing to do. Could not all volunteers be taught to open an table and be expected to be playing their table when there are just other-wise here? It would mean no much perversion of words of these and a great propaganda for spinning and cloth.

The Exhibition ought to be more systematic, and it possible it should continue for some days after the Congress, and should be kept open in such a way that the visitors may be able to go back to their villages in the evening.

M. D.

NOTES

For Cloth Organizations

The year 1936 is just over and all cloth organizations would do well to examine promptly and carefully the results of the year's work and submit their statements to the A. I. S. A. Office. I have asked the latter to produce a brief but full report of the work of the Association during the last year particularly with reference to the working of the new scheme of licensed spinning wages. Such a report can be had only if all the branches and the various organizations affiliated to the Association readily co-operate and — and without delay accurate particulars regarding work done and results achieved by them to the Central Office. The plans and programs for the current year have to be prepared at once and for this too full information regarding the previous year's working is indispensable. I hope therefore that cloth organizations will realize the urgency and supply all available information to the A. I. S. A. Office at the earliest moment. Let them remember that time is of the essence in this matter.

Spinning Wages

The Council of the A. I. S. A. has decided that the A. I. S. A. branches and its affiliated organizations should give spinning wages on the basis of a scale sufficient to enable the spinner to have besides minimum clothing requirements adequate materials for the year's efficient work. The various branches and organizations have to accede with this decision based on suitable standards of spinning rates, which are calculated to enable the spinner to earn a daily wage of Rs. 1 to 1½. This wage is, however, related to efficient work and can be actually earned only if the minimum standard of output and quality of yarn is attained by the

spinner. The standard fixed though high, is not difficult to attain, but it must be admitted that at the present time only a small percentage of the spinners can come up to it partly because of the condition of the spinning wheels and spindles they use and partly because of their lack of skill. The real objective of the scheme is however not merely to lay down a reasonable scale for wages here but to enable the bulk of the spinners to actually earn the same. It, therefore, becomes the duty of all workers engaged in productive activity to do all that they can to help the spinners to attain the requisite skill besides securing maintenance, wheels and spindles so as to ensure the actual earning of the desired wage by them. It is hoped the cloth workers will not get content with the majority of the spinners on their registers actually earn the highest award as let them also realize that the higher grade is not the highest award at. The real aim in terms of present value is to ensure eight annas for eight hours' attentive and skilled spinning. That may be a far-off event, but it will never come unless very early too pay because so natural as there are today. Let it be also remembered that in the new scale the increase is roughly distributed half and half between the effort of the spinner and the use given by the A. I. S. A.

An Important Committee

I know there are readers of *Harizon* who study every article that appears from time to time in *Harizon*. This usually is not published for providing necessary material to pleasure for the reader. It is designed to be a serious contribution to the *Harizon* cause in the widest sense of the term. It therefore often contains workings of more than temporary value. Hence serious errors need to be corrected. Such an error was detected in the *Harizon* of the 15th inst. at page 333, last column, line 4. Read 'colleagues' to 'house'.

M. K. G.

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HARIJAN

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[CONTAINS]

WEEKLY LETTER

Pilgrimage to Travancore

This is Gandhiji's fourth visit to Travancore, there being exclusively the anti-untouchability work. But he could not call the Travancore "many pilgrimages" as the others did not come over the pilgrim's revolution if a visit to the famous temples in Travancore. The very last visit was to plead with the orthodox Brahmins and the State authorities to accord the Avarnas their elementary right to use all public roads. The second was part of a khaddi tour, though even during that time Gandhiji never omitted to emphasize the importance of abolishing the caste of untouchability. The first two had the hearty co-operation of the State, the third which took place in 1924 had not even the advantage of that co-operation. This the fourth one is essentially a pilgrimage — the pilgrimage of an untouchable now being accepted as a troublemaker, as Gandhiji put it, and it has the co-operation of the State. Twelve years is nothing when one considers the magnitude of the reform that has been brought about. Consider now Swami Vivekananda went directly through the day called at Changanassery. But this was a lonely person. The suffering and the orthodox gone through by hundreds of thousands of people in close co-operation have secured for them all the status of the living God, not in one temple but in all. Sri Mahatma's presence was enough to lead him down to poverty as a saint, the success of the efforts of those who have wrought for emancipation during the last twelve years does not make anyone to surrender, but opens the opportunity of sacrifice to one and all. The condition is that they purify themselves.

The whole journey in Travancore by through one nothing more of humanity. People through the stations at all hours of the day and night and made everything like rest, or sleep impossible. They thronged even the stations where the train was not scheduled to stop, and they lined the roads in close proximity of which the train passed. Perhaps their enthusiasm exceeded on the occasion that shown on any previous occasion. So great was the joy of emancipation from age-old shackles. Our train stopped at a station called Changanassery. As the train halted it was the place of a famous temple, and the

temple too was visible from the train. In the course of a few words addressed to them Gandhiji said "When will the temple I am in front of me be opened to all? Shall I?" "Yes," came the reply. "So when I return from Travancore," said Gandhiji, "you will ask me to stop here to open this temple? What you?" And there was spontaneous laughter and a chorus of "yes" — "Yes." Now to be honest, Gandhiji said, "But I cannot accept this invitation to open a temple where all kinds of animals are offered for sacrifice, not for their health, but for our own sake. There is no world which countermands these sacrifices. If there is, it is not a world. You must stop these sacrifices if you ever offer them." At another place he gave a spontaneous message: "I hope to see during this pilgrimage of more things that I never saw before, and also hope to see that the great Proclamation of the Maharajah was truly deserved by the people." These words seemed to contain in themselves the germ of Gandhiji's speech to be delivered in Travancore. I reproduce elsewhere in this issue the full text of his speech at the Maharajah's palace meeting in Travancore. It contained — as indeed all his speeches, long or short, did — a full-hearted expression of admiration to His Highness the Maharajah and His Highness the Maharani for their noble Proclamation, but it also contained a fervent appeal to the people to realize the implications of the Proclamation in order that it may bear permanent fruit.

Overcoming Joy

Those who want to see the depth of joy that the Proclamation has given to the Avarnas ought to have seen the jubilation on the 12th of January at Trivandrum after the close of the public meeting. Several scores of thousands of Avarnas had gathered there to take part in the celebrating and dancing and they had gone to considerable expense in having the best and the most richly experienced musicians in the State to take part in the procession.

"How did the procession go off?" was the question that Gandhiji put to Sri. M. Govindan, an ardent and sincere leader of the Avarnas.

"Very well indeed," he said beaming with joy. "The procession was over a mile long. All the best State musicians were there, one of them being the largest elephant in the world."

"But" was shouting, looking like "surely you do not mean the largest in the world? It must be the largest in Travancore."

"No, Mahatma, it is the largest in the world."

"Have you seen the elephant fair at Kottayam in Bihar where thousands of elephants assemble every year?"

"Yes, Mahatma, but this was the largest elephant we knew."

"That's better. And how about the kavach?"

"Very successful. The kavach could be seen from villages situated several miles from here."

"And did His Highness give his darshan?"

"Why, Mahatma, he was the procession himself, and rode along with the procession for part of the distance."

Well if this was the joy of an empire, can we have a measure of the joy of the monk and the sannyasi then. Socially and economically not much inferior to the Sevamas, these 15 hills of Kottayam in Kerala were feeling this exclusion from temple entry the most. In fact untouchability meant nothing else to them. The removal of the kavach thus meant for them the abolition of untouchability.

But what about the less articulate ones? Gandhiji appealed to them to make them also sharing in their joy. Having won their own battle they had still to fight the battle for the poor untouchables and the unapproachable.

There when duty was the duty of self-purification commensurate with the mighty reform that they had secured. "I hope you will make a wise and religious use of the Proclamation," he said at a big meeting of the Palayam at Travancore. "It depends upon our mental condition whether we gain something or do not gain anything by going to the temple. We have to approach these temples in a humble and pendent mood. They are so near houses of God, of course God resides in every human form, indeed in every particle of His creation, everything that is on this earth. But since we very foolish mortals do not appreciate the fact that God is everywhere, we impose special sanctity to temples and think that God resides there. And so when we approach these temples we must cleanse our bodies, our minds and our hearts and we should enter them in a pendent mood and ask God to make us pure men and pure women for having entered their portals. And if you will take this advice of an old man, His physical deliverance that you have secured will be a deliverance of the soul."

"Of course," he said at another meeting. "it is open to the Sevamas and Aramas to make the genuine Proclamation perfectly useless,—the Sevamas may be entirely discontented and not

purify their homes—untouchability, and the Aramas can make it perfectly ineffective by misunderstanding the grace of the Proclamation and by not going to temples in the right spirit. The Maharajah, the Mahasani and the Devas have done their duty by issuing the Proclamation which has no reservation, mental or otherwise, behind it, and I both Sevamas and Aramas prove by their real religious conduct that they were worthy of this high act of State, believe me Travancore will go down in history as the cradle of Hindu religion which was in danger of perishing. For I have seen nothing during these long years of struggling against untouchability, to modify my opinion that if untouchability lives Hindumism dies. I wish I could infect all of you with the same belief and that in every one of your acts you will show that the stain of untouchability has been removed from your hearts."

The Meaning of a Legend

The experience of the tour have us arranged that Gandhiji should make a point of visiting every important temple—temples he deliberately selected from visiting during his previous tour. The great speech at Tiruvannam was made after he had visited the great temple of Anant Padmanabha—His Highness' own temple. As we went South towards Cape Comorin, we came to a small place called Tiruvattur where a temple believed to be the most ancient in Travancore stands. Here three years ago Gandhiji had to address a meeting under the shadow of the imposing walls of this temple and he happened to utter these words: "The temple doors are closed against us today, but God willing they will have to be opened to us soon." Imagine the ecstasy and thanksgiving that overflowed Gandhiji's heart as he addressed a meeting after having been taken through the vast spaces of this great temple, fifteen on the top of a high flight of steps that leads to the temple he addressed some ten thousand people who listened to him in solemn silence. "The sins of past ages have been obliterated by literally a stroke of the pen. Though it was the name of the Maharajah that traced the signature over the Proclamation, the spirit behind was of the Lord Padmanabha-swaraj. I understood only today the beautiful legend that passed current in Travancore about the Maharajah. As you all know—I suppose every child in Travancore knows—that the Maharajahs in Travancore are known as Padmanabhadras. They are so many Vasudevas of Padmanabha-swaraj, and so I understood yesterday the Maharajah has to go from day to day to that temple and to receive instructions about the day's work from Padmanabha-swaraj. That the thing does not happen as I have described to you—as between man and man, is true, but the spirit behind the legend is an excellent spirit. It means that the Maharajah may not do anything that is wrong or selfish and has not the stamp of God's approval.

And so as I read it in the spirit of God that moved the Mahatma to take the great step he has taken, and I wish to congratulate you who are the beneficiaries under the great Proclamation. It is a great act whose significance we are just too near to time to realize. During my last tour I addressed a gathering outside the forbidding-looking temple walls as they then appeared to me. I regarded myself voluntarily as a Polak or a Polish, the lowest amongst the low, a Harijan amongst Harijans. But the Mahatma himself as I have now learnt bears the title of servant of God, i.e. Harijan, and proudly signs himself as such. No doubt he is the first among God's servants, let us hope for right of service. He is not the first lord among lords and masters. In service there is always open and unobtrusive competition. It demands no reward, no distinction. Let us look at the Proclamation in this light. Let Harijans and other Harijans and the so-called high-caste people of Tamasore rise to the occasion and be voluntarily Harijans amongst Harijans, servants of God, and let all the world know by their action that in virtue of the Proclamation there is none high and none low but all are equal in the eyes of God."

Transcending the Temple-barrier

As I have humbly shared the privilege of going into these celebrated temples, I have stood dumb and stupefied at the vastness of the conception of those who planned these temples and at the pettiness of man, when when deities enveloped not even these temples helped. Indeed he made these sources of light so many terms of darkness. I wish I had the pen to describe at least one of the numerous temples I have seen during this tour. Tamasore does not yet boast an archaeologist of the genius and industry of Elton who prepared those remarkable two volumes of *Epigraphia Carnatica*. When we ask anyone about the dates of these temples they vaguely say 'thousands of years'. When they are more precise, they say 'five thousand years'. Arrogant they must be, certainly more arrogant than any other shrine in India, and yet not pre-Aryan, as they maintain all Aryan gods—Indra, Vishnu, Mahesh, Krishna, Rama and so on, and yet the architecture is so unlike any other architecture in the north of India. The main stage standing as seated at the heart of the shrine is surrounded by a series of cylindrical courts which have numerous subterranean shrines, and the whole is supported by massive pillars of massive size and beautiful design. The Ananta Padmanabha temple at Tiruvandur (Tiru-Anantapuram) and Tiruvottar have huge images of Lord Vishnu reclining on the thousand-headed Ananta cobra. The temple at Ruckadevur, perhaps water-drawn either of the two, has the image of Shiva, and the temple at Kanyakumari that of the Virgin Uma who was the Lady Shiva. By dint of her extraordinary asceticism. The other parts of the temple have various images—the Tiruvandur temple has a huge

sculpt containing a gallery of images of various deities constructed with numerous set, and the Ruckadevur pillars represent by stone the whole story of Ramayana. The floor in front of the Ananta Padmanabha temple at Tiruvandur and Tiruvottar is one whole block of stone about 25 feet by 25 feet, and the Gopuram over the gate of the Ruckadevur temple is the biggest and the most elaborately constructed in the whole of India.

There are more and more details. What words can convey the magnitude of the conception of the Lord who has in undisturbed repose over the universe which is as unimpeachable as the coils of a hydra-headed cobra can be, and who when contemplated with concentration inspires one of all fear of birth and death? What pen can convey the matchless superiority of Uma who elected to win thereby as her ascent to earthly sovereignty but one who had elected himself with the robes of all earthly passions, who lived in close proximity of death, and who was at once a lord of heaven and of compassion? Legend connects the story of Uma with the Shiva in Ruckadevur temple a few miles away. I love rather to think of Uma, whom feet were washed by the Indian Ocean with his two hands the Bay of Bengal and the Arabian Sea, winning by her penance the Lord who has his abode in Kailash, the northernmost peak of India. Then there can penance stone the gates of Heaven!

The great beauty at the back of these legends were forgotten with the passage of time, we cling to and strive to protect the past, which well-nigh crumbled the harvest, and ultimately forgot that there was any harvest. But when we realize the eternal case again with these temples prove to be the instruments of our emancipation. It was some such thing that Gandhi had in mind when he had to face an assemblage of something over 50,000 people at Nagpur. He just left the thought before the meeting, trusting to some future occasion to develop it. "The unimpeachability was, and I suppose I must call it so, a steady growth upon Hindulism, so much so that it threatened to smother the finest flowers of Hindulism. I regard the Proclamation as a very brave attempt—an outstanding attempt—to red Hindulism of the cause of unimpeachability, and in leaving the Proclamation the Mahatma and his advisers have laid the axe at the root of unimpeachability. But the Proclamation will be of no use if there is no response on the part of the Hindus and Aryan Hindus. Give some my coming to Tamasore. I have been doing nothing but visiting temples which were until a little while ago forbidden ground to me by my own shame. So long as these temples were barred against the major part of the Hindu population of Tamasore the temples could go on as they liked. The Proclamation is the beginning of the process of purifi-

of Harijan, and in the process both Savarnas and Avarnas have to play their due part. It would be a great reflection on Savarnas Hindus if the celebration of yesterday were to be left to their own initiative. It is therefore absolutely necessary for you and me to find out the place temples have in the growth of Harijan. You and I have to find out whether a living God exists in these temples. I cannot say that our search will be in vain unless we put our heads into it and apply our minds to it. In all honesty I fancy that I know how that search is to be made. But I must ask you other and better opportunities for making that enquiry. It may be sufficient for the time being if I have succeeded in stimulating your appetite for that search."

In discussing its duty arising from the Frodoism and its going effect to it, Travancore might well prove the torch-bearer for the rest of India.

M. B.

HARIJAN

SATURDAY JANUARY 23, 1937

TRAVANCORE PILGRIMAGE

(By M. K. Gandhi.)

I am writing this at the Cape in front of the sea, where these waters meet and furnish a sight unparalleled in the world. For this is no part of call for wonder. Like the goddess the waters around are virgin. The Cape has no population worth the name. The place is therefore admirably suited for contemplation. This is the third day of the pilgrimage. Having mentally and voluntarily become an untouchable and therefore shunned the temples which were barred against fellow untouchables I feel like those boys of the removal of the bar. I approached the great temple in Trivandrum with awe and due concern. The Godhead had given way to the happening of something that was to fill the world of years. As I walk there thus I am reminded of the peace I felt in the Cathedral of Madras to which Balraj Wadswold had taken me now over twenty years ago. In that Cathedral on the particular morning as far as I remember we were for only one person present. In the Trivandrum Temple there were thousands awaiting the arrival of my party. But there was no noise, no hurra. Unbelievable of yesterday was in the silent commerce in perhaps equal numbers. I could not distinguish between the two. All had almost the same marks on their bodies, all had the same kind of garments. Evidently the custom is to have only one dress wear which need not be more than a dhoti, more more than a wrapper added to it. The majority including

the priests were bareheaded. In the midst of this vast assemblage, I seemed to enjoy the kind of peace I had felt in the Madras Cathedral. And yet the two were quite different. The Madras peace had no background. This in Padmanabha Temple had. And I would not have experienced it, if the crowd had been bothersome or at all in a non-partisan mood. All those bare heads in specially white cloths standing row upon row in probably silent and reverent attitude produced an overtones upon me which will endure till life lasts. The entry into the very spacious temple crowded with images which the priestly priest in his robes (I shall make attempt to speak, was so low soul-stirring. Then we reached the great central image. It was all like a day dream. The knowledge that I was visiting the temple designed specially for the Mahatmas of Travancore and that too in the company of the Indians depicted uncorruptible, heightened the effect which the images and the surroundings had produced upon me. The silence and the attitude of worship here continued at the three temples I visited between Trivandrum and the Cape. And this morning I visited the famous temple at the Cape, dedicated to the Virgin. Accompanied by a large party of Europeans who were staying Madras, we passed through the street leading to the temple. The street like the temple was forbidden to the untouchables. But now, without any opposition from anywhere, we walked through it and then into the temple as if we had never been prohibited. It is a dream recalled in a moment and in a place where the walls are around almost unbelievable before it was reached elsewhere. 'You may have temples spread in the North, but you will never succeed in having them opened in Cochin and Travancore—the children of mythology,' used to be told before. Now one should have yielded with awe, generosity and grace. The atmosphere of the generosity and grace seems to have dissolved all opposition. The legend attached to the site of the Mahatmas of Travancore had perhaps its due share in the conversion of the people. The Mahatmas are called 'Padmanabhadral', meaning servants of Padmanabha i.e. God. The Mahatmas are supposed to visit the temple every morning (and I understand they do visit in Trivandrum) and make prostrations for the day's work from God. The Frodoism is therefore an act of God through the servant the priest, Mahatma. Whatever may be the reason, the fact of the Frodoism being given effect to by an overwhelming number of Savarnas and being freely accepted by Avarnas stands out as a miracle.

But the very miracle weighs me down with a sense of responsibility which chafes me and affects my sleep. If what is going on today is to be consolidated, there must be continued effort by all free Harijan workers for the education of both Savarnas and Avarnas on the meaning of the Frodoism. But a few

months ago it was the Indians on the part of Sarwan to say that Avaran did not want temple entry. It was equally the Indians on the part of some rural members among the Avarans to say that they did not care for temple entry and that they wanted only for economic uplift. Both mistook the meaning of the self-satisfaction campaign. The Travancore experience has opened their eyes. The right of entering temples absolutely automatically at a stroke — automatically that prevented a large number of Hindus from sharing with the rest the privilege of worship in the same manner as the rest. Economic uplift was there. But the last seeing the Avarans felt the sting of the deprivation. It moved them and aroused them against the brahmy Sarwan. Now all that has changed. The Avarans feel the glow of freedom which they had never felt before.

All this surveillance must very easily be adjusted if it is not followed out to its logical conclusion. Before Avarans can forget the past, they must be made conscious of what they have done. The message of freedom must be carried to the humblest hut. The minds of the Palaces and the Forts should be opened to the implications of the suddenly acquired freedom. This does not need an elaborate programme of inquiry. That must come. But what is needed is immediate human contact. For this an army of volunteer workers of the right type is needed. And put us the message of freedom has to be taken to the Avaran huts, so has it to be taken to the Sarwan huts.

Then there is the question of release of temples from within. How I cannot do better than quote from a long letter from a Musselman friend who believes in Hinduism as much as he believes in Islam. "You will soon be going to Travancore to celebrate the entry of Narayana into the temples thrown open to them. It is indeed a step forward. But what we need most is the restoration of the temples to their proper purity and sanctity. The ideal from behind temples is ever holy. In the temples of ancient India walked great Rishis who imparted from within. Today the great sinners leaning the way to those who need instruction and help to enter the portals of life. Alas! the portals of all religions are now as dead as institutions that the poor masses."

These words are true. Never was the need for temple reform more urgent than today. Especially in Travancore the vast majority of temples belong to the State and are under special management. They are kept clean and often undergo improvement and addition. They are never empty. They supply a bit want. If the people had better education and would be conscious of the significance of the people, the temples would be houses both of worship and spiritual instruction as they were before.

THE CENTRAL BOARD

Shri Thakur Daga made the following report for publication:

The fourth annual meeting of the Central Board of the All India Harjan Samaj Sangh was held on 1st and 2nd January 1937 at the Marwa College, Kanpur. Dada, under the chairmanship of Shri U. D. Nila, President of the Harjan Samaj Sangh. The meeting was attended by representatives from the various provinces and members of the Central Board. The General Secretary's annual report for the year 1935-36 was adopted and the periodical accounts also submitted. Their reports of activities in their own provinces. During the year the Sangh maintained 1,000 schools with about 34,000 boys, and 15 free hospitals with 1,000 boys and girls, and gave scholarships to 1,000 students. 214 wells were either built or repaired or repaired again through the efforts of the Sangh. There were 38 Co-operative Societies which had advanced Rs. 140,000 to Harjans in various agricultural loans. The total expenditure of the Sangh amounted nearly to Rs. 40,000. A sum of Rs. 12,142 was collected by donations. The total amount spent on scholarships amounted to Rs. 12,000 and the total amount spent on educational activities came to nearly Rs. 52,000.

Work in the various provinces spoke upon different aspects of Harjan work such as temple entry in Travancore, the system of defiling girls for prostitution in Mysore amongst Hindus under what is known as the Bhatti system, about the construction of cement concrete wells in Uganda, and group movements of Harjans to other India.

The meeting passed resolutions commending the Maharajah of Travancore for throwing open the State temples to Harjans, the Maharajah of Mysore for having allowed Harjans to his Palace Durbar for the first time and appealing to him to throw open the temples in his State to Harjans as early as possible. By another resolution the Executive Committee of the Sangh was authorised to take necessary steps to bring to light a Bill of a permissive nature for temple entry in British India with the help of members of the Legislative Assembly.

In view of the material resources of the Sangh and with a view to promote autonomy among the provincial branches, the Executive Committee held on 1st September passed a resolution asking the provinces to collect more money from their own areas so as to make their work self-supporting. The continuance of the Sangh's activity must rest, as it has done in the past, on the hearty support of the Hindu public and the Sangh appeals to the Hindus all over the country to contribute liberally to its funds, so as to enable the workers of the Sangh to carry on the work as usual and even to enlarge its scope wherever possible.

A PURELY RELIGIOUS REVIVAL

(Full Text of Transliterated Speech)

I wish I were able to speak to you in your own mother tongue. I am sorry that I have not yet been able to learn the very ancient language that you speak, and it is a matter of equal sorrow to me that you do not understand the national language of India—Hindi-Prakrit-Hindustani. Therefore we have to fall back on the common ground of translation. But it is inevitable if I am at all to reach your hearts correctly, I assure you I do not want to make here an able speech, nor am I fond of hearing my own voice. I know that silence is often better than speech. But I know also from experience that there are occasions when speech becomes a necessity, and probably this is one of those occasions.

Thanksgiving

I thank you very much for having asked me to preside over this religious meeting. I thank you also for presenting me with this address. You have already tendered your hearty congratulations to His Highness the Maharajah and Maharani and Sahibzada. His C. P. Maharajwara says: I want to associate myself fully with the expression of your joy and congratulations. The joy is written on the generous faces of this assembly over the restoration of a right which was taken away from you, no one knows how many years ago. You have done well also in making the historical sequence of the agitation for opening all the temples to the Avarna Hindus in Travancore, and I unite sincerely myself with you in the praise you have bestowed upon His Holiness the late Marayammarikal Guru and also upon that brave soul Mathavan. You will also let me recall in this connection two names—I mean the late Krishnaswami who at the time of the Vyoma-Kalpapraksha used to lead the prayer in his own inimitable manner with recitations of verses from 'Gita Govinda'. Though a staunch Brahmin and lover of his religion, he made no excuse when with all the Avarnas. And I may not forget also one who is still in our midst—Shri Kalappa Nair. These have been laid the foundations of the thing we are today in our midst.

But I think that we may not forget the orthodoxy which has come to our assistance at this hour, and in this connection I suppose I may not want to mention the Sambhudi orthodox people whom I had found in my great regret very difficult to convert to the divine truth. If they and the other orthodox people had not recommended the spirit of the times, I might be that they would have rendered the task of their Highnesses well-nigh impossible or, at least, inefficient.

A Hope

In the connection let me recall one a meeting I had with the Mahar Maharaj years ago. That meeting took place when the Vyoma-Kalpapraksha was going on, and I appealed to him, with all the satisfaction of my command, to come to the assistance of all those who were fighting a forlorn battle, to keep a new temple and to declare all the temples open. He and his husband who was present at the interview expressed their sympathy with this movement. They both welcomed the movement that was going on in Travancore for the liberation of the Avarnas. But they felt burdened with the responsibility of a great State and told me that the time had not come for taking that great step. He then thought that it was still necessary to avoid Narayana temples and to convert it to the reform. Several years have passed by since that interview. Thanks be to God that you did not remain idle during all those years, and but for the sustained efforts on your part to convert both Avarnas and Narayana public opinion, even the Maharajah with all the goodwill in the world would have found it impossible to move the Pradikshastha. I hope that the Mahar Maharaj is today rejoicing over the great change that has come over Travancore and over the fact that the Pradikshastha is being welcomed by all and sundry—both Avarnas and Narayanas. I am hoping also that with the increasing of the great change over the State of Travancore the Narayana Hindus are as enthusiastic in visiting temples as the Avarna Hindus. I want to tell all Narayana men and women, who have been day to day gone to these temples in search of blessings and in the hope that their prayers will be answered, I want to assure them that the temples have gained in efficacy and not lost one whit from the efficacy they enjoyed. Our distance from us—I am not giving you any new truth—that efficacy has in our hearts, and is alone however well served it may be, and I do hope that your faith will not fail you because a large part of your co-religionists have had an ancient right restored to them of offering their prayers in the same manner and on the same conditions as you have offered them.

One Surfer

I would like to mention one sorrow that has oppressed me, ever since I came here. I have wondered why you have called this celebration Narayana Temple Entry Pradikshastha Celebration. I wonder if presently we shall have all-Travancore Palaga and Parath Celebrations? I know and I guess that Narayanas are a great and growing and important community in Travancore, but have I not seen the Palagas and Paraths of Travancore? When I have met them I have not been able to share their delight in their faces. I have felt deeply humiliated. I shall never forget the sight of an old Palaga man shaking with fear, as he was brought to me, and as he

tried to hand me a sheet of paper which had been put into his hands. He was brought to me as Gideon as I was passing through the crowd in the efforts. I was told that he held in his hand an address to be given me on behalf of the Palapas. His swollen hands, as they were shaking, could not deliver that address in my hands. There was no letter in his eyes. I do not know that I saw even a ray of hope in those deep swollen eyes. He did not know what he was being called upon to do. I do not know that he could understand the choice Mahatma which the Kankashan volunteer was speaking. I asked the situation at a glance. I hung my head in shame and sorrow, and I felt it my duty to enable that precious paper from his hands. Why is he not a member of today's Celebration Committee? I know that he is sincere. Most probably he is a Jew. If he is alive perhaps he does not know what is happening in Tennessee today. And so I asked myself whether you members of this Celebration Committee, you members of this vast gathering do or do not represent such men. And I must tell you with all respect and humility that if this vast assembly does not represent these Palapas, then I am certain that there is no place in your world for me. If this is a purely religious movement, if this is a purely religious event, if it has no least of love 'self' in it, then you will be denying yourself and nullifying the effect of the great Proclamation if you do not represent the lowest and the least in our midst.

You heard with what force the G. P. Kasse caused your spoke to this meeting. The Mahatma has given you a Permit, but it is for you to carry it out and breathe life into it, and you will hopefully fail to do that unless you rise to the occasion and see to it that this religious spirit pervades the whole of Tennessee—both American and American. I tell you if you approach this great step, each with his own mental reservation, and not give effort to it wholeheartedly, you will find this Proclamation a false day's wonder. Therefore I want you to understand, whilst you are properly resisting over this Proclamation and exhibiting it with the joy and zeal that I see on your faces, that you will not be doing your duty if you do not realize your responsibility to the whole of the community that had been so far excluded.

I see that you are now getting restless. I do not propose to keep you longer than is absolutely necessary. I am speaking to you from the fulness of my heart, and when heart is speaking in earnest, it expects to find a judgment in those hearts. I do not want to keep you more than perhaps ten minutes now. I shall try to make many of the things I wanted to say this evening, and shall seek another occasion for doing so.

Approach Temples in Faith

I must mention what I saw at the great Proclamation Temple. It will perhaps best illustrate

what I am saying about the pure and spiritual revival. In the days of my youth I went to many temples with the faith and devotion with which my parents had led me. But of late years I have not been visiting temples, and ever since I have been engaged in anti-outcaste-shedding work, I have refrained from going to temples unless they were open to everyone called uncleanable. So what I saw this morning at the temple devoted upon me with the same nervous with which I must have danced upon so many American Kludus who must have gone to the temple after the Proclamation. In imagination my mind travelled back to the prehistoric centuries when they began to carry the message of God in stone and metal. I am quite clearly that the point who was interpreting each figure in his own choice. He did not want to tell me that each of those figures was that. Yet without giving me that particular interpretation he made me realize that these temples were so many bridges between the Unseen, Invisible and Inhabitable God and ourselves who are Individual drops in the Infinite Ocean. We the human family are not all philosophers. We are of the earth very earthy, and we are not satisfied with contemplating the Invisible God. Somewhere or other we want something which we can touch, something which we can see, something before which we can kneel down. It does not matter whether it is a book, or an empty stone building, or a stone building inhabited by numerous figures. A book will satisfy some, an empty building will satisfy some others, and many others will not be satisfied unless they see something inhabiting these empty buildings. Then I ask you to approach these temples, not as if they represented a body of superstitions. If you will approach these temples with faith in them, you will know each time you visit them you will come away from them purified, and with your faith more and more in the living God.

Anyway I have looked upon this Proclamation as a pure religious act. I have regarded the visit to Tennessee as the spirit of a pilgrim, and I am going to these temples as an uncleanable suddenly made teachable. If all of you will approach this Proclamation in this spirit, you will abolish all distinctions between American and American as also all those distinctions which unfortunately still exist between American and American. Finally you will not be satisfied until you have lifted up your brothers and sisters who are supposed to be the least and the lowest, to heights which you have attained yourselves. True spiritual regeneration must include conscious uplift and the removal of ignorance and everything that tends to retard human progress.

May God enable you to realize to the full the possibilities that are included in this Proclamation of the Mahatma. I thank you for giving me this precious hearing.

VILLAGE INDUSTRIES AND RURAL INDENTEDNESS

(By F. L. Allen)

The problem of rural indebtedness in India has baffled administrators and economists for well-nigh half a century, though from time to time solutions have been proposed, none of which have, however, come to constitute an integral part of administrative policy. Notwithstanding all the thought and energy that have been devoted to the solution of the problem, the volume and incidence of debt go on rising, much to the detriment of the agricultural industry and of the men and women engaged in it. The failure of the ameliorative measures could have been foreseen had we subjected the industry to a closer examination and had we not been situated by the facile task of applying palliatives. The attempts made so far have taken the shape of securing an improvement in the credit system and the banking machinery of the country. But as the Reserve Provincial Banking Inquiry Committee pointed out in 1930 no such improvement was likely to be effective unless it was accompanied by measures for raising the standard of living and economic conditions of the mass of the population and for building up its productive strength. The Indian Central Banking Inquiry Committee endorsed this view in their Report published in 1931 and observed that a potent factor which contributed to the extreme economic weakness of the Indian agricultural was the inadequacy of subsidiary occupations to supplement the peasant's slender means from agriculture. Nearly half a decade has gone by since these observations were made, but no start has been the change for the better in the situation that the authorities of the newly constituted Reserve Bank of India are again compelled, in their very recent survey of the problem of rural credit, to bring public attention to this aspect of our agricultural economy. The reduction of debt by the constitution of consolidation boards, the restriction of credit, the regulation of rates of interest, all these measures, in the opinion of the Reserve Bank of India, need to be supplemented by arrangements for providing the peasant with suitable subsidiary occupations to enable him to add to his meagre income from agriculture. They further emphasize that the question of credit is intimately connected with an increase in the earning capacity and purchasing power of the farmer, and they recommend that provincial governments should explore the possibilities of finding for him and restoring him to better earnings and profitable side pursuits.

Almost identical are the views expressed by the Committee on Co-operation in Mysore State in their recently issued Report. The relief that any scheme of credit can afford, the Committee admit, is bound to be inadequate. The final solution lies in the steady pursuit of

a policy of rural economic improvement, one of the main objects in which should be, the Committee stress, the introduction of subsidiary occupations, which will tend to the farmer's income from agriculture. There has been, the Committee remark, a considerable increase in the population living in land without any corresponding increase in production. To aggravate the distress, the village industries which used to provide the capital and the members of it his funds with subsidiary occupations in the off-season have been wiped out by the competition of machine-made goods from outside. While the agricultural man, at his disposal enough time to pursue one or the other of the small village and cottage industries, as no organized attempt is made "to find work for his spare time and spare hands" he goes on parting with cash for the purchase of his daily needs. The examples of the co-operative movement, the Committee therefore recommended must be turned, in increasing measure, to organizing the people for village industries and to supplement their regular pursuits by side occupations. This has to be done, they add, through co-operative societies for various industries which will provide new material employ labour, advance wages, provide wholesale depots, and arrange for the sale of the finished products in urban and commercial centres. The Committee pointed to encourage the industries in the State which may advantageously be worked and developed on co-operative lines, and they call upon the Departments of Co-operation and Industries to devote special attention to the development of these industries on a co-operative basis.

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POONA — SATURDAY, JANUARY 24, 1907

[ONE ANNA

WEEKLY LETTER

The Magnitude of the Revival

Our Travancore correspondents will hardly see, and I must confess in this letter my impressions of the pilgrimage which, as the days went by, became to us by way a sacred trip to the great Ganges of revival land and purification that is sweeping over the land. We had been told that there was confusion in several quarters, that in some Indian areas like Varkum there was a "war" on the part of the most orthodox to keep out the temple. But we found evidence of no such thing. Gandhiji addressed meetings of tens of thousands of people at various places in the South and the North of Travancore, but there was not one dissentient voice. In the temples themselves, thousands of Saverans rubbed shoulders with thousands of Avarans, and among the most interesting of the Saverans the change of heart drew tears of joy from the eyes of spectators and a confession from Gandhiji that "It would have been a stupid act of faithfulness on my part if I had not visited Travancore, if only to see this temple and to see the affectionate way in which the Europeans were taken into the temple." These words were uttered at Ettimayoor, a Nambudiri stronghold, where Nambudiris not only attended the meeting in vast numbers but showed an enthusiasm and fraternal spirit that was nothing short of the prelude of a miracle. The principal temple trustees would not be satisfied until he walked side by side with Gandhiji holding the umbrella over Gandhiji's head, and until he graciously pushed forward a number of Marjorie young men in front of Gandhiji and took them right up to the door of the peribolam—the sacred enclosure. He had asked a number of Europeans to take part in the festival, these were playing a circular dance in front of the temple as we went there, and on our approach led the procession into the temple. To the principal Nambudiri leader and trustee who opened the whole affair, it seemed as though he was going through a purification rite as he took the Marjorie young men and women in front of the procession and insisted on their having the procession. The words uttered and a new birth was thus not only attested by Gandhiji, who expressed a hope that the Saveran Hindus of Travancore would carry out the Proclamation to the fullest extent, and "deserve to be called the liberation

of Hindum, if not the saviour." This temple is said to date back to the time of Parashurama, who built it, and not even the Mahomedans were supposed to enter it before this revival.

At Changanassery Gandhiji was invited to open for the first time a private temple belonging to the Nambudiris and situated right in the heart of their private mansions. The Nambudiri women observe a kind of purity by veiling their faces by means of a big palm leaf fan when they approach strangers. Scores of these women assembled in a hall in front of the temple. They had discarded their puris and were anxious to see Gandhiji leading a procession of Europeans right to the door of their private shrine. The principal even sang themselves in front of Gandhiji, and said, not to foster him, but to express the feelings that were swelling up in their hearts. "Our hearts are indeed purified today." An old Nambudiri lady, who must be nearer eighty than seventy, gave Gandhiji a precious necklace of gold and pearls, and the Palaya boys who hesitated to go in — a thing they had never in their wildest imagination believed they could ever do — were led by the chief men and given permission.

At Ettimayoor Sri. K. M. Nambudripad invited Gandhiji to open his personal private temple and declared open invitation other temples belonging to him. He has a temple at Chidambaram. He is willing to open it, but evidently to evade the State Proclamation there.

The joy of the Avarans can hardly be described in words. It was heart-bolt, full of Ganga-strength enthusiasm, delicious. They felt the noble ardour of brotherhood, and accepted the division of the duty as though they had really experienced the sight of God. They naturally sang themselves before the deity, but they also sang themselves before His Highness and Gandhiji. His Highness opened the entertainment as he does not often appear in public, Gandhiji could not escape it as he is always one of the public, belongs to them. A famous verse thus explains the joy:

ये सर्वे देवो नै सर्वो देवः ।
सर्वो यदेवो सर्वो देवः ।

[Both the Lord and the more are in front of me, whom shall I do my devotion? Him will I do it. One who showed me the Lord! That

expressed somewhat the feelings of the vast multitude whose joy and thankfulness knew no bounds.

Ortles have often said that the temple entry agitation was a serious matter of the reformers and had nothing to do with the Harjians who never cared for temple entry. These Ortles, if they are sincere and if people will bring my conviction to them, have only to go to Travancore and witness the spontaneity of the rejoicings over the Proclamation. In a place called Anamala we were put up in a Government camp which overlooked a beautiful place called Pampa. Our meeting was on the other bank. Hours before the meeting thousands had gathered there, but when Gandhiji went to board the boat which took him across, there were thousands more who stood in the waist-deep water and simply delineated the river for several hundreds of yards. They followed the boat and swelled the original meeting. Here, here they stood under the hot sun without making any noise and listened to the speech as best they could.

In Vallam the crowds that lined the streets leading to the temple—streets which were some of Seipaguda 15 years ago—and the crowds in the temple and at the meeting were numerically perhaps the largest. It was something to have passed those hot hours with them and to have participated in their rejoicings.

Sacred Moments

That at these scenes of rejoicings filled our with joy and thanksgiving, the scenes in the temples of prayer time were sacred moments, standing and uplifting. As a rule the Travancore crowds are the most disciplined in India, but their behavior in temples whenever Gandhiji held the prayer meetings was a sight for the gods to see. At Vallam, a private temple thrown open to the Harjians, Gandhiji was moved to go on the silence day. There was no rush, no scramble for candles, no noise. A meeting of about two to three thousand men and an equal number of women kept to their seats in a corner of the vast courtyard of the temple as Gandhiji with a party of Harjians went into the temple and worshipped there and was taken round the surrounding temple. I enjoyed the unique privilege of explaining the various parts of the evening prayers to them, and they listened to the translation sentence by sentence or kept silence, and they took part in the actual prayer in silent stillness which filled the whole atmosphere. The scene was repeated night after night at Vallam and Enayam and other places, and even Gandhiji's heart, which has never suffered from any lack of popularity and faith and devotion, experienced a fulness of faith and a new meaning of temple-going never experienced before.

No wonder the Brotherhood trustees who had led the fierce opposition against the opening of

the temple roads at Vallam to Harjians twelve years ago, came specially to see Gandhiji after the meeting and the temple-prayer, to express his satisfaction at what had happened, and told him that he had no doubt that he (Gandhiji) would now inspire a new faith in the people and attract a larger number of temple-goers than usual. "I have not been a temple-goer," said Gandhiji to him, "but now that this liberty has come to me all of a sudden, I feel fascinated, and the divine stillness that surrounded the prayer meeting under the ashoka tree in the temple-park now stimulates me to find new ways and means for attracting people to temples. My temple-going is not an idle thing. It is a definitely sacred thing that has come to me in my life at an opportune moment."

"Would you say anything about the mode of worship?"

"I will not criticize it. The new thing has come upon me with a awareness which humbles me. I refuse to look at it with the eye of a critic. One thing certainly I have noticed, viz, the want of intelligence and devotion on the part of priests."

The Golden Key

It is impossible for me to reproduce in these columns or even to summarize all the important speeches made at these numerous meetings. I may do so in a book. I propose to publish in commemoration of the Proclamation and the celebrations, the names of the special features, I must notice. For the first time at the public meeting in Quilon Gandhiji summed up the social belief of Hindutva in an Unashably concise, and thereafter at every meeting gave bold and simple commentaries on the numerous applications of that all-comprehensive motto. One speech, viz, the one delivered at a place called Rajapad, I am giving in extenso in the present issue. But the pure exposition without much of a commentary was given on the previous day at Quilon and I must give it here for the readers.

"Let me for a few moments consider what Hindutva means to me, what it is that has kindled so many hearts about whom we have historical record. Why has it contributed so many philosophers to the world? What is it in Hindutva that has so enriched its devotees for centuries? Did they see immortality in Hindutva, and still continue over it? In the midst of my struggle against untouchability I have been asked by several workers as to the essence of Hindutva. We have in simple Sanskrit, they said, that we had in Islam, now have we 3-14 John of the Bible. Have we as here we not something that will answer the demands of the most philosopher among the Hindus or the most matter-of-fact among them? Some have said, and not without good reason, the Gopuram motto that purges I have perhaps missed the Gopuram motto a thousand times, having understood the meaning

of it, but still it seems to me that it did not answer the whole of my aspirations. Then as you see yours I have, for years past, been swearing by the *Upanishads*, and have said that it answers all my difficulties and has been my *Kamandaka*, my guide, my open vision, on hundreds of moments of doubt and difficulty. I cannot recall a single occasion when it has failed me that it is not a book that I can place before the whole of the audience. It requires a painful study before the *Kamandaka* yields the rich milk she holds in her udder.

"But I have fixed upon one man's that I am going to write to you, one containing the whole essence of Hinduism. Many of you, I think, know the *Isopanisad*, I read it years ago with translation and commentary. I learnt it by heart in Yewdale Jail. But it did not then captivate me, as it has done during the past few months, and I have now come to the final conclusion that of all the *Upanishads* and all the other scriptures happened all of a sudden to be reduced to ashes, and if with the last verse in the *Isopanisad* were left intact in the memory of Hindu, Hinduan would live for ever.

"Now this man's device itself is four parts. The first part is typically of other men's work. It means, as I would translate, all that we are in this great Universe is provided by God. There were the second and third parts which read together, as I read them, *Be what you are*. I divide these into two and translate them thus: Remember it and enjoy it. There is another rendering which means the same thing though: Enjoy what He gives you. Even so you can divide it into two parts. Then follows the final and most important part, *Be you nothing* which means: Do not covet anybody's wealth or possession. All the other mantras of that ancient *Upanishad* are a commentary or an attempt to give us the full meaning of the first mantra. As I read the mantras in the light of the *Uda* or the *Uda* in the light of the mantras I find that the *Uda* is a commentary on this mantra. It seems to me to satisfy the cravings of the scientist and the communist, of the philosopher and the economist. I venture to suggest to all who do not belong to the Hindu faith that it satisfies their cravings also. And if it is true — and I hold it to be true — you need not take anything in Hinduism which is inconsistent with or contrary to the meaning of this mantra. What more can a man in the street want to learn than this that the one God and Creator and Master of all that lives pervades the Universe? The three other parts of the mantras follow directly from the first. If you believe that God pervades everything that He has created, you must believe that you cannot enjoy anything that is not given by Him. And seeing that He is the Creator of His numberless children, it follows that you cannot covet anybody's possession. If you think that you are one of the numerous creatures, it behoves you to

renounce everything and lay it at His feet. That means that the act of renunciation of everything is not a mere physical renunciation but represents a second or new birth. It is a deliberate act, not done in ignorance. It is therefore a regeneration. And then since he who holds the body must eat and drink and clothe himself, he must naturally seek all that he needs from Him. And he gets it as a natural reward of that renunciation. As if this was not enough the mantra closes with this magnificent thought: Do not covet anybody's possessions. The moment you carry out these precepts you become a wise citizen of the world. Living at peace with all that lives, it satisfies one's highest aspirations on this earth and hereafter. He doubts it will not satisfy the aspirations of him who does not believe in God and His unlimited sovereignty. It is no like thing that the Maharajah of Travancore is called *Padmanabhadra*. It is a great thought, we know that God Himself has taken the title of *Ananda* — servant of servants. If all the princes would call themselves servants of God, they would be correctly describing themselves, but they cannot be servants of God unless they are servants of the people. And if ministers and mounted men and all who have possessions would treat themselves as trustees and perform the act of renunciation that I have described, this world would indeed be a blessed world to live in."

It is this mantra that Gandhi described at another meeting as the golden key for the solution of all the difficulties and doubts that may assail one's heart. "Remember that one verse of the *Isopanisad* and forget all about the other scriptures. You can of course drown yourselves and be sacrificed in the name of scriptures. They are good for the learned if they will be humble and wise, but for the ordinary man in the street nothing but that mantra is necessary to carry him across the ocean."

The Katterjee speech, part of which was addressed to the vast mass of Christians who formed part of the public meeting there, was also a sort of commentary on this great mantra. Peace on earth and goodwill among mankind needed nothing more nor less than an acceptance of the truth underlying the mantra, which was no abstract formula, no exclusive creedal doctrine, but a universal law.

"*God the Father provides all that is in this Universe. Therefore renounce and dedicate all to Him and then enjoy or use the portion that may fall to thy lot. Never covet anybody's possessions.*"

M. D.

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H A R I J A N

SATURDAY, JANUARY 30, 1937

A CHRISTIAN LETTER

(By M. K. Gandhi)

Badrinath Arora Esq. was with me during the Transvaal pilgrimage. Though she could not enter the temple, she followed the pilgrims in all other respects. She has felt moved by what she observed during the pilgrimage, and has placed in my hands the following letter which I dare not withhold from the reader :

"My personal conviction of the error of a religious attitude on the part of any one religion towards another has been of long standing. The long ago as when I was 15 years of age I remember refusing to join in singing—though I was a member of the school choir—Bairag, Maharaj well-known hymns 'From Goodness's by Mountains'. To me, therefore, afterwards in the desire to keep earlier persons in charge his faith has always seemed of an arrogant haughtiness to a wider attitude of mind, which most surely is against that very doctrine of love in which I believe that Christ lived and died.

I am of opinion that the missionary, with the best intentions in the world—the one most likely to be with honesty of purpose—the wrong of Indian Christians in most ways than one. Many converts have been less than satisfied, even that names have been changed in many instances to those of Europeans, they have been told that there is no law right to be found in the religion of their forefathers. The utmost suspicion of their ancestors are a closed book to them. They have had implanted in them a psychology of fear in regard to their non-Christian forefathers. How often have I not heard educated Christians say that if of the British Raj were to be removed, the best people to suffer a wholesale massacre would be the Indian Christian community? The warning voice of the various Christian churches have each joined their own committees in India, with the result that the most of them very disconcerting which have been the cause of strife within the Christian Church in the West has been even less together of the fact that this is could was a standing block to the people whom they wished to convert to a 'better' religion. A woman member of my cell was sent by me once to worship at a non-sectarian temple, and I cannot forget the trouble she received later from the priest of his church for having committed a sin by the presence of her. At the same time, while there has been no conscious effort to purge the Indian Church of the stain of intolerance that with rights

in our doors, the intolerance that exists in Hinduism has been explained in the names of educated men and wholehearted conviction to so-called Christianity of the Depressed Classes. I say 'so-called Christianity' sincerely, because I know that not one of those poor people to whom I have spoken—and I have spoken in many—has been able to tell me anything of the spiritual implications of his change of faith. That he is equally ignorant of the faith of his forefathers and has been really deceived by his own community, does not seem to me to be enough to say upon his acceptance of him to be clean and what he can feel as yet. I am one of those who truly believe that the spiritually minded and highest of Indian Christians have to evolve for themselves a religion which will be purged of the many imperfections which exist in institutional Christianity as it stands today, that they will have in purity their own basis of the religion that does not adhere to all who do not happen to be labelled Christians, that they will have to strive to realise Jesus as the basis of all their belief not by the evidence and joy of his constant presence in their own lives, that they will have to seek Him and worship Him in the likeness of God's nature, by whatever religious label they are called.

That mission during your pilgrimage of penance in Transvaal have been a great joy. In particular I enjoyed your special message to the Christian community at Khatyap. In speaking once again the equality of all religions you have given Christians much food for thought, and I hope will pray that this will be the beginning of an era of self-purification. If there are less than for the moment of the Hindu told how we are all Hinduism because we are the children of God? Is there not room for Jesus in Hinduism? There must be I cannot believe that any who seek to worship God in spirit and in truth are outside the pale of any of the great religions which share their inspiration from Him who is the fountain-head of all truth. I am sure I am not the only Indian here in the Christian faith who holds these views, but I feel one of the teaching and example of Jesus are to cherish the life of our country, Indian Christians must turn the spotlight towards and seek to work in that spirit of humility and tolerance which is the essence of all true religion and without which there can be no unity and no peace and goodwill on earth.

Will you not help the Indian Christian to under his duties? You can, because you have given expression from Jesus' unifying teachings as embodied in the Sermon on the Mount. We sincerely stand at work of guidance.

Owing to her close contact with me there was hesitation on my part over the publication. But the knowledge that she has very imperiously noted what other Christian friends have told me, has overcome my hesitation. But I do not

And competent to guide Indian Christians. I can however, appeal to them - I did at Telavaya and as I have kept before them through these columns I am consequently bound in responding to the Episcopate's belief that there is at Hindustan room enough for Jews, as there is for Muslims, Sikhs and Moslems. For me the different religions are beautiful flowers from the same garden, or they are branches of the same sapient tree. Therefore they are equally true though being received and interpreted through human instruments equally imperfect. It is impossible for me to reconcile myself to the idea of conversion after the style that goes on in India and elsewhere today. It is an error which is perhaps the greatest impediment to the world's progress towards peace. 'Warring creeds' is a meaningless expression. And it silly because the state of things is such, the number as I believe has to be of Hindus or Muslims. If also a truly the mother the method is on trial. Why should a Christian want to convert a Hindu to Christianity and vice versa? Why should he not be satisfied if the Hindu is a good or really good? If the words of a man or a nation or an empire, the form of society in a particular manner in a church, a mosque or a temple is an empty formula, it may even be a hindrance to individual or social growth, and insistence on a particular form or reputation of a deity may be a potent cause of violent quarrels leading to bloodshed and ending in utter defeat as Palestine is a God Himself!

THE HARPAD SPECIES

The following is the full text of the speech delivered by Gwendolyn at Hariged in Tennessee on the 17th day:

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At this meeting I would like to thank you for a few minutes on the message of Hindustan. I gave to the meeting in Quito last night. I answered at that meeting to say that the whole of Hindustan could be removed in the first year of Independence. I suggested then that if all other Hindu temples happened to be reduced to ashes and to go out of the memory of man, and if only that one stone were to abide with us, the destruction would be no loss. Hindustan would even then remain with us. The original Buddha of the master is perhaps as easy as anybody hearing Hindustan could possibly wish. This Unpublished supports the reputation of being part of the original Vedic. It is the shortest Unpublished known to us. But as I have said if we had only the first verse of that Unpublished remnant with us, it would be enough to supply all our wants. Let me repeat that matter as an Indian Hindustan presentation.

Those who are a little bit of Socrates will find that there is nothing elsewhere where that you find in other Vedāic sources, and the meaning is simply that all that there is in the Universe, great or small, including the tiniest atom, is permeated by God, known as Creator or Lord, Isha means the Ruler, and He who is the Creator naturally by very right becomes the Ruler too. And here in this verse the word 'achena' or other epithet for the Daily has that of the Ruler, and he has accepted nothing from the performance. He says everything that we are permeated by the Daily, and from that naturally the other parts of the mantras follow. Thus he says, Renounce everything! i.e. everything that is on the Universe, the whole of the Universe, and not only this day globe of ours, renounce it. He asks us to renounce it as we are such insignificant atoms that if we had any idea of possession it would seem ludicrous. And then, says the Rishi, the reward of renunciation is *ajyam* i.e. enjoyment of all you need. And there is a meaning about the word 'ajyam'—you might as well say tea, oil, etc.,—but it means that you may not take more than is necessary for your growth. Therefore this enjoyment or use is limited by two conditions. One is the act of renunciation as, as the author of the *Shikshasāstra* would say, *ajyam* in the spirit of *gamyam* etc. And every day in the morning everyone who believes in *Shikshasāstra* has to dedicate his thoughts, words and deeds to Krishna, and not until he has performed that daily act of renunciation or dedication has he the right of wanting anything or drinking even a cup of water. And when a man has performed that act of renunciation and dedication, he derives from that act the right to eat, drink, clothing and housing himself to the extent necessary for his daily life. Therefore take it as you like, either in the sense that the enjoyment or use in the reward of renunciation, or that the renunciation is the condition of enjoyment, renunciation is essential for our very existence, for our work, and as if that condition given in the mantras was incomplete, the Rishi hastened to complete it by adding 'Do not steal what belongs to another.' Now I suggest to you that the whole of the philosophy or religion found in any part of the world is contained in this mantra, and it includes everything necessary to it. According to the manner of interpretation, saying that is inconsistent with *Shiksha*—and the interpretation is a *Shiksha*—as to be needed elsewhere.

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Now I should like to apply this centre to our own condition in virtue of the Proclamation. Whilst I have unashingly sustained myself in your reports and this great Proclamation and in tendering my thanks and congratulations to His Highness, His Highness and their Deems, in terms of the centre I am obliged also to say that the Proclamation is a fairly narrow cut of the subject contained in the words of the

disqualified that I have reached. Only yesterday we were swift to call ourselves Hindus. For if all that there is in the Universe is pervaded by God, that is to say if the Brahman and the Shakti, the learned man and the savage, the Shama and the Pariah, no matter what caste they belong to—if all these are pervaded by Lord God, in the light of this reason, there is none that is high and none that is low, all are absolutely equal, equal because all are the creatures of God's Creator. And this is not a philosophical thing to be debated out to Brahman or Ishwariya, but it constitutes an eternal truth which admits of no reduction, no pollution. Therefore the Mahatma himself and the Mahatmas are not one whit superior to the lowliest being in Transcendence. We are all creatures and servants of one God. If the Mahatma is the first among equals, so he is, he is so not by right of superiority, but by right of service. And therefore here now, how noble it is that every Mahatma is called 'Padmanabhaiah'! It is a great title and I congratulate those who bestowed that title on the Mahatma of Transcendence. Therefore when I told you that the Mahatma or the Mahatmas were not one whit superior to any one of us, I told you what was the actual truth accepted by their Highnesses themselves. And if that is so, how can anyone here dare to arrogate superiority to himself or herself over any other human being? I tell you, therefore, that if this matter looks good, if there is any man or woman here who believes that the temples are defiled by those called Avarana, that person I declare would be guilty of a grave sin. I tell you that the Proclamation has purified our temples of the taint that had attached to them.

I would like the motto I have quoted to be engrained in the hearts of all our men and women and children, and if this signifies, as I hold, the essence of Hinduism, it should be inscribed on the portals of every temple. Don't you then think that we should be helping that motto at every step if we excluded anyone from these temples? Therefore if you will prove yourselves deserving of the genuine Proclamation and if you will be loyal to yourselves and to those who preside over your destinies, you will carry out the letter and spirit of this Proclamation. I regard it as such a great spiritual act that it ought to remove scepticism from the hearts of sceptics or doubts from the hearts of those who doubted the truth of Hinduism or Religion itself. Rightly understood this Proclamation should shape the greatest attitude of so-called atheists. From the date of the Proclamation the Transcendence temples, which as I said and were not shades of God, have become shades of God since no one who used to be regarded as undesirable or any more to be excluded from them. I therefore hope and pray that throughout Transcendence there may be no man or woman who will shrink from going to the temples for the reason that they have been opened to those who were regarded as Pariahs of society.

WANT OF THOROUGHNESS

(By M. K. Ghosh)

There is a Transcendence association called The All Karda Young Folks' League. Its anti-theistic motto is 'We serve'. They have also a 'League of Vile' i. e. a lecherous society. For most of time, during the nine days' work in Transcendence for a personal discussion, the members sent me a letter from which I will tell the following:

"Boys and girls are encouraged to learn some handicrafts by which they can earn some money. We are quite glad to tell you that many of our boys have taken to spinning as one of their hobbies. As beginners in this field, we have also several problems to be solved and difficulties to be encountered. The last thing that is troubling us much regarding the spinning of yarn, is the disposal. We expect that the yarn produced by our boys and girls is of a low type and cannot find a good market. But the difficulty even for the good type of yarn is that we cannot sell even that to our advantage. And hence many of our members have begun to drop the hobby. We shall be grateful if you please tell us some methods to dispose of all the produce of the money thus earned by the members in given to the poor."

On every other day all our members, regardless of caste or creed, collect together to discuss our problems. They on that day, they have a picnic a day's form made of some to represent unorthodoxy, the day's programme closing with a common dinner.

The League has a very ambitious programme and a high-sounding motto. It seems to me that they will neither serve themselves nor society unless they are thorough in whatever they take up. In trying to be thorough they may have to cut out some or even many activities. If such be the case, they should not hesitate to do so. They ask my advice as spinning as they rightly think I, as author of the movement, should be able to guide them. They call it one of their hobbies. But even hobbies need to be thoroughly cultivated, if they are to yield the greatest amount of enjoyment. They are mistaken in thinking that good yarn has no market. If they produce strong and fine yarn of a certain size, it will have a market in Nagpur. I suggest a better use, however, of their yarn. They should add weaving to their hobby of spinning. If they will do so, the coarse yarn which the beggars will turn out can be woven into tape, cover, bags, carpets, etc. and the fine into clothes for men and women. They need not seek a market for such yarn. For they will hardly produce enough for their own personal use. If they will specialise in this one hobby, they will sufficiently live up to their motto of service, and many young men will most certainly earn a living if they become chairmans-workers. The League has 7500 members. They make a nucleus of a very cooperative society. They can run a shop or stores.

which will sell articles manufactured by the members, and they will be mainly only such articles as the members themselves will require. Khadi can successfully come first in any such co-operative activity. And Travancore or rather the whole of Kerala is a place where Khadi can easily become universal, for the Kerala people, both men and women, have the simplest dress of all India and it is all white. Even the border is a late innovation. But let the League members remember that spinning includes all the anterior processes—beginning with picking of cotton, discarding it from gins, cleaning, ginning and carding it and turning it into yarn. If they are all well done, they are fascinating occupations giving workers both to the body and the mind. If they will turn to spinning as the spirit of Khadi, let them read the article "What Is Khadi Cotton?" in HARIJAN of the 24th inst.

THE KOTTAYAM SPEECH

The following is the full text of the speech delivered by Gandhi at Kottayam in Travancore on the 24th inst.

Stoop to Rise

I know that this great assembly is one of the many signs of repentance over the Proclamation which H. H. the Maharajah has given to the people of Travancore. Whilst it was but natural and just that to tender congratulations to their Highness and the Dewan, it would be wholly wrong if you enhanced your effort with these celebrations. Let your congratulations to their Highness be an earnest of your determination to make every effort to make the Proclamation an extended as human effort can make it. As I have suggested at various gatherings the main burden of successfully working out the Proclamation must fall on the shoulders of those who have been regarded as Harijans. It is they who have to carry the message of liberation and hope to the destitute homes of those who are considered Avarnas. It is their privilege and their duty to approach the humble huts of the so-called Avarna brethren and sisters and take the message to them in a humble and prayerful mood. That would be some measure, however tardy, of reparation for wrongs done to those whom we have suppressed. It is and should be their great privilege to stoop in order to raise those whom they have helped to sink lower and lower from day to day so much today for the Avarna Hindus.

Christians Must Help in Reparation

I know Kottayam is a stronghold of the Christians of Travancore. Christians know there is between them and me an inviolable but unbreakable bond. I venture, therefore, to suggest to Indian Christians, whether they are born Christians or have been converted to Christianity, that they too may not stand aside but take part in advance for the cause that the Proclamation implies.

And as briefly as possible I propose to tell you what I mean. That document abolishes all distinctions between high and low that suggest supremacy to Travancore as in other parts of India. If a human document can make by a stroke of the pen all Avarnas to the status of the Harijans—and this Proclamation does really do so—then the Christians in the North owe a duty to the Hindus which they dare not neglect. If you believe with me, as I know a large body of Christian spirits today does believe, that all the principal religions of the world are true, then you will aid Avarna Hindus in the process of penitence and reparation they are expected to go through under the Proclamation.

My Goal

It undoubtedly grieved me when some of the Depressed Classes felt in disgust towards Hinduism like going out of Hinduism and embracing some other faith. It was a matter of equal grief to me to hear of efforts made by people belonging to different faiths to catch, as it were, the Depressed Classes and convert them from the faith to which they have belonged for centuries. If you believe, as I know some do, that Hinduism is nothing but a body of heinous wrongs and superstitions, that Hinduism is a fraud upon humanity, then you cannot render better service to the Avarna and Harijans Hindus than by exposing this 'fraud'. In the estimation of those who so believe, this Proclamation is an act which it would be their duty to resist and to show to the Maharajah that by issuing the Proclamation of liberation he is simply picking up the agency and giving a new lease of life to a body of superstitions which were bound to die their natural death. But I know many Christians throughout the length and breadth of India do not regard Hinduism as a fraud upon humanity or a body of heinous wrongs and superstitions. A religion which has produced Konradaraya, Chazhamp, Bhaskara and Vishwanath cannot be a body of superstitions. As you know, and if you do not know it I want to declare, that I personally hold all principal religions of the world to be not only true but also to be equal.

All-comprehending Message

I have endeavoured to study the Bible with the eyes of a devout Christian and the Koran with the eyes of a devout Mussalman, and I have not hesitated to acknowledge whatever I have found to be good in both these scriptures. I have studied other scriptures of the world also, but I have sought them out for the sake of Christianity. But, you might well ask, if I declare all these religions to be equally true and equally demanding my respect, what is the meaning of my mentioning a Hindu? I shall tell you why. Lately I have been endeavouring to decide to what assemblies of men and women I have addressed what I called on the occasion of Hinduism, and I have been suggesting to them one inimitably simple message of the Gospels, and as

you know it is one of the Upanishads that convey the meaning of the *Yajur*. The very first verse of the Upanishad means simply that God pervades everything that is to be found in this universe down to the tiniest atom. The *maṇḍala* describes God as the Creator, the Ruler, and the Lord. The one to whom the *maṇḍala* or *mantra* was revealed was not satisfied with the magnificent statement that God was to be found everywhere. But, he went further and said: 'Since God pervades everything belongs to you, not even your own body. God is the undisputed, undeliverable Master of everything you possess.' And so when a person who calls himself a Hindu goes through the process of representation as a sacred Hindu, as Christians would call it, he has to perform a dedication or consecration of all that he has in ignorance called his own property. And then when he has performed this act of dedication or consecration, he is told that he will win a reward in the shape of God taking good care of what he will require for food, clothing or housing. Therefore the condition of expression or use of the consecration of life is their dedication or consecration. And that dedication or consecration has got to be done from day to day, but we may in this hour would forget the central fact of life. And to crown all, the *maṇḍala* says: 'Overt not anybody's rules.' I suggest to you that the truth that is embedded in this very short *maṇḍala* is calculated to satisfy the highest cravings of every human being—whether they have reference to this world or to the next. I have in my search of the scriptures of the world found nothing to add to this *maṇḍala*. Looking back upon all the little I have read of the scriptures—it is precious little I confess—I feel that everything good in all the scriptures is derived from this *maṇḍala*. If it is universal brotherhood—not only brotherhood of all human beings, but of all living beings—I find it in this *maṇḍala*. If it is unshakable faith in the Lord and Master—and all the objectives you can think of—I find it in this *maṇḍala*. If it is the idea of complete surrender to God and of the faith that He will supply all that I need, then again I say I find it in this *maṇḍala*. Since He pervades every fibre of my being and of all of you, I derive from it the doctrine of equality of all creatures on earth and it should satisfy the cravings of all philosophical commentators. This *maṇḍala* tells me that I cannot hold as true anything that belongs to God, and if my life and that of all who believe in this *maṇḍala* has to be a life of perfect dedication it follows that it will have to be a life of continual service of our fellow creatures.

This, I say, is my faith and should be the faith of all who call themselves Hindus. And I venture to suggest to my Christian and Muslim friends that they will find nothing more in

their scriptures if they will search them, and I want the aid of everybody on earth—whether he is a Christian or a Mussalman or what else—to help the Hindus of Transvaal to realize the lofty purpose that lay in this *maṇḍala*. I do not wish to hide from you the fact that I am not unaware of many superstitions that go under the name of Hinduism. I am most painfully conscious of all superstitions that are to be found accompanying an Hinduism, and I have no hesitation to call a spade a spade. I have not hesitated to describe unashamedly as the product of these superstitions that is quite of them, all I remain a Hindu. For I do not believe that these superstitions form part of Hinduism. The very nature of superstition laid down by Hinduism teach me that whatever is inconsistent with the truth I have expounded to you and what is hidden in the *maṇḍala* I have named, must be summarily rejected as not belonging to Hinduism. And I want you non-Hindus to help the so-called Savarna Hindus to spread this truth in the midst of those whom they have hitherto regarded as unapproachable unapproachable individuals.

An Appeal

I felt that I could not do justice to this great meeting, especially a meeting that is held in a Christian stronghold, where I was prepared to utter a truth I held dear in life itself. We all consciously or unconsciously pass and strive for peace on earth and goodwill amongst mankind. I am convinced that we shall find genuine peace and goodwill among men and women through spite among men of different religions through dissipation among them. We shall find truth and peace and goodwill if we approach the hundred of mankind as a powerful spirit. Anyway that is my humble appeal to Christians who may be present in this great meeting. It is a privilege that may not occur again to any of you in your lifetime. As I have said a often elsewhere, whilst the hand that traced the signature on the Proclamation was that of the Mahatma, the spirit that moved him to do so was that of God. Would it God that that spirit might also move everyone in Transvaal to realize the implications of the Proclamation and to fit every one of you to advance the cause that the Proclamation announces.

I thank you from the bottom of my heart for the exemplary silence with which you have listened to my speech.

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Two Pages
A Week

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[ONE ANNA]

WEEKLY LETTER

A New Tradition

How a little modest expression found on Gandhiji's anatomy and became pregnant with meaning was apparent from the way in which Gandhiji used for the purpose of his platform the story he had heard from the priest in the Anantashankarashankar temple at Tiruvannamalai. *Padmanabhaiah* — servant of *Padmanabhaiah* — is a familiar title of H. N. the Mahatma, but we were told for the first time by the priest that not only did the Mahatma worship in the temple every day but that he made a point of taking leave of the Deity whenever he left the State and of worshipping the Deity on return before resuming the reins of government. That gave the cue to Gandhiji for many of his speeches, and both for the benefit of that sake and the need to dwell at length on the implications of the title *Padmanabhaiah*.

When exactly the Mahatma came to assume this title Gandhiji did not know but would have liked to have known. A little look by Mr. K. S. K. Krishna Pillai shows some light on the origin of the title. Writing about Raja Marthanda Varma who ruled over Travancore from 1719 to 1722 A. D. he says, "The power coming to his death at a time and his firm confidence in the *Padmanabhaiah*, bore a glorious life, and having overcome all opposition he ascended the throne in 1722 A. D. The work of annexation finished, the Mahatma and the minister took up the work of consolidation. The great *Padmanabhaiah* temple was rebuilt and various religious ceremonies instituted. The sword which Marthanda Varma drew in early youth and which was seldom put to death all through his reign, he now laid before his guardian Deity, and resumed as the dedicated representative of God. By this act and symbol the newly conquered kingdom was consecrated and the Mahatma of Travancore came to add to their names the title of *Shri Padmanabhaiah*, the vassal of the guardian Deity. The religious ceremonies instituted by Marthanda Varma are continued to this day." That shows how a noble tradition began under high auspices but the heart of inspiring and becoming permanent. It was reserved for Gandhiji to clothe it with a new meaning full of great implications.

But tradition was both sacred and blind. It must not be forgotten that even non-violence was dogmatically accepted by the Hindu State a little while ago. There is in the State Museum at Tiruvannamalai an ivory model of the human skeleton which was prepared specially for Raja Marthanda Varma (not the first Marthanda Varma, but another who succeeded in the stippled who wanted to study human anatomy but whom Shankara prevented him from teaching bones). And Lord Roberts narrates the story of a huge Raja who had to undergo a severe course of purification at the hands of Brahmins because he had let "Lady Roberts in to dinner and took her out as his son."

That tradition of non-violence is now broken, and only the other day His Highness the Mahatma, with a press report, refused to worship in a temple in Andhra which has not yet been opened in the name of the Proclamation. No wonder Gandhiji said in his speech at Poona, "I truly believe that when all else about Travancore is forgotten this one act of the Mahatma (i.e. the Proclamation) will be remembered by future generations with gratitude."

The Next is Cochin

I reproduce in full in this issue Gandhiji's speech at Poona wherein he announced the plan of work to be adopted by the reformers to open the temple doors in Cochin for the Harijans. Gandhiji did not deliberately go to Cochin, though he had intentions to "visit the State. He has his own way of doing things, and if the history of temple entry in Travancore has any lesson it is that the chief of Cochin may be the next to fall. Let us see the salient facts of this sacred struggle. It was in 1724 that the struggle began in right earnest with the Nayayudha, not for the opening of temples but for the opening of the temple roads to Harijans. Gandhiji followed a number of meetings then, had numerous discussions with Nayayudha, and interviews with State officials. In 1912 the State authorities especially requested Gandhiji to intervene in the matter of contemplated Nayayudha about the roads near the Kottayam and the Thiruvananthapuram temples. It was in 1917 that he said those words "I have always, after having paid the first visit to Travancore, looked forward to a series of visits to this co-starring land. In most beautiful scenery, the

business of Kanyasulkam in Travancore, and the conflict and friction with the women of Travancore represented me when I first came here. But the pleasure that all these thoughts and associations always give me has been seriously marred by the thought that unaccountably had assumed its most terrible shape in Travancore, and it has pushed me to think that this evil has started in that terrible form in a most ancient Hindu State which has the prestige of occupying the first place in India as educational progress. And this evidence of unaccountability in its extreme form has always caused me so much pain because I consider myself to be a Hindu of Hindia. If I have taken up this question, I have done so not in any way to embarrass the State. The Mahatma Report claims to be a reformer along these lines, and I trust I would be braced of confidence when I tell you that she is right to see that this wrong is removed at the earliest possible moment. But the Government cannot afford to lead in matters of reform by their very nature Government are not interpreters and executors of the expressed wish of the people whom they govern, and even a most autocratic Government will find itself unable to impose a reform which its people cannot understand. So, if I was a subject of Travancore State, I should be naturally entitled to know that my Government was willing to carry forward this reform as speedily as the people were willing to understand it. But having satisfied myself of that one thing, I should not feel constrained for one single moment till I had carried the message of reform from temple to temple and village to village. I know that when I was here last, I was told the Serravallo Hindus were all most anxious for this reform. But I am afraid that they have slept over their wish. I have not a shadow of doubt that if the Serravallo Hindus could with one voice express their wish, the monster of unaccountability would go. Well the years that followed saw a patient and persistent agitation which reached during last year an intensity which was remarkable. What has happened in Travancore can easily happen in Cochin. Educationally Cochin is most advanced only second to Travancore which is the first in India. Culturally too both the neighbouring States are similar. If one State has shaken itself free of an ancient tradition there is no reason why the neighbour should not follow in its footsteps.

And Mysore?

In this connection I should like to advert for a while to the debate on the resolution before the Mysore Legislative Council, recommending to the Government to open all temples under their control to Kshatriyasth and Adhvaryusth and other 'untouchables' of the Hindu community, which was ultimately withdrawn. Some of the arguments advanced by the Mutual Consultation (i.e. The Consultation in charge of the Educational Department) may be disposed of at

once. It is hardly necessary to think of one of a Hindu State to give me the desire for reform had not been expressed by the community affected. The Hindu community has to think in terms of justice and purification of Hindia, rather than in terms of the year 'untouchables' who have still to be clothed with the courage to withdraw their presence. The other objection was that very few temples in the State were maintained or controlled by the State and that no private temple had yet been opened. The obvious reply is that Government had better make a beginning by opening the State-controlled temples and thus encouraging those having control of the private temples to do likewise. It should be remembered that many Members of Travancore owning private temples, who were under no legal obligation to open them to the Harijans have been encouraged to do so by the Proclamation. In fact there is the case of a Nambudiri gentleman who has opened all his private temples at Travancore to the Harijans, but who still hesitates to open his private temple in Cochin for want of State initiative there. A Hindu State has obvious duties of its own as a Hindu State, the foremost among them being the reform and purification of Hindia.

I imagine, however, that there is much more in what the First Member of the State Council said. He deplored the lack of effective propaganda even amongst the representatives of the people, and said 'Government do not want to force this reform by the exercise of their power and by saying what that every temple, whatever its perfect history and tradition may be, should be thrown open to Harijans. The Government may have the power to issue and enforce such orders, but the reform will be lasting and do good to the particular community whose welfare we are keen in promoting, if there is a move from within the Hindu community itself in favour of the reform.' Nothing could be more explicit than this. The First Member has shown the way and asked the Serravallo public to prove the need for reform by a quiet and persistent agitation similar to the one which made itself felt in Travancore. Those who have been hesitating and supporting their inaction must take up the suggestion and persuade the Government within a definite period of time (which they should fix) that there is an overwhelming Serravallo opinion in favour of the reform.

The Case of Belgaon

Quaidi met a vast number of Kshatriyas, leaders and the state, and the in Travancore, but this time the only feeling they had to express was that of dissatisfaction and repelling. In 1917 a Department of Education and Commerce merged on this with questions such as these: 'How shall we deal with impurities? Should we remain as Hindus or should we not? Do you hope for a purified Hindia within a reason-

able time?" In 1934 they were more respectful and aggressive, and questioned even the necessity for religion. "Guns and religion are the enemies of Harjiana," they said, and invited Gaudap to discuss both. These respectful and sincere voices were, thanks to the Predominance, extinguished by their absence during the present pilgrimage. At Varkala a Devan, speaking names on his own behalf, then of the Ekahara, rewarded Gaudap of the late Sri Ramana Guru's dictum, "One Religion, one Guru, one God," and declared that in a caste-ridden country even Mahatmas are not free! But he too did not deny religion, and at Kumbakonam, from where Gaudap had received three respectful letters in 1934, had met that time a vast gathering of Ekaharas to celebrate the Temple Entry Proclamation and to express their thankfulness to His Highness. The Devan was specially invited to address what was called the Temple Entry meeting of the S. S. S. P. Yogan, and the old ones seem to have disappeared. But Gaudap looked back to the earlier days and in addressing them took the opportunity of advising them not to be swept by momentary storms of passion but to hold on to the teachings "last time," he said, "when I passed through Cochin and Travancore I had the pleasure of meeting several Ekahara friends. Many of them were very bitter against Hinduism and Hindu. They took pride in saying that they were atheists and no Hindu. They would gladly burn the books which passed under the name of Hindu scriptures. I know that the Predominance has needed these unbelievers. I sympathized with them at that moment, as those who discussed with me will bear testimony. They could not help being bitter and atheistic when they saw that it was the hand of Svarajna that was held against them. They were bound to take the Svarajna belief and practices as an index of true Hindu belief and practice. But now they know that the Svarajna hand is changed. In passing through Travancore I have found no opposition among the Svarajnas I have met during the pilgrimage. I have not discovered any distinction between men and men, and if these circles contained thousands of credible uncredulous, they also contained thousands of credulous Svarajnas. But assume for one moment that the Svarajna hand is not changed. Why should your religion depend upon their change of heart? One's religion ought to be totally independent of the conduct of other people towards us. Our religion has its source from God within. And if we will be true to our God, we will never shake the faith we derive from Him. With God as our Guide, Master, Father, is everything that we may do, we can defy the whole world's opposition and stick to our faith. And I dare to say that the centre whose meaning I have given you is calculated to satisfy the highest aspirations of any being on earth. May it satisfy your aspirations also and may God give you strength to live up to it."

The Beginning of the End

But the pilgrimage was not just a tour for participating in religious. As Gaudap said to an interviewer recently, "it was not a tour merely of conviction, but of self-inspection, self-purification and a warning. We could not afford to rest on our ease. We must be more vigilant, wide-awake, and on our work through."

He gave at one place a gentle but stern rebuke to those who seemed to entertain the complacency feeling that everything had been achieved—that "the religion has been purified," and that "all social inequalities have been removed and the Brotherhood of God and the Brotherhood of men has been effected and we are in the happy land of Ramana's in every sense of the term." In fact these were the actual words used in an address that was presented to him, so he said,

I know you have made these bold assertions in remarkable confidence. But now I would ask you to shake by your statements and prove the validity of the assertions made here by your worthy conduct. I should not wonder if you were to prove equal to the assertions you have made here, because as you have given me the information that in a Brahmin household and that in a private Sankhachin temple that they have generously and wholeheartedly opened to the Harjiana. The way to live up to every assertion is by every individual doing these very things in his or her own life, and I tell you that a life of spirituality truly lived is far more infectious than all the assertions put together can prove on the earth. And whenever we doubt all these intentions and would rather escape them, that is an intention which we would all welcome."

But did Gaudap return from Travancore an enthusiastic believer in temples as they are today? Would he not purify the present temple-worship, and would he not denounce the priests and the temple-govern? These and similar questions have been asked him.

He answered them briefly in the course of the interview I have referred to. "I certainly left Travancore with purified temples that I had never discovered. For what I saw there was vastly beyond my expectations and more than delighted my heart. The temples gave me a better and nobler idea of temples and temple worship. I had visited temples before in North India but I had not done so in a devoted spirit, and they had failed to stir me. But the majestic Travancore temples spoke to me. Every carving, every little shrine, every little oil-lamp had a meaning for me. But that does not mean that I am satisfied with everything. I put my revolutionary plan before His Highness in my last speech, for I look upon the Predominance itself as revolutionary."

I read these with the reader the whole part of that speech at Pambolam, for a man only in

an appeal to the Maharajah and the Dewan, but an appeal to the people to do their part, and finish the work of ending untouchability root and branch, not only in Travancore but in all parts of India.

Travancore is known throughout India as a beauty-spot, but a general, with the Bishop of Calcutta might well have said about it some years ago

"Where every prospect pleases
And earth itself is silent."

It has, however, purged itself of the blame, and besides being a beauty-spot, it has, if I may say so, become one vast temple itself. For beauty is increasing if it is divorced from purity. True beauty should make one like Wordsworth exclaim

"There's not a rock within this solemn grove
But wears an eye unobscured."

Let Travancore be such a solemn Temple of Beauty for all the people of Hindustan.

M. D.

H A R I J A N

SATURDAY, FEBRUARY 6, 1937

WHAT IS NON-VIOLENCE ?

(By M. K. Gandhi)

"My Dear Mahatma,

As you were fully engaged with the Congress affairs these past few weeks, I did not before now acknowledge your postcard which you kindly wrote in reply to my query about "non violence in word" and thanked you for your courtesy in discussing at length the point at issue in the *Harizan* of December 19th. I have carefully read and weighed your arguments, but I cannot help believing that you were not non-violent in the words you used with reference to the non-violence in general, who have been working, and working in reality, for the good of our motherland for the past hundred years.

You say: "The notion of violence is that there must be a violent intention behind a thought, word or act, i. e. an intention to do harm to the opponent so called." I don't thank you for this here. Take, for instance, a father smacking the face of his naughty and mischievous child for some offence or other. He can well for a moment believe that there was "a violent intention behind" that act of the father, or that he had "an intention to do harm" to his own child. Nevertheless that smacking of the child was an act of violence, pure and simple, because it hurt the child's face. Similarly, when a man uses words against his "opponent so called", which are likely to hurt his feelings or, as you

put it, wound his susceptibility, then quite regardless of his non-violent intention behind his words, he has been violent in word simply because he has given his opponent's feelings, just as the father hurt his child's face in the instance given. You say further on: "The real test of non-violence is that one thinks, speaks and acts in a manner in no way to hurt." The opponent so called "is body, mind or spirit, even when there is the greatest persuasion to be violent. It is true when you say: "If non-violence of thought is to be confined to individuals or societies or nations, truth has to be told, however cruel or unpopular it may appear to be for the moment." But it is not true that harsh truth must be told to every wrong, when a gentle mode of expressing the same ideas might have with a little more patience, self-control and goodwill been used against the party opposing. In that department too strong is without need the *Andrew* gentle mode of arguing to the hark mode of your opponents' in the instance which you, Mahatma, with your belated and exemplary calm, patience and self-control might have easily avoided, say, I repeat, your "violence in word" against the non-violence in general.

With my best wishes for your health and strength,

| | |
|--------------|------------------|
| Yours | As always yours, |
| Jan 26, 1937 | A. S. Wilson |

P. S. You are at liberty to print the letter in my name in the *Harizan*, if you so wish."

I gladly publish the foregoing, for I personally differ from the view presented by Shri Wadia. The smacking of a boy, if it is not done out of anger and impatience, is more decidedly not violence, as when he is, say, bitten by a snake and it is necessary to keep him awake or as when a youngster in high fever was running amuck and runs to his father only after he was severely smacked. It caused hurt, but he would most assuredly have died if he had not been smacked. Every corpse causes hurt, but he is every time not only not violent, but benevolent and deserves thanks and every care for nursing him, sometimes very severe indeed. He does not conform to Shri Wadia's definition, he does wholly conform to mine. According to my learned non-violent Jesus Christ was hopelessly violent when he called some people of his time "a generation of vipers." His pleasure and his actions so hurt his generation that they composed his death. And if truth can be hurt, as the writer admits it can be, what is the gentle way of winning it so that you can render it proof against your opponent's wrath? If a man causes a derangement in or wounds a derangement

robbery or a murder, am I to call this brother of mine, as he most naturally is, a liar or a thief or a rascal, or am I to use Christlike language and say "he perambulates round the suburbs of veracity", or "he helps himself to the goods that do not belong to him without perhaps any intention of stealing", or "he spills innocent blood, though perhaps he does not want to kill"? And if I were to use such circumlocutory speech, is there the slightest guarantee that I shall never hurt the party of whom I may be speaking? Harsh truth may be uttered courteously and gently, but the words would read hard. To be truthful you must tell a liar a liar—a harsh word perhaps, but the use is inevitable. In the instance to which Sri Wada has taken exception, I have no sense of regret.

I suggest to my friend that like many good people he has allowed his judgment to be warped by the notability of the actions of missionaries so that they have founded schools, hospitals and the like. Whereas, giving the fullest due for their philanthropic activities, our wiser judgment tells us that the basis of their deeds is dominated by the motive of proselytizing that has biased them. I may be wrong in my estimate of religious conduct and proselytizing itself. That does not make my characterization in any sense violent.

Therefore I am not going to subscribe to Sri Wada's judgment or his companions of Deesa, including Andrews at my expense in matters of non-violence. And if he really believes that I am gifted with "infinite and unvarying calm, patience and self-control", I want to assure him that on the occasion referred to I had not lost any of the virtues he imputes to me. This is not to say that I never lose self-control. I do indeed, and there are occasions of my shame. If Sri Wada has had no occasion to observe them it is because of the hard thinking I have given myself of overcoming self-control in public life and especially in respect of those who regard me as their enemy. But I cannot say the same of my private life. Those who are nearest me do also know how impatient I can be with them, even to the extent of behaving like a wild bear let loose. I know that even with you I must not lose patience. They very generously suffer me for they are quite sure that I mean no ill to them but am truly but friend and guide. Their criticism, however, is of little worth to me. It has never distressed me. I know that I would be a better man and their better guide if I could regard them with sufficient detachment and not take it amiss when, in my opinion, they fall short of the standard they have themselves accepted for their daily conduct. But the detachment prescribed by the Gita is the hardest thing to achieve, and yet it is so absolutely necessary for perfect peace and for the vision of both the little self and the greatest Self.

THE VAIKAM SPEECH

Those Who Fought and Died

I suppose you can better imagine than I can describe my joy for being a second time in your midst and under such happy auspices as you all know. Only a few years ago we had to struggle hard to get the roads leading to the great temple thrown open to Arama Hindu. Good Madhavan assisted by Krishnaswami of several memory and by Kelappan laid the foundation of that struggle. It is a matter of deep sorrow to me—as it must be to you—that neither Madhavan nor Krishnaswami is here to share your rejoicing.

A Call to Purification

Now I am on a pilgrimage, as I have called the present tour of Travancore. Throughout the whole course of my life I do not remember having entered so many temples as I have during these few days of pilgrimage, and only an hour more and I shall have the privilege of entering the forbidding-looking walls as they then were which surround the great temple of this place. And all these good things have come to pass because the Madhavan and the Krishnaswami needed to carry out the sacred resolve under the inspiration of Padmanabhaswami. But the Prolamation can be rendered fully ineffective if the Sevamas and Aramas of Travancore do not make an adequate response to this Prolamation. It is not enough that the Sevamas and the Aramas continue to go to the temples just as they are doing now. Hindu people have gone to the temples more by way of formality than from conviction. They had not reasoned out for themselves why they needed to go to the temples. Largely throughout India the temples have been popular more with women than men, and they have gone there in order to ask some boon of the God residing in those temples. But now if you have rightly understood the Prolamation and all it means, I expect much more from you than a mere formal going to the temples. In my opinion the Prolamation is a call to purification addressed to every Hindu in Travancore, whether Sevama or Arama. It was the Sevamas who for a thousand years—maybe several thousand years—had depraved their own fellow-religionists of the right of worshipping the same God in the same manner that they worshipped. And in order to justify such an atrocious injustice—we neither for what cause—a whole class of human beings were held as uncleanable. Now that the awful distance has been abolished by a stroke of the pen, in order that you may render some reparation to Arama Hindu, you have got to adopt some measure to let them know that you are no longer the superior beings that you have claimed to be all these years. Therefore I would expect all Sevamas to take the glorious message of liberation to every Arama house. It can be done very easily and without much effort on

your part. Only one condition is indispensable. You should believe from the bottom of your heart in the necessity of the Proclamation, and every Hindu—Savarna and Avarna, man and woman—should make it his or her individual work to get hold of some Avarna, to take to them the message of the Proclamation, and take them to the temple. And since the spiritual representation of an individual or a nation must include all the departments of life—economic, religious, social,—split in those departments is bound to follow. You will be vastly mistaken if you labour under the delusion that all these things are going to be done by the Proclamation.

A Historical Fact

I think that the Maharajah's and the Maharani's task is finished, so far as antichastity is concerned, by issuing the Proclamation. Then there would be discussion, not by the State for the abolition of these castes is a fargone conclusion. But that has never been about the proposition that I am planning to speak. That requires a hearty and willing co-operation of the Savarna Hindus as a class. You can therefore understand my surprise when I heard—I do not know with what truth—that some women and even men were hesitating to enter the temple which they used to do regularly in order to discharge such duties, if there are any here, of their duties. I want to quote one historical fact that took place when I was here in connection with Vallabha Balrajendra. Some of you may remember that I had once then an extreme discussion with the chattris who were then residing within the temple premises, and who were attacked, if I remember rightly, to the temple in some shape or other. I am trying to give you as correct a version of that discussion as I can recall at the present moment. In support of the proposition that even roads leading to the temple were barred against Avarna Hindus although they were not barred against non-Hindus, they produced a book called *Shikshara Samiti*. I had never heard of such a Samiti before I came to Varanasi and heard it quoted. You will be astonished to find that when I had that Samiti translated for me, I could not find in it any authority for closing the roads. But I grant that it was enough for them that they believed that the *Shikshara Samiti* supported their contention. Then, as I was negotiating through the then Commissioner of Police and with the Maharajah Maharani I next asked the question that supposing as a result of the negotiations the Maharani issued orders to open the roads to the Avarna Hindus, what would be their attitude to them? Then without the slightest hesitation they said 'Oh' that is a different thing altogether. A Hindu Prince or Princess has every right to issue an order which has the authority of a 'Sarakhi.' They said that was implied in *Shikshara*—a Hindu king or queen is representative of Hindu faith and

they have every right to issue orders which are not inconsistent with Shrauti. I asked them whether the same thing applied to the opening of the temples. They said, 'Most decidedly.' Let me tell you that these chattris were not the only chattris that gave this reply. I asked the same question to chattris in Cochin and Travancore and they gave the same answer. As a matter of fact that is the historical evolution of hostility and for that matter of the eighteen Puranas. They were all produced or inspired in response to the want of these things. They do not always express eternal verities. The eternal verities are contained up in one verse of the *Ishtasamudra* as I have been saying. And without fear of contradiction I am here to say that every believer in this verse is wholly a Hindu, and if he sets up to what is taught by the *smriti* he will find his freedom here and hereafter. I know no other road or better road to happiness than is contained in the first verse of *Ishtasamudra*. And if a Hindu Prince in conformity with the implications and teachings of this *smriti*, issued a proclamation such as has been issued by the Maharajah of Travancore, it would carry such authority. And I invite those who know anything of the *Ishtasamudra* to tell me whether this Proclamation is in any way inconsistent with this *smriti*. If they will make a prayerful search within and examine it, they will find that the Proclamation is a truly fulfilment of its requirements. Therefore with all the satisfaction that I can command I want to ask every Hindu—man and woman—to throw away those doubts and heartily respond to the Proclamation. I must not take this theme any further, as I want to introduce another subject. I shall conclude this part by hoping that the Proclamation will have your hearty and believing support and that you will carry it out in letter and spirit.

An Appeal to the Cochin Maharajah

And now I want to take you all on the wings of your imagination to Cochin. I have come to the borders of Cochin, so far as it was possible, and I understand on the other side of the waters at a distance of less than ten miles lies Cochin. I suppose the last time I came to Vallabha I came through Cochin. But since I am not going to Cochin, I may permit myself to refer to Cochin which is so infinitely connected with Travancore. Cochin and both the States are identical and the practices and customs in the two States are the same. I understand that the Maharajah of Cochin has even more rights and privileges with regard to the Vallabha temple. I must confess to you that I am ignorant as to what the Cochin Maharajah follows in the footsteps of the Maharajah of Travancore. I have no desire whatsoever to embarrass His Highness. I am myself an old man—sneezing six days the worst of Travancore. The Maharajah is older than I by six years. I assure you that what I am overjoyed over the Proclamation and the resolutions in

Trustees. I am appalled by the responsibility which makes every Savarna Hindu — not that it devolves on the few on the devoted heads of Savarna Hindus. Only just now what I want to be done has got to be done, and that only be done, by the Savarna Hindus. I want you to adopt a respectful and grateful attitude towards the old Mahatma of Cochin. But with due regard to his age and rank, we should be false to the truth we hold in common with him, we should be false to truth if we did not contrive to have our deepest wishes. I desire to have understood the words of Hindutva and for an extensive period of 40 years followed them as far as an imperfect being like me can. And when I have repeated from every platform that responsibility is a lie on Hindutva I have weighed every word of it and I have based my opposition to unacceptability on the Hindu character and nothing else. Therefore I venture to answer to the Mahatma of Cochin that what the Mahatma of Travancore pointed by his mouth has done is no one-fingered venture of a possible coverage. I verily believe that when all else about Travancore is forgotten, the one act of the Mahatma will be remembered by future generations with gratitude. I hold that this Proclamation must not begin and end with the border of Travancore.

Talk His Heart

Then let me give you a little tip. I want you to be at Cochin in imagination. Then when that your conduct should affect the demands of the Mahatma of Cochin. How can this be done? By respectful and religious spirit, as expressed in your own individual conduct, you can influence His Highness. I do not suggest sending petitions to the Mahatma of Cochin. Petitions may be submitted by the people of Cochin, but you the people of Travancore can do something better. CM can only move forward from their position by appeals to the intellect. I tell you there are many young men after me to convert me to their views, and they find that they cannot really talk me with them. But the hearts of old men become wonderfully responsive with age and to otherwise young men or young women want me to do anything they have to get round me by intellect or reason, but my heart is also most it happens to the old Mahatma of Cochin, and you can touch his heart, not through any newspaper propaganda, but by becoming better Hindus under the liberality granted by the Proclamation, by showing that you Savarna Hindus have not lost a touch of your religious fervour, we have the temple a shrine of the sanctity attached to them by the righteousness of Avarana to them.

I have so often said and certainly held the belief that our temples were losing their sanctity by reason of our colonial spirit of our unbecomable behavior. If you realize your responsibility under the Proclamation, you will at once think with me that you cannot be indifferent to

what temples mean to you and whether you get there or no. And when the best of you continue to go to the temples and see to it that temples undergo a process of rejuvenation and the life of Avarana becomes purified, so Mahatma can help being moved by such a spectacle. I tell you if you have really understood the spirit of the Proclamation, the chief resolution that the Hindu life will undergo in Travancore will be inviolable and will produce not only Cochin but every corner of Hindutva.

May God grant that even as the foundation of temple entry in Travancore was laid in this place by humble workers like Mathura and the late Krishnaswami and Kelappan, may God grant that you people of Vallam will lay the foundation of the purification of Hindutva, and thus induce the Mahatma of Cochin to open all the temples in his State and thus make an equally good answer to Hindutva with the Mahatma of Travancore.

THE PANDALAI SPEECH

An Appeal to Their Highnesses

Great as the Proclamation is and great as is no religious more greater still is the responsibility that His Highness has taken upon his shoulders, and so also his advisers. While without the effect of every Savarna Hindu the Proclamation can undoubtedly be rendered ineffective, I must also say that the Proclamation must not have the full effect unless it is backed in an ample manner by State action. So far as I can see the Proclamation demands State action in all departments of life. Of these I propose to take the religious first, because from it must follow action in all the other departments. Temples have been matters of indifference, except to women who have no capital save their faith and to men who from many mixed motives have been going to them. They have been neglected by what may be called the intelligentsia. The result has been that they have almost ceased to be repositories of Hindutva and have ceased to impart spiritual power to those who have followed the faith. They have ceased to shed unbecomable spiritual fragrance on and about and around them. Then, I venture to suggest that it is the duty of the State, — nay of the Mahatma, if there is any distinction between the two for he is the custodian of the vast majority of Hindu temples — that he should see to it that the temples are renovated spiritually, and have the authority and sanctity that they had undoubtedly to have of one time. And I believe that it can only be done if they are in charge of priests who know what they have to do, who know something of the sanctity of them, and of the duties to which they are called. In other words they should not be transient people following their making for a livelihood, but they should be men who are great of their privilege of occupying the charge of that to themselves, deriving by their own conduct

and their life that these temples are abodes of divinity.

Then there should be the correct kind of instruction given in these temples. The Harjans will be taken by the hand by someone to charge of temples and they will be told what they are expected to gain by temple-worship. This comes undoubtedly, according to modern thought, a revolution in the upbringing and conduct of these temples. But the Proclamation itself is nothing short of a revolutionary document, and if that revolution is to touch, as it ought to touch, the lives of all Harjans, naturally temples have to be in abodes of the living God, and not abodes of a mere mass of gold or other metals worked into Harjans. Then I should expect a history of these temples, understandable by the common folk, to be distributed freely or at a cheap price to all who want to know what these temples are. That means a textbook school for training the right kind of teachers who will be entrusted with the religious training of the people. If some such thing does not happen, I fear that the purpose of the Proclamation, viz. to expect and to induce lakhs and lakhs of Harjans to go to these temples in a religious spirit, will fail.

So much for the religious department. Then I take the economic. The economic life of the Harjans has got to be lifted out of its miserable state. I venture to think that by a persistent and thoughtful working out of the programme, it can be presented in a short time and with a limited financial outlay, in such a manner that Harjans may be easily able to hold their own by being taught to turn an honest shikam. Nor can the State now dare neglect the mental training—I mean literacy—of these people. I know in my soul that today it is very difficult to carry on a communication with Palupus and Faridkot so that you can get a ready response even about simple facts of life.

Nextly, the State has to take the social status of these people. They should be invited to all State occasions and functions, as for instance Durbar. They must not be allowed to feel that these functions are a sealed book to them, and that they should have to have another opinion before they can share a social status entitled them to be invited or allowed to take part in these functions. But if the Proclamation bears the meaning I have given to it, then the social uplift of the Harjans has to come as if by magic, as the religious status of going to the temples has come.

In my humble opinion, in executing this four-fold programme of the uplift of the Harjans in the State I have not suggested any programme beyond the capacity or resources of a State like Przewans.

But having addressed these few words to the State in all humility, I want to come back to

you. The State may, naturally, do all these things, but the revolution will not come the coming-in of man-power in order to carry out all these things. And if, from the few words I have addressed to Your Highness and their advice, you think that after all it is Your Highness who have to do everything and you have to do nothing, then I am afraid that my labour will have gone in vain. The requisite man-power has got to be supplied by you, and as a man of experience I will tell you that man-power cannot come by offers of money. Thus, for instance, men who are capable of taking the management of temples cannot be led by offering relationships of hundreds of rupees. For such people have got to be led by a religious spirit, by love of their own work, and should therefore be ready to work for a bare maintenance. It should be their great privilege to take this training and to fit themselves for the highest task in life. Similarly, unless the State sets men required for giving Harjans educational training, the State can do nothing.

After all, there is a world of mankind about the state that the Maharajahs of Przewans have adopted for themselves, viz. Padmantalshah. They pride themselves in calling themselves servants of God, but that means that they are also servants of their people. So, as I said at one of these meetings, the Maharajahs are not the first lords among the people of Przewans, but they are the first servants among the people who are also servants. But the first servants of the people will have badly unless they are able to meet by the people who are their fellow servants. Therefore the meaning of His Highness the Maharajah going to the temple every day and taking examinations as to his daily duties from His Padmantalshah means nothing less than that he should be meeting by his people for their own good—spiritual, religious, social, economic.

NOTICE

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THAT IS AFFORDABLE

1. The *Journal of Management Education* is a peer-reviewed journal that publishes research, theory, and practice in the field of management education. It is published by the American Management Education Association (AMEA).

Whilst I was taking the meeting in the Old Assembly hall at Coimbatore the following were present: Dr Panikkar; Narayana was put in the hands

—That proposition at Antislavery is so short and so composed that I do not feel justified in introducing myself upon your notice in the discussion of either Christian that I am obliged to request you to make a pointed reference to points in your previous speech in regard to the practice of Slavery in Antislavery when some of the verified professors are taking advantage of the ignorance in power without observing the conditions required in such action. But with the revealed and A. I. B. & also his false account of comparison of the uneducated professor who are obviously at an advantage, even granting that they tell your Slavery & maintain has been denied and is being without truth agreed by friends representing all shades of opinion in Antislavery a copy of which is enclosed. It was sent the other last year direct to uneducated slave, and the public are themselves so started by you against the professors of uneducated slave, and the non discussion of Slavery as a landscape and hotel where with prepared on the other side, and he greatly profited on 1840, you I may add that while one of the original papers are being distributed on account of being a few have sought the discussion voluntarily for the obvious advantage it brings under the present conditions, and that is a lesson by itself so as that there can be only do not suffer but improve by distribution, but it is the public that must cultivate the right sentiment in the matter.

[illegible]

interest in the business, they seem to be ignorant of what is going on, and are unapproachable contacts as I always find and appreciate it. At the A. L. S. A. De-honoring Village Ashram in the dark hours of the morning on the afternoon I asked for a wheat seed was shocked to discover that they had it whole which was out of order and not to use. They had a Yewshikashin which was produced but which was also out of order, though not wholly workable. They had no earthing law and to my dismay, I found that no one knew earthing in Village Ashram and that those who were did so with those purchased in the market. Mr. Easton and I gave vent to my feeling of grief and disappointment. I stated, in bitterness, "If the seed brought the wrong, wherever shall it be raised?" For Shikashin Sastri was dumb. They nibbled at Yewshikashin's cheeks. And during our visit in motor cars Yewshikashin promised to report the Member in two months' time and send us boxes of confidence that Sastri would prepare himself in the manner I expected and that the Village Ashram would have with the consent of the Shikashin and the various law Shikashin Sastri was present and to some extent, to reduce the progress of his study.

The answer—very broadly—is: because that is human nature. If there is a determination to record the error and not to repeat it, the error will be forgotten if the promise is fully performed. And I know both these things to well, to wit, that it will not be performed.

Now, the reader will realize why I think one can make the progress it should have. It has made progress worthy of note because it has made notes. But it cannot cover every village unless the agents of the A.I.S. hold the expectations they know they have to fulfil. They must know at least the elements of the answers of those in time of the questions I published the other day. More more searching questions have to be answered by a number of the members of I.A.S.

Let not any reader run away with the idea that I have strayed from the simple subject matter of Dr. Petaluk's letter. That is merely a symptom of the disease whose root cause is being resisted is being to light. When Vinaya Adhara installs the wheel as the central way in the future, unresisted disease will do very little harm to stab Dandharanjan in the back by hampering the experiment of giving the lowest-level workers the answers they do.

5016

Information have been sent to those subscribers whose period of subscription expires on the 18th of February, i. e. at the end of the fourth year of this journal. The first issue of the fifth year, i. e. the issue of the 18th inst., will be sent by T. F. F. to each of those whose subscriptions are not renewed by that time which they will kindly accept and return.

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FIGHTING MALARIA

IX

Attacking the Parasite

Such being the miserable state of our defenses, we are not surprised to find even for John Nagay putting down the annual number of cases of malaria in India at from 20 to 100 millions. Medical attendance is not available for an overwhelming majority of these cases. We shall therefore have some elementary idea of the diagnosis and treatment and bring this series to a close.

If any fever shows a definite recurrence every forty-eight or more exactly two hours, with an afebrile period in between, that must certainly be malaria, so no other fever shows this periodicity continuously. (Moore's *Practical Malaria*.)

Malaria except the malignant forms (in which the attack occurs in something less than 48 hours and complications frequently occur) usually yields to quinine if 20 grains daily be given for three consecutive days. If therefore a fever does not so yield, it is not likely to be brought better (the commonest type of malaria, in which the attacks recur every 48 or 72 hours, however, or quinine fever (in which the attacks recur every seventy-two hours).

Quinine is the specific for malaria. The malarial parasite is a merozoite belonging to the animal kingdom and a single parasite in the body will multiply and produce more than 100 million descendants in a fortnight and give rise to fever. The powerful destructive action of quinine against these merozoites can be judged from the fact, that if the number of parasites destroyed was not over 50 per cent, if the parasite produced the fever could not be controlled. (Therapeutic *Quinine*.)

When taken to cure malaria, fever, quinine should be taken a couple of hours before the return of the fever is expected, steadily and in sufficient quantity.

The sulphate of quinine is the convenient form, but the hydrochloride is preferable, as it is more soluble and gives rise to less burning in the ears. Quinine is useful as it is nearly tasteless.

Twenty grains of quinine should be given daily till all fever has gone. Two courses of quinine treatment may be given every morning and two every evening.

Tablets, pills or powder are easily portable and will do, but the drug acts more quickly

if given in solution. Powder is the cheapest and quite efficient, but the taste is not nice. Tablets are good when freely, or made thus may become hard on the inside of the mouth if dissolved in the stomach.

To a malarious infant under one year one grain six times a day may be given and between one and three years 1 grain six times a day.

Treatment must be continued until the fever has subsided for four or six days, in which after the fever has gone, should take 10 grains of quinine every morning and 5 grains evening for a week, after that 5 grains morning and evening for another week and thereafter one grain daily for a month. After that he should take either ten grains daily on the alternate days or 15 grains on one day every week for three months. (Moore.)

The bottle must be kept open so as to get the proper 3 or 4 grains of caloric before taking the quinine is essential.

The quinine acts better when the temperature is down, and more should be taken when it is at least 10 grains should be taken when the danger is certain even if the fever is still on.

Plenty of water first during the early stage, and cold at other times should be given throughout an attack, and 15 grains of quinine directly it is over, when the fever does not fail.

When a child has been treated with quinine may be cut short by taking 15 grains of quinine and a positive.

An epidemic that raged during the 1910-1911 light fast, including mild fast during the afebrile periods.

The sufferer from chronic malaria should reside for some time in a cooler climate if possible; the change should not be sudden, a fresh attack may be provoked.

(To be continued.)

V G B.

• Quinine sulphate 20 grains
 Diluted sulphate and 5 grains
 Water to 1 ounce

A letter to the author already mentioned my acknowledgments are due to Dr. J. R. R. Williams, and the Oxford University.

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